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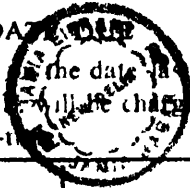
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The Truth SV02

(A Weekly Journal of Religion and Social Reform)

Organ of the *Majlis-i-Tabligh-ul-Quran*

Editors:—F. K. Khan Durrani and Syed Muhammad Shah

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INDIA'S SALVATION THROUGH ISLAM

(By F. K. Khan Durrani)

I may fairly claim to be the prophet of "Muslim India," for so far as I know I was the first to teach that the Muslims should make it their ideal to reconquer the Empire of India for themselves and strive for it ceaselessly.

I did so six years ago in a booklet called *The Future of Islam in India*. I had returned home only a little while before after an absence of many years from the country, and I was afraid that in the atmosphere of almost universal gloom and despair which hung over the Muslim community at the time the ideal I was placing before them would only invite ridicule. It was a glad surprise to me to find, however, that there were many in the country to whom the idea appealed, and although the book did not have a large sale—the Muslim public of India does not seem to know the value of books—copies of it reached quarters where I had never hoped they would reach. The ideal is certainly very high, almost quixotic, and you may call it the sturdiness of the Muslim's faith, or foolhardiness on my part or even brazenness if you please, but the fact stands that I never tire of holding up this ideal before the Muslims by word of mouth or in writing whenever I get the opportunity. I do so because I believe the ideal to be practicable and because this is the only solution of India's problem. There is none other. Events that have happened since in the political history of India, notably the deliberations at the Round Table Conference in London have shown to the whole world that the communal problem of India is eternal and is impossible of solution by politicians, whereas on its solution alone depends the political progress of the country.

The Prophet's Sole Failure.

The solution is impossible because the basis of the political organism called the State is force and not pacts. A nation never comes into being by a pact between two or more communities. It does so only when one of the rival communities forces its will upon others and compels them into subjection by the power of the sword. The whole long history of mankind cannot present even one single instance of a composite nation, of two or more communities agreeing to form one nation by mutual consent. Can India accomplish what the rest of the world has found by experience to be impossible? The accomplishment of such an ideal, the ideal of a composite nation consisting of a multitude of communities such as we have in India, calls for superhuman wisdom and superhuman virtues of tolerance, mutual goodwill, generosity and sacrifice. Do the Indians or does any of the Indian communities possess these virtues to the degree the accomplishment of the ideal calls for? It

is enough to state the question to realise that the thing is impossible.

I believe my readers will agree with me that in liberality of statesmanship, magnanimity of heart and readiness to give and take in purely political matters Muhammad, the Founder of Islam, on whom be peace and the blessings of Allah, stands unrivalled in the ranks of nation-builders in the whole history of mankind. He was the first patriot in the world's history with an international outlook. A nation has been defined as an organism united in itself against all the world. The Holy Founder of Islam, on the other hand, founded a nation and welded the warring tribes of Arabia into one compact body to serve the world and bring the nations into one brotherhood. The world has not seen another patriot with such world-embracing sympathies.

But in his experiment to form a composite nation even he failed. It was his sole failure. The experiment was made at Medina when, on his flight from the city of his birth, he bound together the Arabs and Jews of the former city by a pact. The pact broke down in a very short time and Medina knew no domestic peace nor could it feel secure against the attacks of outsiders until two thirds of the Jews had been driven into exile and one-third put to the sword. And who can succeed in an undertaking in which Muhammad failed? The solution he applied was the only one possible.

India's Problem is Bigger.

In the matter of social exclusiveness, capitalistic tendencies and economic exploitation of other peoples there is hardly any difference between the Hindus and the Jews. Even in personal habits a Hindu and a Jew are like two peas. And the Jews here are in majority. But the problem in India is much bigger and much more complicated than it was at Medina. The latter had only two communities, while India has a multitude of them, and all of them are subject to a foreign race which has a strong faith in the prophethood of Machiavelli. Divide and rule. So that even if the multitude of Indian communities decided one day to unite, they would not be allowed to do so. Their unity pacts can be blown to smithereens any day. And what is worse, the majority community does not want unity. It does not want it because it expects that by making an alliance with the rulers it can exploit the other communities to its own economic benefit.

Jews again!

Responsibility of Muslims

On weighing the matter in all its bearings one is forced to the conclusion that the solution of India's

(See page 4)

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Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editors nor do the Editors hold themselves responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

FRIDAY, APRIL 12, 1935

Purpose and Policy

Social reform is a fashion among the modern-minded, while religion calls up to the minds of many memories of acrimonious debates, unending discussions about things which mean little to the work-a-day life of the individual, bigotry, fanaticism and much uncharitableness, and we confess that *The Truth*, as its sub-title indicates, is but a journal of religion and social reform. A word is, therefore, needed to explain what purposes we intend to serve.

It is from no desire to follow the fashion that we have taken up social reform as one of the objects of this journal. The editorial staff of *The Truth* consists, we may claim with pride and justice, of men who have given a lifetime of thought and study to the ailments from which the Musalmans, especially of India, are suffering and who believe themselves to be in a position to give a sound lead to the Muslim community in this behalf. We have travelled much, observed men and manners in many climes and seen, as it were with the naked eye, the foundations upon which the greatness of nations is built and we shall work to the end that the same foundations be built among the Muslims of India as well. While we are free of the prejudices of the stay-at-home on the one hand, on the other we do not look upon the West as the home of all wisdom, especially in the matter of domestic and social usages, nor do we think that the sounder part of the West comes here at all. We do not agree with those would-be reformers who look upon everything Asiatic with a suspicious eye and would have our entire domestic and social life modelled upon the pattern of the West. Doubtless, the East has much to learn from the West, but it cannot afford to do so blindly. The West has its fits of aberration, because in the matter of moral virtues it has no firm ground to stand upon, whereas we possess the sure word of God and His Apostle Muhammad (on whom be peace and the blessings of the Almighty). Long study and observation of foreign peoples have convinced us that domestic usages and institutions prescribed by Islam are the safest to follow and if the West interests us at all it does so because it affords innumerable instances of the practical demonstration of teachings which are the possession and pride of Islam to the exclusion of every other faith. In fact, we will go as far as to say that the teachings of Islam are followed more strictly and

more faithfully in the West than they are among the Muslims of India. They have made those teachings a matter of daily and hourly practice, while the Muslims of India reserve them for garnishing their speeches and writings with. We have observed this tendency and we find that this absence of practice owes itself to three causes. Firstly, the Muslims of India have forgotten how to act upon those teachings. Secondly, there comes the general ignorance of the teachings of Islam, and in the third place comes the sheer absence of discipline in homes and schools. It will be the endeavour of *The Truth* to dive deep into the sacred lore of Islam and make the knowledge of its teachings as general as possible. It will illustrate those teachings with practical examples from the lives of the Holy Prophet and his Companions, and from whatever other source such examples can be found. We are justified in utilizing non-Muslim sources as well for illustrating the teachings of Islam by the express word of the Holy Prophet who said that wisdom is the lost property of the Muslim; he should appropriate it wherever he finds it. And if we find among a non-Muslim community a usage which is well suited to illustrating a principle of Islam, we should not mind using it for that purpose. And having established a principle and proved its utility, we shall continue dinning it into the ears of the public until our voice is heard and practical reform does follow.

Practical Religion.

In the matter of religion also we are taking a new line. Three factors have contributed to making religion unpopular among the educated: religious debates started by Christian missionaries and carried on by their Hindu imitators, which forced the Muslims also to enter the arena of religious controversy, the introduction of Western sciences and the political alliance of Hindus and Muslims. Religious debates have centred in this country almost entirely around questions which have little reference to the practical life of the individual, and theoretical discussions have a fatal tendency to rouse passions without doing any good to anybody, whereas the modern man, who has a thoroughly utilitarian mind and does not care for doctrines and beliefs which are of no use to him in daily life, wants practical guidance in his social and political struggles which occupy the major part of his thoughts. Religious teachers have failed to meet the demand. They do not understand modern life and can give no guidance. It was but natural, therefore, that men of modern education should turn away from religion altogether.

We propose to go back to the Quran and the Hadis, not only with respect to the teachings of our faith, but also with respect to the method of presentation of those teachings. The Holy Quran opens with the statement that it is a book of guidance. The statement is a claim as well as a warning. As for the claim, the Holy Book goes on to say that those who will follow its guidance will be happy and prosperous. But we know that the Musalmans, who claim to be its followers, are neither happy nor prosperous. What has happened? Has the guidance broken down or have they deserted the guidance?

The truth is that the Musalmans have ignored the warning contained in the statement referred to above. The Quran warns us that it is to be treated as a book of guidance—guidance in all walks of life, domestic, social and political, whereas the Musalmans have been treating it as an subject of intellectual exercise only and have been indulging in interpretations, which have no meaning whatever for the life of the individual or the nation.

Also, their conception of the function of religion is not the same as that of Islam. Islam is a re-

ligion of this world, whereas the average Musalman looks for the reward and punishment of his deeds in the hereafter alone; he looks to the hereafter to the entire oblivion of the demands of this life and thereby deprives himself of the benefit of the guidance of the Quran, which teaches that unless you do your best here and discharge the duties which this life lays upon you to the best of your abilities, you will find yourself woefully disappointed in the hereafter.

And we intend to interpret the Quran only from this point of view. We believe that it is a book of guidance for mankind, that it is the surest guidance—*الرايب فيه*—and as such only shall we interpret it.

Open Forum.

That does not mean, however, that we shall entirely avoid discussion of those problems of theoretical interest which have been exercising the minds of the Musalmans for a long time and are still doing so. One cannot escape such discussions even if one tried to. Their attraction is fatal for young men, and their loyalty to the faith very often depends upon the degree of satisfaction they attain with regard to such topics. The topics are well known: the possibility of miracles and their economy in religion, whether the Ascension of the Holy Prophet (*Miraj*) was corporeal or whether it was only a spiritual experience, whether Jesus was born in the natural order or without the agency of a male parent, whether he died or was lifted up into the skies, etc., etc. We ourselves are not wedded to any dogmas and keep an open mind. Even in cases where we have definite opinions of our own, we shall certainly not press them in a dogmatic fashion. Whenever we propose to discuss a controversial subject, we will take our readers into our confidence and invite them to express their opinions first. In fact, *The Truth* will act as a public forum, where every one who has a valuable thought to give to the public may do so and every one may express one's opinions with utmost freedom, regardless of the fact whether he agrees with us or not. We hold ourselves open to criticism and will not at all mind learning from our readers. We desire simply that discussion should be free and that those who take part in a controversy should do so not with any desire to win a victory but solely to serve the cause of truth and help others to arrive at the truth. We expect that valuable results will follow from such a free clash of many minds.

The Qadiani Movement.

It is necessary that in this our first issue we declared our attitude towards the Qadianis, also called the Mirzais. *The Truth* is not intended to serve any sectarian purposes and will be run by men who are wholly opposed to sectarianism. Our call is, "Back to the Quran! Back to Muhammad!" (on whom be peace). The Qadiani sect, on the other hand, is so drastic in its sectarian attitude that we cannot possibly ignore it. Indeed, they have gone so far away that if one were to be exact and strictly logical in the use of language, one would find it hard to call them a sect of Islam at all. They have set up a new prophet of their own; there are those among them who use very disrespectful language towards our Holy Prophet; socially, politically and in the matter of domestic relationships they have cut themselves off entirely and absolutely from the main body of Islam. They say that those who do not believe in the prophet of Qadian are Kafir. They have recently entered into a political alliance with a community—the Sikhs—whose interests are opposed to those of the Muslims. They claim that their movement was founded to propagate Islam, but they have contributed sums to the funds of a shrine which is dedicated to a man who was a deadly opponent of Islam and the Muslims. Muslim

India is engaged in a struggle for political emancipation, whereas the prophet of Qadian made loyalty to the British an article of his faith and taught that his followers should act as spies to the British Government. One can be forgiven for one's political opinions; the present writer himself happens to be a great admirer of the British and thinks it no shame to give expression to his admiration. But he also believes that it is the height of baseness to take it for an ideal and an article of one's religious faith to live in subjection to a foreign race, however excellent that race may be. In short, the Qadianis have set themselves in opposition to the Musalmans in every possible way, and there is nothing common between the two parties. From sheer self-defence, therefore, we with the rest of the Musalmans are compelled to enter upon a policy of opposition to Qadianism, because we believe—and when we come to deal with the subject, we shall give our reasons for believing—that Qadianism is a great danger to Islam, and that the sooner it is extinguished the better for us all.

But we must make it plain that our methods will be somewhat different from those that have been followed so far. Of course, we do not minimise the importance of the work done by the Ahrars. Their efforts have begun to bear fruit and we wish them all success. But our own procedure will be somewhat different. A fuller statement of our methods we reserve for another opportunity. Only a brief word is possible at present, and that brief word is that we intend to offend nobody. Religious discussions, if they are to be of use to anybody, must be carried on in an atmosphere of peace and sweet reasonableness. We shall invite the Qadianis to come and discuss their difficulties with us; we shall appeal to their intelligence and their consciences and shall try to convince them by calm argument of the error of their ways. And to those readers to whom religious disputations are repugnant, we can give an assurance that controversies in *The Truth* will be, both as regards matter and treatment, different from what they have known before. They will find such discussions an intellectual and literary treat rather than mere bandying of words and empty verbiage.

Politics.

The Truth is a journal of religion and social reform, and politics, as the term is understood in the offices of daily newspapers, falls outside its scope. But politics in the larger sense cannot be divorced from religion, least of all from Islam, and we shall certainly write upon political subjects whenever we find that Muslim interests are in peril or that the Muslim community needs our guidance. In particular, we shall use these columns to inculcate those principles which all intelligent members of a political community ought to know, and of which the Musalmans of India, unfortunately, happen to be so ignorant. A sound knowledge of the principles of politics in the transitional stage in which the Indian Muslims find themselves at present is an absolute necessity and we beg to invite those, especially professors at universities, who have the good of the Muslim community at heart, to come forward and co-operate with us in disseminating this much-needed knowledge.

Economic Propaganda.

Economic prosperity is one of the chief pillars of political power and poverty lies at the root of many ailments from which the Muslim community is suffering. Industry and commerce are the two great sources of national wealth and in these the Musalmans' share is far less than the numerical strength and political importance of the community lead one to expect. Their economic backwardness is due partly to historical causes and partly to the unfair discrimination.

made against them by the majority community. It will be our endeavour, on the one hand, to stir the Musalmans to improve their economic condition and take their proper share in the industry and trade of the country and point out ways and means of doing so, on the other we shall do our level best to fight those forces which militate against the commercial prosperity of the community. In this connection we shall place before the community the experience we have gained in our own limited sphere and we hope that our readers co-operate with us in carrying on this battle.

The Book publishing Trade.

For instance, the present writer has some experience of the book-publishing trade, especially of the educational description. The publication of educational books is a large industry in India and has an annual turnover of several millions. It is almost entirely in the hands of the Hindus, the Musalmans' share being less than five percent. The competition is very unfair, communal considerations being stronger than any regard for efficiency or fairplay. Not to speak of other provinces where the Musalmans being in a minority have hardly any voice, even in the Punjab, where they are in a clear majority and are more articulate than anywhere else, they cannot keep their heads up. The Hindu money-pots control almost the whole market and the Education Department being corrupt "from top to bottom", as a member of the Enquiry Committee appointed last year to inquire into the matter remarked, money can do anything here. Our University is to all intents and purposes a Hindu University and extends a liberal patronage to Hindu authors. That this patronage is very often unjust we will show by criticising in these columns books by Hindu authors which have been prescribed by the University as text-books in schools and colleges. Musalman publishers as well as those private individuals whom we have consulted in this behalf tell us that we shall be doing an invaluable service to the community thereby. We shall begin from our first issue with an examination of the works of Prof. M. G. Singh, M. A. (Oxon.), who is said to be the topmost man among teachers of English in the province.

In this connection we shall also keep an eye on those heads of institutions who discriminate against Musalman publishers and shopkeepers. There are many traitors among the Musalmans who sell the community into the hands of Hindu publishers for personal gain. It will be our duty to expose these traitors and strip them naked for all to behold.

Questions and Answers.

The Truth is a religious journal and its principal aim, as explained above, is the propagation of Islam and the dissemination of its teachings. Readers have at times questions to ask, and for their benefit we shall make "Questions and Answers" a special feature of the journal. Readers are invited to present their difficulties with regard to the teachings of Islam to us, and we shall answer their questions in these columns to the best of our ability.

To our Readers.

This is the specimen number of *The Truth*. It has been set up in the midst of heavy pressure of work such as authors and publishers have to do in this part of the world in the beginning of the school year. Our first regular number will appear in the first week of May and will be certainly better than the present one. We aim at a high standard of excellence and have laid down the rule for ourselves that we would rather miss a number than issue a bad one. We might inform our readers in this connection that the great Muslim divine, Maulana Ghulam Murshid of Lahore, who has a high reputation for scholarship, integrity of thought and courage of his opinions among the

intellectuals, has promised to contribute frequently to this journal.

We have set forth our aims and policy above, and we trust that those who approve of our policy and sympathise with our aims would meet our endeavours with a generous response, for without their co-operation the best of efforts must fail.

Will you write to us?

INDIA'S SALVATION THROUGH ISLAM

(Continued from page 1)

communal problem is not unity among the communities but their fusion through religion. Religion has been defined as the relation of the individual with his God. It is a false and very misleading definition. It is the definition of Christians with their doctrines of original sin and atonement. It is the definition of Hindus with their doctrines of *Karma* and caste. It is the definition of the Hindu politician who wants to deprive the Musalman of his political rights. And it is a wholly un-Islamic definition. According to Islam, if I understand the spirit of its teachings aright, religion is the relation of man to man and the individual's responsibility to God for the soundness of that relation. Politics too is a relation of man to man, though in a narrower sense which is covered by religion. It is for this reason that a people must have one religion before they can form one nation.

Indians must, therefore, have one religion before they can form one nation. Either the Hindus must absorb other communities or the Muslims should do so. It happens that Hindus cannot absorb any non-Hindu element. They can enslave or suppress, as they have done with the older races of India, but they cannot absorb them. A Hindu is born, not made, and there is no place in Hinduism for one who is not born a Hindu.

But the arms of Islam are open for all, and it is my firm belief that if India is ever to become a free and great nation, it can do so only through Islam. Hinduism can triumph only by the suppression of many communities and they refuse to be suppressed. The triumph of Islam means suppression of nobody. Let Hindus and Muslims both ponder over this position. Hindus lose nothing by coming over to Islam. The cultural goods of Hinduism consist in untouchability and caste system, and of both of them they are tired. They are so tired of them they have themselves declared a war against the two institutions. Their religion consists in idol-worship and cow worship. These too they have either given up or are giving up. What is left of Hinduism beyond a name? And is it right to hold up the political progress of the whole country for the sake of a mere name? Let both the Hindus and the Muslims ponder over this question.

To the Muslims the propagation of their faith is a dire necessity. If they do not wake up and strive with all their might for the expansion of their ranks, their fate will be that of the untouchables. Their existence as a community depends upon the propagation of their faith. And patriotism demands that they should do so. Freedom of India lies in the hands of the Muslims. This is their great privilege and their responsibility. But their peril is greater, for if they neglect the opportunity which lies at their doors, their future in India is dark indeed.

If the Hindus have any true love for their country, it is their duty to study Islam. They will find it worthy of their acceptance. Patriotism demands that they should study it and accept it, and that the Muslims should do all in their power to assist the Hindus to study it. This journal, *The Truth*, has been started to serve the same purpose.

The Upbringing of Children in Germany

(By Dr. ANITA KASHYAP)

[The following are extracts from an article that appeared in *Contemporary India*, a recent literary venture by a young literary couple. The writer is a German lady of high academic attainments, a scholar of Berlin and Heidelberg, who has married a Hindu engineer and made India her home. It is not possible to overrate the importance of the subject on which she writes. The child is father of the man and the power and prosperity of the India of to-morrow depends very largely upon the care and labour we bestow upon the training and education of our children to-day. One reads the article with a feeling of humiliation that this country of a much vaunted ancient culture and many religions should have to learn from a materialistic and comparatively much younger country of the West even in the matter of juvenile training. But it is our own fault, for the discipline and proper training of children even in Muslim homes is a thing of the past. Let every one who loves his country and community remember, however, that we can never become a great people unless and until we learn to bestow due care upon the training and discipline of our children —Ed.]

The Mighty Atom

The child is the central figure in a German family. All other interests are only of a secondary nature. As a rule, a family of the above-mentioned class has not more than two or three children. But they are the main item in the life of their parents. The parents live modestly, and save and work only to see that their children get the best of education. Mostly the children are better dressed than their parents. The picture of an elegantly dressed lady with precious jewelry accompanied by a poorly attired and badly looked after child, as one often sees in India, is scarcely imaginable in Germany.

The upbringing of children is the chief anxiety and the chief interest of the parents. Quite often the parents have different views about the various methods of bringing up children. Mostly the mother finds the father too strict with the children. But the contrary is also the case sometimes. The father who does not see the child as often as the mother is apt to spoil it and the mother reproaches him as she thinks this spoils its education.

Also when women are among themselves the children are the main topic of the day. Rightly or wrongly every mother is proud of her child and tries to bring it to the forefront by repeating some clever sentences uttered by it or what the teacher said about its good work in the school. For hours they can carry on such conversation and in the end they all go home believing that their child is the best and the cleverest.

Cleanliness and Courtesy.

The education of the German child starts from the very first year. He is taught to be clean, to behave well, to be obedient and to do everything for himself. A great deal is expected of a child. A child of three or four years is already expected to eat alone cleanly and neatly with a spoon and fork. The children of six years must wash, comb their hair and dress themselves without anybody's help. Cleanliness is considered the most important thing which a child must learn. Even very young children know that they are not allowed to sit at the table with unwashed hands, dirty finger-nails and uncombed hair. A child never goes to school with a hole or a dirty spot in his dress.

A middle class family, such as is being described here, has seldom more than one servant—always a maid, and the child is not allowed to command her as it is the rule here. If a child shouts for the servant and says: "Pani loa," the servant would answer: "Why don't you fetch it yourself?" The servant would never obey a child as it is the case here. If it wants something which it cannot get alone, then it must ask the servant as politely as it would ask any other grown-up person.

So the child learns to do everything by itself and does not simply order about and, what is the most important thing, does not from the beginning of his

life start to think that he belongs to a superior class

The Toys.

The development of mind is also watched and guided by the parents. It is not considered enough—as I have noticed here—to send the child to school—one also takes care that the child's free time is occupied in such a manner that it helps him in his general development. Toys play the most important role in this. The more educated parents realize the importance of all things which influence a child's soul and choose only such toys that suit the age and the likings of the child. There is a big toy industry in Germany. In every town there are shops which sell nothing but toys. Similarly there are shops which sell only children's clothing. In all the big stores and warehouses there is a department for children, where one can buy everything that one needs for them.

The standard toy of the little girl is the doll and the Teddy. As a rule she has some dolls and a perambulator, which she likes to wheel through the streets with the earnest face of a little mother. From two to twelve or thirteen years a girl plays with dolls and a clever mother knows how to develop all the motherly and womanly instincts in her out of this play. The little girl has a small toy stove, on which she can cook meals for her dolls. She has usually a dolls' room or even, if the parents can afford it, a real dolls' house, with some rooms including kitchen and bathroom, that she cleans and keeps in order herself. She dresses, undresses, washes and combs the dolls herself. She tells them the fairy tales and sings them the same songs, which she has learnt from her mother, and sews and knits for them. In this way she develops housewife's qualities.

The standard toys of boys are a construction box and a railway train, which help to satisfy his interest in technical things. The train is either driven mechanically or electrically and runs on rails through the whole room. All things that belong to railways, from points and signals right up to tickets, exist for children as toys. From such games the children come to know even more about the traffic regulations than their parents.

Love of Books.

It would take long to describe all the various toys that exist for children of both sexes. But it might be mentioned that every child after the age of ten or twelve, besides his school books, possesses his own private library consisting of 20 to 30 books, which grows as the child grows. Some standard books can be found in every child's library. German folk tales, fairy tales and legends, the story of *Rainette Fuchs*, the clever fox, *Till Eulenspiegel*, the joker who pulls the legs of respectable people, "*Robinson Crusoe*," and "*Gulliver's Travels*." But, besides these, there is a vast literature of children's books in Germany. Every year brings new books in the market, out of which the parents can choose and present to their children. The

parents of a German child watch strictly, sometimes too strictly, what it reads and take care that it does not take books of the grown-up people which are not suitable for it.

Discipline.

Very early the child learns to differentiate between "mine" and "thine." It would never think of plucking a flower in a stranger's garden without being permitted. It knows how to respect other's property. It watches very strictly that nobody takes its toys or spoils them, but in the same way it will not spoil others' things. A seven-year old child putting his dirty shoes on sofas at another's house and the educated mother sitting nearby and not saying anything, as I have seen here, is a picture unimaginable in Germany.

As a rule a child is forbidden to do more things in Germany than here. "Don't do this, don't do that, don't drink cold water, you have just been running, don't touch this, don't read that newspaper, it is not meant for children," and so on, is what it hears the whole day. The child finds itself in a world where everything is forbidden. If he does something which is forbidden, he is punished and his fear of punishment is usually great. Amongst the middle class which I am describing here, it has become uncommon to beat a child, but there are lots of other punishments which a child feels more than mere thrashing.

The children are also scolded more often than here. Big sermons about the mischief the child has done are very common in Germany. The child begins to learn very early that it has not the same rights as grown-up people. "It is not for children" and "when you are grown up" are the two sentences which it hears very often. Depending upon temperament it either does not mind this or it develops an inferiority complex.

In the time of puberty when it is passing from childhood to manhood or womanhood there are often great conflicts between the child and the parents. For the parents the child always remains a child even when it becomes fourteen or fifteen years of age. But the child begins to feel too big to obey its parents in every little detail and does not like to follow their orders. This is a point where everything depends upon the insight of the parents. If they are clever enough they do not force the child but discuss the matter freely and explain exactly why it cannot follow its own will yet, give it a little more freedom and do not watch it as strictly as before. This is the way in which reasonable parents overcome the most difficult period in the child's life.

The Parents and the Child.

Generally the mother spends a lot of time with her children especially as long as they are still small. Families with governesses and nurses are very uncommon these days. The mother herself plays and works with children, tells them stories, teaches them songs, goes walking with them, talks with them about everything they are interested in and discusses with them all their little sorrows and pleasures.

There is scarcely a moment in the child's daily routine of which the mother has no knowledge. It is not sufficient for her to know—now the child is at school, now it is playing. But she gets all the details of its daily life, e.g., what it has learnt, with whom it has played, what it has been talking about to its friends at school, and so on. So she can learn what things the child is interested in, what questions are occupying his mind, what feelings are moving him. She can in this way study the development of its mind and character and help him to overcome all the difficulties which in a child's life are often bigger than one usually imagines.

The father, of course, has not so much time for his children, but he also always tries to find some time

in the evening to talk to them. Sunday is reserved completely for them. He then goes for a long walk with them and discusses all problems they ask him or he himself thinks fit for discussion. In this way he can find out the special inclinations of the child and can either help it to develop the same or check it in time if he does not think it good for it.

What kind of profession the child will adopt when it becomes grown up is a question often discussed by the father and the child. From the very beginning it is the desire of the child to be grown-up and be independent. He is taught very early that later on he will have to earn his own living. In this respect there is no difference whether it is a boy or a girl. The girl of the middle class is also prepared for some profession as it is not at all sure whether she will marry, as is the case here.

The Child's Day.

The German child's day passes off quite regularly. He gets up every day at the same time, gets his meals every day at the same time, even to the minute. The day is divided up into working, playing, walking, sleeping. The mother takes care in particular that the child gets enough sleep. The grown up children must get 10 to 12 hours' sleep while the smaller children get 12 to 13 hours.

In the morning the child goes to school, or if it is still very young it goes to the Kindergarten, where children from three to six years play under the guidance of an experienced lady. Or it plays at home, or the mother goes with it to children's playing grounds which are quite abundant in every town and where the children, undisturbed by cars and dust, can play freely on grassy plots.

After lunch children rest and then finish their school work. Then they can go for a walk or play games. No child is allowed to play before it has finished its school task. At 7 P. M. they get their dinner, even if their parents dine later, and at 8 P. M. they must go to bed. Only when the next day is a holiday and they are not obliged to get up early they are sometimes allowed to be up till 9 P. M.

This principle that the child must go to bed early is very strictly adhered to and is often a reason for childish worries. Sometimes the children wish to play longer or be with the guests who have been invited. But no pity is shown and they are forced to adhere to their daily routine and must go to bed at their prescribed hour. Even if they cry the parents do not listen. They know that this is all in the interest of the children and for their good. Even if they are made unhappy temporarily it is necessary that their little bodies and minds which are in the making are not overtired.

Conclusion.

If we try to summarize the most striking differences in the child's position here and in Germany we can say:

1. The education of a child plays a much bigger role in Germany in the life of each individual as well as in the public life. One considers the education of a child as a very important and difficult task and fulfils it with great responsibility.
2. The care for the child's health is bigger in Germany than here. One does not leave most things to nature but believes more in doctors.
3. The day of a child is more regular, more eventful and more filled up.
4. As a rule a child is brought up more strictly than here. An Indian mother would seldom refuse the desires of a crying child, sometimes as a matter of convenience, but mostly because she has not the heart to see the child crying.

The worth of a method is judged from its results. Therefore if one compares a normal German boy or

(Continued on page 7)

(Continued from page 6)

girl with an Indian child of the same age, one will find that the German child is healthier and stronger, it is cleaner and more punctual. Mostly, although he is not as intelligent and quick at grasping things as the Indian child, he has a much richer knowledge of things and is more well-read. He is far more naughty than an Indian child, as he is brought up more strictly and feels the necessity of revolt more, and because many things, which pass off unnoticed here, would be considered bad behaviour in Germany.

The question which child is happier could be answered only by the children themselves. To me a German child appears to take life harder as one expects so much of him, and he does not grow up with so much freedom and without being watched as here. But on the other hand the child is more prepared for the difficulties of life because it has learnt self-discipline and knows that all desires do not get fulfilled, that one sometimes has to surrender one's own will to a more powerful one, and that success in everything depends upon his own constant work.

Women's Domestic Schools

The question whether any of the above methods, if at all, should be adopted here, I leave for the readers to decide. The most important and the most necessary thing seems to me to be the education of parents in India, who should learn to realize that by giving life to children they take big responsibilities not only towards themselves and towards the children but also towards the future of India. In reality, the question whether India will become independent depends to a large extent upon the education of the younger generation.

The women in particular should learn to understand the importance of the heavy task that rests upon their shoulders and not marry before knowing the fundamental rules of care for children, child-education and the most important rules of psychology. Perhaps one should think of organizing "Women's Domestic Schools," as they exist in Germany, where young girls after having left the ordinary schools are trained for their profession as housewives and mothers.

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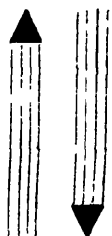
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The Qadiani Movement is a Menace to the Solidarity of Islam

STATEMENT BY DR. SIR MUHAMMAD IQBAL

Dr. Sir Muhammad Iqbal has issued the following statement to the press with regard to the controversy about Qadianism:—

The issue created by the controversy between the Qadianis and the orthodox Muslims is extremely important. The Indian Muslims have only recently begun to realise its importance. I intended to address an open letter to the British people explaining the social and political implications of the issue. But unfortunately my health prevented me from doing so. I am, however, glad to say a few words for the present on a matter which, to my mind, affects the entire collective life of the Indian Muslims.

India is a land of mainly religious communities, and Islam is a religious community in a much deeper sense than those communities whose structure is partly determined by the religious and partly by the race idea. Islam repudiates the race idea altogether, and founds itself on the religious idea alone. Since Islam bases itself on the religious idea alone, a basis which is wholly spiritual and consequently far more ethereal than blood relationship, Muslim society is naturally much more sensitive to forces which it considers harmful to its integrity. Any religious society historically arising from the bosom of Islam, which claims a new prophethood for its basis and declares *all* Muslims who do not recognise the truth of its alleged revelation as Kafirs, must therefore be regarded by every Muslim as a serious danger to the solidarity of Islam. This must necessarily be so, since the integrity of Muslim society is secured by the idea of the finality of prophethood alone.

Finality of Prophethood

This idea of finality is perhaps the most original idea in the cultural history of mankind; its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modern research, includes cultures associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabeian religions. To these creed-communities the idea of the continuity of prophethood was essential, and consequently they lived in a state of constant expectation. It is probable that the Magian man psychologically enjoyed the state of expectation, whereas the modern man is spiritually far more emancipated than the Magian man. The result of the Magian attitude was the disintegration of old communities and the constant formation of fresh ones by all sorts of religious adventurers. In the

modern world of Islam ambitious and ignorant Mullaisms taking advantage of the modern press, has shamelessly attempted to hurl the old pre-Islamic Magian outlook in the face of the 20th Century. It is obvious that Islam that claims to weld all the various communities of the world into one single community cannot reconcile itself to a movement which threatens its present solidarity and holds forth the promise of further rifts in human society.

Qadianism and Bahaism

Of the two forms which the modern revival of pre-Islamic Magianism has assumed, Bahaism appears to me to be far more honest than Qadianism, for the former openly departs from Islam, whereas the latter apparently retains some of the more important externals of Islam with an inwardness wholly inimical to the spirit and aspirations of Islam. Its idea of a jealous God with an inexhaustible store of earthquakes and plagues for its opponents; its conception of the prophet as a soothsayer; its idea of the continuity of the spirit of Messiah, are so absolutely Jewish that the movement can easily be regarded as a return to early Judaism. The idea of the continuity of the spirit of Messiah belongs more to Jewish mysticism than to positive Judaism. Professor Buber who has given an account of the movement initiated by the Polish Messiah Balashem tells us that "It was thought that the spirit of the Messiah descended upon the earth through the prophets and even through a long line of holy men stretching into the present time—the Zaddiks" (Sadiqs). Heretical movements in Muslim Persia under the pressure of pre-Islamic Magian ideas invented the words "Buruz", "Hulul", "Zill", to cover this idea of a perpetual re-incarnation. It was necessary to invent new expressions for a Magian idea in order to make it less shocking to the Muslim conscience.

Tolerance or Indifference?

The intensity of feeling which the Indian Muslims have manifested in opposition to the Qadiani movement is therefore perfectly intelligible to the student of modern sociology. The average Muslim who was the other day described "Mulla ridden" by a writer in the *Civil and Military Gazette*, is inspired in his opposition to the movement more by his instinct of

self-preservation than by a fuller grasp of the meaning of the idea of finality in his faith. The so-called "enlightened" Muslim has seldom made an attempt to understand the real cultural significance of the idea of finality in Islam, and a process of slow and imperceptible Westernization has further deprived him even of the instinct of self-preservation. Some of these so-called "enlightened" Muslims have gone to the extent of preaching 'tolerance' to their brethren in faith. I can easily excuse Sir Herbert Emerson for preaching toleration to Muslims, for a modern European who is born and brought up in an entirely different culture does not and perhaps cannot develop the insight which makes it possible for one to understand an issue vital to the very structure of a community with an entirely different cultural outlook.

Licence for Religious Adventurers.

In India circumstances are much more peculiar. This country of religious communities where the future of each community rests entirely upon its solidarity, is ruled by a Western people who cannot but adopt a policy of non-interference in religion. This liberal and indispensable policy in a country like India has led to most unfortunate results. So far as Islam is concerned, it is no exaggeration to say that the solidarity of the Muslim community in India under the British is far less safe than was the solidarity of the Jewish community in the days of Jesus under the Romans. Any religious adventurer in India can set up any claim and carve out a new community for his own exploitation. This liberal State of ours does not care a fig for the integrity of a parent community, provided the adventurer assures it of his loyalty and his followers are regular in the payment of taxes due to the State. The meaning of this policy for Islam was quite accurately seen by our great poet Akbar who in his usual humorous strain says:

گوربد کی خیر یار مدد - انا الحق ہوں اور پھانسی دہ پاؤں۔

"O friend! pray for the glory of the Briton's name!

No more the chain and cross of Persia's mystic saint!

Say "I am God" sans chain, sans cross, sans shame!"

Muslims Fight in Self defence.

I very much appreciate the orthodox Hindus' demand for protection against religious reformers in the new constitution. Indeed, this demand ought to have been first made by the Muslims who, unlike the Hindus, entirely eliminate the race idea from their social structure. The Government must seriously consider the present situation and try if possible to understand the mentality of the average Muslim in regard to this issue which he regards as absolutely vital to the integrity of his community. After all, if the integrity of a community is threatened the only course open to that community is to defend itself against the forces of disintegration.

And what are the ways of self-defence?

Controversial writings and refutations of the claims of the man who is regarded by the parent community as a religious adventurer. Is it fair to preach toleration to the parent community whose integrity is threatened and to allow the rebellious group to carry on its propaganda with impunity, even when the propaganda is highly abusive?

If a group, which is rebellious from the point of view of the parent community, happens to be of some special service to Government, the latter are at liberty to reward their services as best they can. Other communities will not grudge it. But it is too much to expect that a community should calmly ignore the forces which tend seriously to affect its collective life. Collective life is as sensitive to the danger of dissolution as individual life. It is hardly necessary to add in this connection that the mutual theological bickerings of

Muslim sects do not affect vital principles on which all these sects agree with all their differences in spite of their mutual accusations of heresy.

What would you have: Religion or Bolshevism?

There is one further point which demands Government's special consideration. The encouragement in India of religious adventurers on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of Indian communities. The Indian mind will then seek some other substitute for religion, which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia.

Political Factions among Punjab Muslims.

But the religious issue is not the only issue which is at present agitating the mind of the Punjab Muslims. There are other quarrels of political nature to which, according to my reading, Sir Herbert Emerson hinted in his speech at the Anjuman's Anniversary. They affect the unity of the Punjab Muslims as seriously as the religious issue. While thanking the Government for their anxiety to see the Punjab Muslims united, I venture to suggest a little self-examination to the Government themselves. Who is responsible, I ask, for the distinction of Rural and Urban Muslims—a distinction which has cut up the Muslim community into two groups and the rural group into several sub-groups constantly at war with one another?

Sir Herbert Emerson deplures the lack of proper leadership among the Punjab Muslims. But I wish His Excellency realised that the Rural-Urban distinction created by the Government and maintained by them through ambitious political adventurers whose eyes are fixed on their own personal interests and not on the unity of Islam in the Punjab has already made the community incapable of producing a real leader. It appears to me rather that this device probably originated in a desire to make it impossible for real leadership to grow. Sir Herbert deplures the lack of leadership among Muslims; I deplore the continuation by the Government of a system which has crushed out all hope of a real leader appearing in the Province.

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MONDAY, MAY 13, 1935

Our Energetic G. P. O.

In the Specimen Number of *The Truth* we announced that our first regular number would appear in the first week of May. We regret it has been delayed by one week and we beg to tender our apology for the same.

The fact is that it is not so simple a matter to start a new journal now as it used to be aforesaid. Formerly, one could enter a declaration and receive the permission to start a journal within half an hour. One had only to go to the District Magistrate's Office, fill in a number of forms, make one's bow to the A. D. M., and come away armed with the official certificate. But not so now. Now one has first to submit an application to the District Magistrate on plain paper, and the District Magistrate forwards it to the police for inquiry and report as to the personal character, antecedents and political leanings of the publisher. One would think that the police report would be considered enough for the purpose. But that is a grievous error, for the applicant is next required to bring a testimonial to the soundness of his character from the Municipal Commissioner of the ward in which he resides. In a city like Lahore where your next-door neighbour might remain a stranger for his whole life-time, the condition is hard enough as it is, but it was harder in our case as neither of us is connected with the fruit trade, and the Municipal Commissioner of our ward is the *Chandhri* of the fruit market who has no concern with and no knowledge of those of the quill-driving trade, such as we are. However, the problem was solved, the precious document was obtained, the declaration business was transacted smoothly and we have no complaint to make of the authorities in this behalf.

Our complaint is against the G. P. O. of Lahore, whose dilatory ways frustrated all our plans and have put us to considerable loss. We published the specimen number on April 12 in order to gain a few weeks of time for advertisement and propaganda. This we have not been able to do, and excepting a few hundred copies for which we paid postage at the rate of three pice per copy, instead of the customary one pice, the bulk of the publication remained on our hands, wrapped ready for despatch, because we were not granted the Post Office registration number till the afternoon of May 10. The application for registration was made on April 8, which was not acknowledged till April 18. The necessary data were supplied forthwith and we paid several visits to the Post Office in person, but the papers moved so slowly from branch to branch that the number could not be obtained till the afternoon of

May 10. This must be a record of post-official procrastination.

The Governor's Speech

Every Musalman in the province feels grateful to His Excellency Sir Herbert Emerson, Governor of the Punjab, who very graciously attended the anniversary meeting of the Anjuman-i-Ilmayat i Islam, Lahore, the premier Muslim institution of the Punjab, received an address from its governing body and in his reply offered valuable advice to the Muslim community. His Excellency deplored the human wastage that results from the insane policy, followed in this country by almost every institution, of providing purely literary education and turning out cheap B. A.'s by the thousand year after year to the entire neglect of technical and vocational training. The advice was much needed and is all the more valuable because it proceeds from the lips of a person of His Excellency's position. It is reasonable to hope that the Government of which His Excellency is the head will take his excellent advice to heart and strive to act upon it. The Government has only recently raised four Intermediate Colleges to the status of Degree Colleges. The money spent upon them ought to have been utilized for extending the network of primary schools. It is unscientific to have institutions of university education at far flung places; university education thrives best when it is centralized, and the majority of graduates produced by these institutions are not wanted at all. The present economic organisation of the province has no room which they could fill with utility. On the other hand, rural reconstruction and village uplift are impossible and the democratic institutions that are being introduced in the country must remain a farce unless and until every man and every woman in the province becomes literate and the voter learns how to make intelligent use of his vote.

The Qadiani Controversy

The latter part of His Excellency's speech, in which he preached the necessity of tolerance and unity, has, however, called forth a controversy to which we cannot remain indifferent. The interpretation put on His Excellency's words may have been "unfortunate," as the *Civil and Military Gazette* puts it, but in the atmosphere which has been prevailing in the Punjab since September of last year it was but natural. A most popular leader of the Muslim masses has been prosecuted and sentenced on a flimsy excuse and Muslim propaganda writings against the pretensions of the Qadianis have been proscribed, while the unmeasured language, which the Mirza of Qadian habitually uses with regard to the Muslims and even at times with regard to the Government, remains unchallenged. Far from taking any action against him, the Government has sought to mollify and appease him. The Government has appointed one of his followers to a high post of responsibility which was reserved for Muslims. The fact is that feeling has spread in the subordinate services of the province that it pays to become a Mirzai, and we know of very capable and enlightened men in Government service in the Punjab who have entered the Mirzai fold only with an eye to easy official preferment and protection in case of trouble. Owing to its policy of high handedness on the one hand and favouritism on the other, the impression has spread far and wide in the country—at one time the feeling reached the point of consternation—that the Government is determined to suppress every move on the part of the Muslims against the Qadianis while leaving the latter free to do what they pleased and to thrust Qadianism down the throats of the Musalmans whether they would have it or not. In such an atmosphere, created as it was by Govern-

ment's own action, it was but natural that people should construe His Excellency's speech in the way they have. To many it sounded like an echo of the yellow poster—the poster was yellow—which had appeared in Lahore only a few days before. Like His Excellency the yellow poster exhorted the Muslims to intercommunal unity with a special reference to the Qadianis and was signed by men, the major part of whom are nominated members of the Council of State, and whose names nobody in this part of the world had ever heard before. It is hard to blame the people if they saw the hand of the Government behind that poster.

Sir Zafar Ali's Bold Attack.

The attack was opened by Mirza Sir Zafar Ali, an ex-Judge of the Lahore High Court, who was ably seconded by Mr. K. L. Gauba, M. L. A., both of whom demanded that the Qadianis should be treated as a separate community. Sir Zafar Ali stated the Muslim case fairly and without mincing words. He wrote: "..... it may be submitted that the present dissensions are the direct result of certain acts of Government itself, so the Government will be well-advised to change its policy in order to prevent the present tension from culminating in a disaster. The mind of the Muslim public is much exercised about the impression that has lately become widespread that Government is taking sides with the Ahmadi sect of Qadian as against Muslims. Muslims have with one voice proclaimed both in the Press and from the platform that Ahmadis are not Muslims. Ahmadis too preach that persons who are outside their fold are not Muslims. Government has, however, acted on the assumption, which is erroneous, that Ahmadis constitute a sect of Muslims. It is necessary therefore to impress upon Government that it is not so, and consequently no Ahmadi should be appointed in a post of responsibility which should ordinarily be filled by a Muslim."

Sir Zafar Ali sums up the position as follows:—

"Two things are clear: (1) that Ahmadis cannot join hands with Muslims on account of certain basic differences in the creeds of the two. On the other hand, all other sects can act in unison because they all follow one and the same Prophet. Ahmadis have a prophet of their own and this is the dividing factor as it has been in the whole history of mankind... It is therefore a great mistake to consider that Ahmadis are a sect of Muslims. This is what Ahmadis themselves stoutly refute and it is an undeniable fact that they preach a war upon and exclusiveness from the Muslims in general. They don't inter-marry with Muslims, do not join with them in their prayers, do not say prayers on the dead body of a Muslim, and denounce every Muslim as a Kafir. Muslims call them Kafirs likewise.

"Secondly it is undeniable that as a reward of their professions of loyalty the Ahmadis have been receiving preferential treatment from Government to the detriment of the interests of Muslims. I need not go into detail on this point because the events which have produced this impression are well known. In view of all that has been stated above, Government must change its policy if it should care to win back the confidence of the Muslim community. The Ahmadis should be treated as a community by itself. Their unlawful activities should be suppressed as strongly as those of any member or party of the Muslim community. Differential treatment is bound to cause dissatisfaction and unrest."

High Court Rulings

Replying on behalf of the Mirzais the *C. and M. Gazette* expressed surprise that an ex-High Court Judge should ignore the rulings of certain courts to the effect that Mirzais were to be regarded as Muslims. To this Sir Zafar Ali has recently rejoined that British Indian High Courts are not competent

to adjudicate upon matters of faith and belief, that being the privilege of the divines of the faith in question. Cases that come to courts generally relate to disputes of property or to the right of use of the parties to a suit of a certain common place of worship. Questions of faith form but secondary and unimportant issues in such cases, the principal issues being of a wholly different nature.

And as far as High Courts go, there is no reason to distinguish one from another, and the rulings of the High Court of Madras have the same force as those of others. Information has reached us, which we have not yet had time to verify, that the Madras High Court held in a very important case in 1918 that the Mirzais were outside the pale of Islam and were not to be treated as Muslims. We are making inquiries into the matter and shall return to the subject in a subsequent issue.

Sir M. Iqbal's Statement.

The weightiest utterance in this controversy is the statement of Dr. Sir Mohamad Iqbal, which appears elsewhere in this issue. The Allama is the profoundest religious thinker of the age; neither in the East nor in the West is there another man who could be placed on the same level with him in this field of thought. This is no empty panegyric, for we know what we are talking about. As is his wont, the revered sage has gone to the root of the matter, and the Muslim Community ought to be grateful to him that he has spoken his mind on this occasion.

The Allama starts with stating the principal reason for the Mirzai's being outside the pale of Islam. Islam is not a mosque-religion. As we explained in the leading article of our last issue, religion in Islam does not mean the relation of man to God alone; it means rather the relation of man to man and the individual's responsibility to God for the soundness of that relation. In other words, Islam connotes a social and political unity, and everything that threatens to disrupt that unity is anti-Islamic and, in religious terminology, *kufir*, against which it becomes the religious duty of every Muslim to strive with all his might. It may be hard for Indian Muslims, placed as they are under foreign rule, to understand this point, but a reference to the early history of Islam will make it clear.

It will be remembered that on the demise of our Holy Prophet, most of the Arab tribes "apostatized". They did not go back to their former faith. They continued to believe in One God, in Muhammad ﷺ as being the Messenger of God, and in the Quran's being the word of God. They said prayers like the Muslims and acted upon other commandments of Islam like other Muslims. The only difference was with regard to the payment of *Zakat*. They did not refuse its payment: they only contended that they would administer it locally instead of paying it to the central government. The Companions of the Holy Prophet saw no harm in this proposition and were willing to agree to it, excepting that grand old man, Abu Bakr, who saw disruption of the Muslim nation in the proposition and insisted on full payment of *Zakat* to the central government. Abu Bakr was right, because political integrity is indispensable to the moral and spiritual well-being of a community. At last, the Companions realised the truth of Abu Bakr's contention and helped him to carry out his plans. Stiff battles were fought and much blood flowed, and the recalcitrants have been denounced since by every Muslim writer as "apostates". They were denounced as "apostates", although it was only a question of the payment of taxes. The Mirzai rift goes far deeper.

History knows many forms of nationality, but here we are concerned with only two. One is the form represented by the Jews and the Hindus, of religious communities which are based in part on the race idea.

Their religions as a rule do not proselytize, because the basis of their nationality is race and not religion, their religions being no more than accidental growths of certain geographical conditions and historical traditions. No religious idea being essential to their national unity, they allow a very wide latitude to their followers in the matter of beliefs, but in the matter of ceremonial rules and practices which are necessary for preserving the national unity of the community and for keeping it exclusive and separate from other communities they are very strict. For instance, Hinduism has a multitude of sects and religions so far as "beliefs" are concerned, but in the matter of racial exclusiveness the whole body of Hindus follows the same rules and permits no differences.

The other form is that of a national unity based upon a purely religious idea. This is represented by Islam. Such a national unity, being based upon a religious idea, must proselytize in order to maintain its existence and growth. It will allow a vast latitude for differences of beliefs which do not affect its social unity, national coherence or the purity of conduct of its members. But in the matter of the principle which forms the foundation stone of its national unity it can permit no difference.

The basic principle of Islamic national unity is the Islamic formula of faith. There is no god but Allah and Muhammad is the Apostle of Allah. The latter half of this formula is more important to the nation-idea than the former. God belongs to all, Muslim and non-Muslim alike. The whole world now believes with Muslims in the oneness of God, which is a glorious testimony to the triumph of the Founder of Islam who taught the principle more than thirteen centuries ago. There are also millions of non-Muslims who admit that the Founder of Islam was a prophet, but they are not Muslims because they do not believe in the prophethood of Muhammad (ﷺ) as the Muslims do, viz., as the Last and the Greatest of the Prophets after whom no prophet could rise. Finality of prophethood in Muhammad (ﷺ) is thus the foundation stone of the Islamic faith, and the denial of this principle means the denial of the whole of Islam. Mirzais deny this principle and are therefore outside the pale of Islam. There may be a "true Islam" as they call it or it may be any other brand of Islam; it is certainly not the traditional Islam which was taught by the Great Prophet who shall stand at its head till the end of time.

Arguing along this line in an article which appeared in the *Haqiqat-i-Islam* in September 1933, the present writer expressed the opinion that the Mirzais who believed in the prophetic claims of Mirza Ghulam Ahmad were outside the pale of Islam, for which he was called an "illiterate *Mufti*" by an anonymous Mirzai writer. We are glad to note that the "illiterate *Mufti*" and the profoundest Muslim thinker of the age, who is also no mean scholar, agree at least in this one point.

Finality of Prophethood

Our revered sage goes on to point out that belief in the finality of prophethood is essential to the continuity of the Islamic national unity. Finality spells completion of the purposes for which prophets are raised. Absence of this belief leaves the door open for all sorts of religious adventurers, schismatics and unbalanced maniacs, against whom few communities can protect themselves. The idea is original to Islam, because in the whole religious history of mankind Islam is the only faith that lays a claim to finality and perfection. The "older" religions always left the door open, and Jesus Christ is expressly reported in one of the Gospels to have said that he was leaving his teaching incomplete, which would be completed by some one else coming after him. The idea of finality protects the Muslim

community definitely and for all times against all such disrupting forces.

The Promised Messiah.

Nobody can have derived the same pleasure from the Allama's declaration with regard to the Messiah idea as the present writer has. Speaking before the *Arabische Seminar* of the Berlin University in July 1927, the present writer propounded the thesis that the Messiah idea was not to be found in the Quran. Prof. Mittwoch, a Jewish scholar and co-editor of *طبعات ابن سينا* who was in the chair, after thinking a while declared that the speaker was right and asked whether there were any others in India who shared the speaker's views. The present writer is, therefore, glad to find that the great thinker Iqbal also holds the same views. We will leave a fuller statement of our views to some other opportunity, and we may give our readers the glad tidings that Dr. Sir Muhammad Iqbal is at present writing on the subject and that his views will be placed before the public before long. In the meantime we do insist that the Messiah idea is not an Islamic idea at all. It is a pre-Islamic Jewish-Christian idea and has nothing to do with Islam. In fact, in one or two respects it is at variance with some of the fundamental principles of Islam.

Tolerance and Licence

Commenting on the British policy of non-interference in religious matters the Allama says: "So far as Islam is concerned, it is no exaggeration to say that the solidarity of the Muslim community in India under the British is far less safe than was the solidarity of the Jewish community in the days of Jesus under the Romans." The difference between the British and Roman policies with regard to the religions of the empire may be summed up in a word: The British "tolerate" while the Romans "protected" them, and nobody from inside or outside a community was permitted to disrupt its religious unity. The Gospels tell us that Pontius Pilate was convinced of the innocence of Jesus; he considered the latter as no more than a harmless enthusiast and wished to let him go. But the Jewish High Council, which saw in the ministry of Jesus a menace to their religious unity, demanded his blood. By the laws of Rome Pilate had no choice in the matter and had to carry out the sentence of the High Council. British Government in India has set up no such machinery by which the religious unity of the Muslim community could be protected.

In this connection one cannot but admire the high wisdom and statesmanship of the government of His Exalted Highness the Nizam, which has recently issued an order that in future no religious preacher from outside H. E. H. the Nizam's dominions of whatever religion or persuasion shall be permitted to preach in the State without obtaining previously the permission of the religious department of the State for doing so. The wisdom of the order cannot be praised too highly. It will provide an effective check on all rabid preachers and preserve the religious and social peace of the country.

Rural Versus Urban

The last point in Dr. Sir Muhammad Iqbal's statement relates to the division of the Punjab Muslims into two camps, rural and urban, and the division of the ruralites into many factions. These divisions are extremely dangerous to the political well-being of the Muslims, for their presence reduces the majority community to a helpless minority. But the question is too large to be discussed in a single editorial note. We expect shortly to publish a series of articles on the subject from the pen of Mr. Durrani, in which the subject will be discussed with a thoroughness not heretofore attempted.

MEDINA BEFORE ISLAM

(By Dr. Th. Kowalski)

[The following topographical description of Medina as it was before Islam is taken from the *Einleitung* of Dr. Kowalski's edition of the *Divan* of Kais Ibn-ul-Khateem, a pre-Islamic poet of Medina. Kais belonged to the Bani Zafar, a tribe of the Aus clan. The Bani Zafar lived on the north-eastern periphery of Yathrib in a settlement which stretched at the time far beyond the limits of the present-day city of Medina, somewhat from the hill of Ohud in the north to the village of Kuba in the south, both of which lie to-day about three quarters of an hour's walk from the city, while the two barren *harras* formed their eastern and western boundaries. Kais was a contemporary of the well known Medinite poet Hassan bin Thabit and died some time before the Muslim Migration (*Hijra*) to Medina shortly after the Battle of Buath. The note would be helpful to the students of the early history of Islam and, we expect, will be read with interest. The translation is our own.—Ed.]

YATHRIB AND ITS INHABITANTS

Though Yathrib may have been originally the name of a Jewish settlement which was situated towards the north of the modern city at the conjunction of the four greater *wadis* which intersected the plain from the south to the north, still Kais, as other Medinite poets of the time, understands under the name Yathrib the whole territory inhabited by the two tribes, the Aus and the Khazraj. That was the general name of the oasis, while individual parts, every palm-garden and every enclosed group of mud huts, had their own special names. Many of those names have survived to this day, while others fell into oblivion soon after the beginning of Islam, so that it has become extremely difficult to ascertain their localities.

Yathrib was not a city at the time, but a conglomerate of small villages and farm-houses, which stood in the midst of palm woods, vegetable gardens and corn fields, spread over a wide area. This manner of habitation was necessitated by the nature of the soil and the inhabitants' manner of living which was determined by it. The land of Yathrib is mostly salty; the ground water, which stands high, makes it fit for cultivation, especially for the cultivation of the date-palm. Then as now, the most fertile tracts lay towards the south, round about Kuba, which was the central point of the Ausite Amr, and eastwards from it in the territory of the Jewish tribes of Kuraiza and Nazeer.

The inhabitants of Yathrib were agriculturists with a settled habitat, but possessed a real Beduin tribal organisation. Their Beduin origin is also confirmed otherwise. The unintermittent and lively intercourse with the neighbouring nomadic tribes kept the Beduin customs and usages alive. We read in Medinite poems and stories of war-like and peaceful relations and of *hiif* and *iyara* connections with the Muzaina, the Ghatafan, the Hawazin, the Sulaim and the Bal, at every step. The Muzaina always appear as the staunch allies of the Aus and fought bravely against the Khazraj in the Battle of Buath, where they took the poet Hassan's father Thabit prisoner.

Still the whole of the arable area had not yet been utilized. Much land still lay fallow, which made extensions and migrations possible. Doubtless, the best tracts were already occupied, which yielded enough for their maintenance with a minimum of labour and industry. It was such tracts, for the possession of which the stiffest battles were fought. Cattle-breeding played a very small role; that is why "*mal*" in Yathrib denoted date-palms rather than camels as in other parts of the Peninsula. Horses seem to have been rare, as is the case to this day. Trade and handicrafts were pursued to a very small extent and that exclusively by the Jews.

The "Dar"

In keeping with their settled manner of life, the Medinites lived like the modern inhabitants of suburbs not in tent encampments but rather in fortified collections of houses, *dar*, now called *حوش*. To infer from

the present manner, a *dar* was a collection of mud huts built close to one another with an extensive courtyard in the middle. Thirty to forty families lived in one such quarter. In the court was the well of the *dar*, resting places for camels and other cattle and date-palm plantations which stretched far beyond the limits of the *dar*. The *dar* was a political unity and presented itself as a unity against all others. It was partly fortified and could offer strong resistance during wars and disorders.

The Forts

But for times of war there were in Yathrib special strong buildings which otherwise remained uninhabited and generally formed the joint property of a whole tribe and rarely of a powerful single chief. These strong houses or forts were called *أُجُم* (*ujum*) or *أُتُم* (*utum*), pl. *أُجُم* or *أُتُم*, the two words being used in the idiom of the language without any difference, although according to European scholars the former was of Hebrew and the latter of Assyrian or Aramaic origin.....

Of the architecture of *atam* or *ajam* we know unfortunately very little. All that we know with certainty is that they were high tower-like constructions of stone, built on a square ground plan and with flat roofs. Only once we learn something more from a report in *Kitab ul-Aghani* about the fort of Uhaiha b. al-Julah: "He possessed two forts, a fort among his people (Banu Jahaba of al Aus) which was called al Mustazill and that is the one in which he entrenched himself when he fought with Tobba Asad Abu Karib al-Himyari, and a fort ad-Dahyan in al-Asha, on his estate which was called al Ghaba. He built it of black stone and erected upon it a storey white like silver, then another like it, which a rider could see from a distance of about one day's journey. The forts were their strength and protection and their fortifications in which they defended themselves against their enemies."

It appears from this description that they were three-storey constructions. But it must be pointed out that the storey of Uhaiha contains much of the variety of anecdote. The story that follows thereupon of a young man's being hurled down from its walls, because he claimed to know a particular stone the removal of which could bring down the whole fort, is met with in the stories of many other buildings. Samhudi's report on ad Dahyan reads differently: "Uhaiha built it about as long as wide (that is, on a square ground-plan), at first of white limestone, and as this fell down, he built it of black stone, and this is the black fortress that one sees from a great distance."

In the middle of the forts were courtyards with wells which supplied water to the besieged. Also camels and other cattle were kept therein, just as in the courtyard of the *dar*.

The Origin of the Forts.

This similarity with the *dar* would suggest as if an *utum* were a kind of a fortified *dar* and were a development of the same. But there are weighty reasons against the presumption of a local evolution. As the history of Yathrib teaches, the Aus and Khazraj immigrants took over the forts of the Jews and used them as models for their own structures. But it can hardly be presumed that the Jews were the first to introduce this kind of architecture. It was certainly older than the Jewish colonies settled there. The *atam* of Sana'a, Nejran, Taif, Yathrib, Khaibar, Fadak and Tama, i. e., at the settlements along the ancient trade route which connected South Arabia with the coasts of the Mediterranean, were strongholds for watching the trade route and for protecting the trade caravans against the predatory attacks of the Beduins. So, for the *Atam* of Yathrib at least South Arabian influence is to be presumed decisively, while on the forts lying towards the north, e. g., in Tama, Aramaic influences too might have worked. Strongholds and forts were quite foreign to the nature of the Beduins. One notices it from the manner in which they are drawn upon by poets for their metaphors and similes. Their strong construction and above all the materials used in their construction, mud, lime, mortar, baked bricks, are treated in poetry as exotic things with childish wonder.

The Forts at Medina

As mentioned above, the Aus and the Khazraj owed their fortresses to the Jews. When Ibn an-Najjar (d. 643 A. H.) puts the number of Jewish forts at Yathrib at fifty nine and of the Arab forts at thirteen, these numbers can at best refer to the most ancient times, because we know that immediately before Islam the single tribe of 'Amr bin Auf, Banu Zaid B. Malik, alone possessed fourteen forts.

From Samhudi we learn of quite a number of names of the Medinite forts, many of which were noteworthy for their strategic importance; e. g., "the Protector", the fort of a Nazirite in Kuba; "the Barricade"; "the Subduer", the fort of Abdullah bin Ubayy; "the Unapproachable", in possession of a branch of the Banu Salima, which also possessed another fort "the Most Victorious". Other names point to the height of the structures; e. g., "the High rising", the fort of the Kawakul; "the Towering", the fort of Hassan bin Thabit; "the Exalted", which belonged to the Banu Dinar of the Najjar. Naturally names are not wanting, whose signification is not at all clear.

Their Strategic Importance.

The forts were of great strategic importance. The construction of an *utum* denoted, if not the taking possession of a district, at least the assurance of superiority. Thus is to be explained the strong opposition of a tribe when a powerful chief proposes to build a fort in their territory. Owing to the absence of siege materials the *atam* were almost impregnable. Therefore the rage of the conqueror when the vanquished enemy flies into his *utum*, which finds strong expression in the ratures of the poets. The belligerents declared solemnly that they would prefer to persevere, even when pressed hard on the battle-field, with the sword in hand to locking themselves up in the forts. The thought, which crops up again and again that one's weapons should be one's only forts, must have originated, though not in Medinite conditions, still in conditions similar to them. In such connections the forts are characterised frequently as *Ma-aki* or places of refuge.....

Pax Islamica.

It is very noteworthy that with the rise of Islam the custom of building forts ceases altogether. The fort of Banu Saida called Murid is said to be the last that was built at Medina. It was still under construction at the time of the arrival of Muhammad (ﷺ), and he permitted its completion. The forts, which represented the individual interests of the mutually antagonistic tribes and powerful chiefs, were the external signs of the internal discord which prevailed at Medina. The discord ceases to be on the arrival of Muhammad (ﷺ) and by the new organisation of the community brought about by him, and with the newly awakened communal consciousness Medina steps forth as one unity against the external enemy. The settlement gradually concentrates and a strong centre comes into being, which corresponds to the modern city. Muhammad (ﷺ) defends the city against the allied enemies (in the Battle of the Ditch) in a manner heretofore unknown in that he has a ditch dug around the portion which was open to attack. The forts in existence are used only as asylums for women and children. His example is followed by later generations, until the first walls rise round the city in 364 A. H.

As to the subsequent fate of the *Atam* we are informed that in the reign of Caliph Usman some of them were pulled down and some were converted into Mosques. Their traces remained for a long time and were seen by Samhudi.

Tribal Dispositions.

The population of Yathrib consisted of three elements, viz., the Jews, older Arab families and the Banu Kaila, i. e., the Aus and the Khazraj. The Jews, among whom the more powerful ones were the Kuraiza and the Nazeer, the two being together called al Kabinani, formed, along with some Arab families of different descents who had been mostly Judaized, the older stratum, while the Aus and the Khazraj, who were pure Arabs, formed the younger one. The Khazraj lived in the centre of the settlement and the Aus lived on the periphery in a bow which extended from the north over the east towards the south. The Khazraj were the more numerous and powerful than their neighbours who had been weakened by their internecine quarrels. The balance of power was brought about between them for the first time at Buath when the Jews allied themselves with the Aus

As is well-known, the history of Yathrib discloses ceaseless quarrels and disputes between the Aus and the Khazraj. In later terminology these quarrels fall into two periods, the so called Sumair and Hatib feuds. ... The second period closes with the famous Battle of Buath, which has been sung by so many poets and in which for the first time the whole of Yathrib took part, whereas before that battle only single tribes had fought.



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OPEN LETTERS

to

Muhammad Ali, President, Ahmadiya Anjuman Isha'at-i-Islam, Lahore

I

Sir,—I have to ask you several questions. Some of these questions concern religion, while others relate to the public conduct of the Anjuman of which you are the head. I hope you will be pleased to answer these questions in public interest and I promise that I shall see to it that your answers are published in the columns of this journal, provided *firstly* that your answers are truthful and *secondly* that they are brief and to the point. I confess that the quotations given below are not the result of any original research on my part. They are taken from a well-known poster which appeared in Lahore sometime ago and which you and your associates characterised as a Qadiani swindle (*Qadiani dajal*). References are the same as those given in the poster, and they must be well known to you. According to the poster you wrote when editor of the *Review of Religions*, Qadian:—

1. That Mirza Ghulam Ahmad must be judged by the criterion of prophethood (*Review of Religions*, Vol. VI., p. 274)

2. That Hazrat Mirza Sahib must be judged by the standard of the former prophets (*Review*, Vol. IV., p. 469)

3. "When we say that a man is a claimant to prophethood, we mean that he claims to be neither more nor less than a prophet, in other words, his claim is of complete and full prophethood" (*As-nabawat-fi'l-Islam*, p. 288)

4. Hazrat Mirza Sahib is a claimant to prophethood (*Review*, Vol. V., p. 464; Vol. VI., p. 274)

5. "Hazrat Mirza Ghulam Ahmad Qadiani is the Holy Prophet of India." (*Review*, Vol. VI., p. 96).

6. "Hazrat Mirza Sahib is the Prophet of the Last Age and the Apostle of Latter Days" (*Review*, Vol. VI., pp. 20, 90, 99)

7. In the *Review*, Vol. VI, p. 96, you wrote that a certain prophecy relating to one of Persian descent رجل من ائمة فارس was mentioned in the Holy Quran in *Sura al-Jumu'ah*, vv. 1-3, which you translated as follows: "God is He who raised a Prophet among the ignorant people that he might

recite to them. His communications and purify them and teach them the Book and wisdom, though they had been in manifest error, and in the latter days there will rise a people who have not yet joined these. That people too will be like these people, and among them also there will rise a prophet in the same manner, who will recite the communications of God to them, purify them and teach them the Book and wisdom."

8. In the *Review*, Vol. VIII, p. 163 you wrote: "The Ahmadiyya Movement stands in the same relation to Islam in which Christianity stood to Judaism."

9. The official organ of your community, the *Paigham-i-Sulah*, wrote in April 1933 that denial of the Promised Messiah (*i.e.*, of Mirza Ghulam Ahmad of Qadian) was tantamount to a denial of the Holy Founder of Islam.

10. The *Paigham-i-Sulah* for September 7, 1916, contained a manifesto which ran as follows:—"It is our faith that the Promised Messiah and Mendi (*i.e.*, Mirza Ghulam Ahmad) on whom be peace and blessings, was a true apostle of Allah, who came to the world for the guidance of the age and that the world can obtain salvation only by following him. We declare this to be our faith on every occasion and are not prepared to abandon these beliefs of ours for the sake of anybody."

11. The *Paigham-i-Sulah* for October 16, 1913, contained the following "Correction of an Error"—

"It has come to our knowledge that some of our friends have been led into the error of supposing that those connected with this journal (*viz.*, the *Paigham-i-Sulah*), or some of them, detract from or lessen the high degree of our Lord and Master Hazrat Mirza Ghulam Ahmad Sahib the Promised Messiah and Mehdi, on whom be peace and blessings. We Ahmadi who are in any way connected with the *Paigham-i-Sulah* call God, Who knows the hidden secrets of hearts, to witness and do declare openly

(See page 5)

The Statesman's Criticism of Sir M. Iqbal's Statement

[The *Statesman*, published Sir Mohammad Iqbal's Statement in its issue of May 14, which appeared in our last issue. The paper devotes its first leader of the same number to a criticism of the Muslim sage's statement, which is reproduced below. —Ed.]

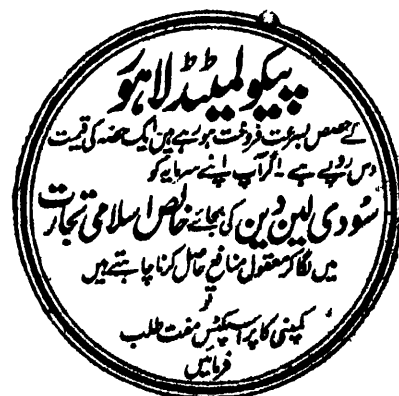
It would be wrong and unwise for non-Muslims to attempt a running commentary in detail on the article we have published from Sir Mohammad Iqbal on the Qadiani dispute. He would be entitled to resent it as much as the Church of England might have deprecated Mohammedan intervention in the Prayer Book controversy or (more analogously) in the recurrent argument between Roman and other Catholics. But some general observations may be permitted, if only because Sir Mohammad appeals for our tolerance and understanding of an intolerance that he claims to be his essential right and because the Qadiani dispute has strayed far from the strictly spiritual field where he apparently wishes to confine it. Therein lies, in fact, both the strength and the weakness of his statement—its strength because he has made an admirable effort to sublimate the politics of the quarrel: its weakness inasmuch as he tries to "eat his cake and have it." We do not say this in any irreverence, nor in disregard for Sir Mohammad's obvious ability, sincerity and devotion. We mean only that it would be better to sublimate the dispute right out of the political field altogether: for to condone its present confusion with politics is to justify whatever fault he seeks to find in his Government's attitude towards it. He does not make it perfectly clear whether, when or where, he can tolerate official cognizance of any one community's religious differences. There has been some Mohammedan agitation, for instance, against the appointment of Qadianis to high office under the Crown. The Government (with some "orthodox" Moslem support) regards them only as Moslems or Indians of proved ability in politics, administration and the law. It turns a neutrally blind eye to the question whether they are to be judged orthodox or heterodox. Does Sir Mohammad want the Government to take note of this question? And if doctrinal issues and temporal politics or administration are to impinge on and influence each other to such an extent, where is the process to end? Punjabi Hinduism is already divided into two separate political communities at the instance of the Sikhs. A like choice lies before Sir Mohammad Iqbal, his followers and the Government. They can turn the Qadianis into another political minority with separate representation and weightage of their own at the behest of their critics so that the Government must indeed take administrative cognizance of their differences. Or they can agree that there must be no sort of political or administrative cognizance of the difference and their political treatment must be gauged accordingly.

For these reasons, Sir Mohammad must forgive our wish that his article had stopped half way, for up to that point it is an admirable and moving statement of his point of view. We can say so with complete impartiality to the Qadiani controversy, since it is plain that the strength of one man's creed or sectarian allegiance may be a danger to another's and yet they may have equal loyalty to the one God of all. Even within the single Catholic Church there is an Anglican communion, owing its strength, unity and inspiration to its elasticity and tolerance within certain doctrinal limits, and a Roman order, equally potent for good and widespread in harmony because it judges elasticity and tolerance to be too near disruptive licence. Sir Mohammad Iqbal insists on certain fundamental qualities which indeed give Islam its

appeal to a taste for order, community and discipline—in religious life as he sees it and in political life as even Bhai Parmanand has been impelled to admit. We wrote once of how the spectator at *Id* prayers may see "a vast congregation forming itself joyfully and spontaneously, but in almost perfect silence and without word of command, into ranks so well ordered that a soldier may marvel at them." And of how the whole concourse passes in unison and precision through the various movements accompanying their prayers. We called this "the outward and visible sign of that mass discipline of a mighty religious brotherhood which first inspired the irresistible onrush on Mohammedanism over a great part of the then known world." The sign remains, and the culture that it represents remains in a form much better than conquest by blood and iron. We may sympathize most fully with Sir Mohammad's fears for its integrity without necessarily admitting the causes or approving the remedies that he seems to suggest for his fears.

[*The Truth*—While commending the liberality of the *Statesman* for finding space in its columns for Dr. Sir Mohd. Iqbal's statement, we beg to submit that the Doctor did not make clear when doctrinal differences should lead to political separation because the question of sects as such was not the subject of his article. He wrote with regard to a case, the doctrines and politics of which are known to all. Islam permits great latitude for differences of opinion. The latitude ends as it must at the doctrine which is the foundation stone of Muslim national unity. That basis is the Muslim belief in the finality of prophethood in Muhammad (ﷺ) and cessation of prophethood after him. The Qadianis deny this basic doctrine and on the basis of this denial the Muslims have declared them Kafirs. Besides, the Qadianis have themselves effected the separation. They do not intermarry with Muslims, do not say prayers over the dead body of a Muslim and have no social or religious co-operation with the latter. They act thus in pursuance of the founder's teaching that orthodox Muslims were spoilt milk while his own followers were fresh milk and that the latter should keep their fresh milk separate from the sour milk of orthodox Muslims.

There is complete separation already. The Muslims only demand that this separation should be recognised by the Government for administrative purposes as well. It is no loss to the Muslims, and if there is any they are willing to bear it, because their religion is more precious to them than a vote. They have rather a well-founded fear of political paralysis over-coming their community if the diseased limb is not amputated immediately. Will the Government wait till the Qadianis become three or four millions, as powerful as the Sikhs, before they are recognised as a separate community? It is from that fear that the Muslims demand immediate separation. —Ed.]



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The Truth

MONDAY, MAY 20, 1935

Criticisms of Iqbal.

As was to be expected from the high esteem in which Dr. Sir Muhammad Iqbal is held in this country, his statement with regard to the Qadiani controversy has been hailed with delight throughout India and a special reprint of it has been prepared to meet the demand for copies from all over the country. Of course, criticisms were also expected, and at the moment of writing we have two of them before us. The weekly English organ of the Qadiani movement, the *Sunrise*, calls the statement "Amazing Intolerance" and restricts its criticism to the free licence which religious adventurers enjoy under the British rule. Ignoring the insinuations with regard to the Allama's meaning or suggestions to the Government as being unworthy, we beg to submit that Dr. Sir Muhammad Iqbal's dictum is nothing new. He has only drawn attention to a principle of the Muslim *shariat*, which has found application at the hands of Muslim governments several times in the history of Islam, from Muhammad downward. It is a gross misrepresentation to suggest, as the *Sunrise* does, that the Allama or any of his followers approve of the crucifixion of Jesus. The statement only meant that the political authority of the day stood aloof in the matter and the Roman Proconsul solemnly washed his hands of the guilt or otherwise of the crucifixion, that being the affair of the Jews alone.

It is also a misrepresentation to say that the Doctor asks the Government in his statement to suppress every religious movement by force. The statement is silent about religious movements as such and restricts itself only to movements which, by their extravagant claims or extraordinary dogmas, threaten the social, religious and national unity of the community from whose bosom they spring. Belief in the finality of prophethood in Muhammad (ﷺ) is the basis of Muslim national and religious unity. The Qadianis' claim that the founder of their movement Mirza Ghulam Ahmad was a prophet is a direct and unequivocal denial of that belief. Therefore they can no longer form part of the congregation of Muhammad (ﷺ), that is, of the body-politic of Islam.

And the Doctor demands, as every other orthodox Muslim in India does, firstly that the followers of this new prophet of Qadian should be declared a separate political community, and secondly that the British Government should treat the Mirzais and their Muslim opponents with equal justice. Allegations have been made several times in the press that the Government has been showing undue favours to the Qadianis at the expense of the Muslims, as is shown by the appointment of Ch. Zafarullah Khan to the Viceroy's Execut-

ive Council. The Mirzai press and the head of the movement have been using very unmeasured language with impunity, while their opponents are subjected to prosecutions and their propaganda writings against the Mirzais are declared forfeit. Sir Muhammad Iqbal only demands that this injustice should be removed and that the Muslims should be given the same freedom to refute the claims of the Qadianis as it gives to the latter for their propagation.

"The Siasat"

We do not know why it is so, but there is an old established tradition in this country that English journals, as a rule, do not enter into any polemics with vernacular journals. But in view of the importance of the subject we are constrained to say a few words with regard to the criticisms of the *Siasat* which has discussed Dr. Sir Muhammad Iqbal's statement in three successive issues. Of course, we have not the space which is available to the *Siasat* and must be very brief.

We are glad to note, to begin with, that Mr. Syed Habib, editor of the *Siasat*, agrees with Sir M. Iqbal, that the Messiah and Mahdi ideas have entered Islam from extraneous sources and have really nothing to do with Islam. But it seems unreasonable to single out the Doctor for the demand that he should invite a conference of the Ulema to decide this question. It is as much the duty of Mr. Habib to do so, provided that he considers himself a Muslim and has the same anxiety for the welfare of Islam at heart as a good Muslim ought to have. It is especially the duty of Mr. Habib to do so, because he is a very big person, being perhaps the only Muslim editor in India who speaks in the first person singular.

Mr. Syed Habib is "paired" by the language of Sir M. Iqbal's statement and wishes the latter had used better language. The readers have seen the statement and can judge for themselves. Mr. Habib uses very strong language when speaking of the Ahrar. It does not pain him at all. But it does pain him to see that Dr. Sir M. Iqbal has criticised the policy of the Government. It does not at all strike him that he is making himself ridiculous by posing as being more British than the British.

Mr. Habib puts a question to Sir M. Iqbal with which those who have some experience of the Mirzai polemics are very familiar and which, by its insinuations, can proceed only from a very base heart. He asks why Dr. Iqbal kept silent before and expressed his mind only after the appointment of Ch. Zafarullah Khan. Does it mean that because a person has remained silent once, he should do so for ever and ever after? And in what manner is it an answer to what he has said in his statement? How does one affect the other? Even if Iqbal were the worst man on earth, his statement, being in itself reasonable and based on sound foundations, would still require a reply, which Mr. Habib has not been able to give at all.

Has Syed Habib become a Mirzai?

Mr. Habib says he agrees with the Allama that the Mirzais are *kufirs*, but his argument places him in the same category of Mirzai *kufirs*. Mr. Habib thinks that belief in the finality of prophethood in Muhammad (ﷺ) is not so essential that Muslims should cease to regard the man as one of themselves and cease to co-operate with him who denies the cessation of prophethood after the Holy Prophet Muhammad (on whom be peace). Mirzais deny the cessation of prophethood after the Holy Founder of Islam and it is on this ground alone that they have been declared *kufirs*. Mr. Habib thinks this denial is immaterial. What is the difference between a Mirzai and Mr. Habib then?

Mr. Habib's articles also show what gross ignorance prevails in this country with regard to the principles and beliefs of Islam. Mr. Habib is the editor of a daily journal which dabbles much in religion. He places the Sunni and Shia, the Hanafi and the Wahabi on the same level with the Mirzais as sects of Islam and seems to be incapable of distinguishing between essentials and non-essentials. And with all that ignorance he claims to be a religious leader.

A Mirzai's Strange Logic

As an example of the brazenness of which some Mirzais are capable we have before us a letter from the Assistant Secretary, Ahmadiyya Anjuman Ishaat Islam, Lahore, which appeared in the *Eastern Times* on May 12. The letter is so stupid and so deceitful that it is surprising that the editor permitted its publication in the columns of his paper at all. The writer gives a summary of Dr. Sir Muhammad Iqbal's statement with approval and calls the Doctor's position "unassailable". Having arrived safely so far, he takes leave of sanity and plunges into a labyrinth of argument which is peculiar to the Mirzais and declares that Iqbal also "believes in the continuity of prophethood" like the Qadianis.

Apparently, a direct and categorical denial of the idea of the continuity of prophethood, such as is contained in the Doctor's statement, is not enough for our Mirzai controversialist who prefers logic to plain-speaking and proceeds to prove his thesis as follows. Iqbal is a Sunni. Sunnis believe that Jesus Christ of Nazareth was taken up, bodily into heaven, is being kept there and will return to the earth in latter days. Ergo, Iqbal too believes in the same doctrine! The reader should note that this conclusion is drawn in the face of the Doctor's direct denial! We are afraid, the argument is not complete. It should be completed as follows. The Mirzais of the Lahore section claim to be Sunnis. Therefore they also believe with other Sunnis that Jesus was taken up, bodily into heaven where he is being kept to be sent back in latter days. By the same argument the Lahore Mirzais also believe in the advent of a Mahdi just before the return of Jesus. In fact, by virtue of being Sunnis the Lahore Mirzais believe in everything with regard to which they are holding eternal debates with those who are outside their fold.

The Mirzai controversialist seems to be grievously ignorant of the character of the Sunni faith. It is not an article of faith with the Sunnis that Jesus went up bodily into the skies and the rest of it. In fact, the question does not form part of the dogma at all. It is a matter of opinion, and one is free to hold any opinion one likes on this question. The Sunni faith is the broadest based of all the sects of Islam; in fact it is so broad-based that it is difficult to call it a sect at all. Wahabi-ism may be a sect; Shiaism is a sect; but Sunni-ism is not a sect. It is synonymous with Islam. It permits the greatest freedom of thought to its followers; men of all stages of cultural development can find room within its fold and it is the only persuasion that has the capacity in it of producing great thinkers. "Sects" are incapable of this freedom and destitute of this capacity. Perhaps this Assistant Secretary does not know that writers and speakers of the sect he belongs to always appeal to the authority of Sunni writers for support of their peculiar doctrines. How stupid is it then to ascribe to Dr. Iqbal, on the score of his being a Sunni, a doctrine which he repudiates in so many words and which is not a part of the Sunni faith at all!

In the end the writer exposes the baseness of his mind by imputing a base motive to one at whom he has chosen to make mouths in such a brazen manner in a letter which is so stupid and so childish. Dr. Sir Muhammad Iqbal is known all the world

over and to cast an aspersion him is like throwing dust at the sun. One can excuse the blindness of a small-minded Mirzai if he cannot see the greatness of Iqbal. But it is certainly the height of shamelessness to call him an "Election Adventurer" as this impudent Mirzai does.

Backing the Wrong Horse

Apart from the injustice of the preferential treatment of the Mirzais at the expense of the Muslims, we beg to warn the Government that they will find to their cost in the long run that they have been backing the wrong horse. The British Government is a foreign government which can hope to maintain itself only by keeping the subject people satisfied and contented. If the Government regard the Qadianis to be more loyal than any other section of the people, but to reward the Qadianis by depriving the Muslims of their rights is neither just nor politic. The voice of protest is getting very loud in this behalf, and the Government would be well-advised to reconsider its policy before it leads to any unsavoury results.

Economic Organization of the Muslim Community

At last we have found the man who understands the full magnitude of the task of the economic organization of the Muslim community. Economic organization is different from every other effort for the well-being of a community. It demands sheer hard work without having any laurels, any applause or fame or processions attached to it. Political leaders and religious preachers can rouse their audiences to a frenzy of ardour with their eloquence and oratory and carry the masses with them. The man, on the other hand, who undertakes the economic organization of a people, cannot avail himself of this popular weapon. Far from moving them with enthusiasm he has to teach them the cool logic of figures and arithmetic. The economic life of a people is a very complicated phenomenon and requires a vast amount of labour simply to comprehend it. In a leader-bitten community like the Muslims, among whom almost every one seems to be consumed with the desire to become a leader and be famous with no more labour than that of making eloquent speeches, it is hard to find a man who is willing to lose himself in a mass of hard work without having any desire for fame and who has the intelligence and imagination to realise the magnitude of the task.

Such a man we have found in Mr. Aziz Hindi of Amritsar. His name should be well-known to readers of newspapers. He first came into prominence as a leader of the Hijrat movement, and was one of those who migrated early to Kabul. During his stay in Afghanistan, he took military training under Jemal Pasha, Turkish Minister of Marines who was then on a military mission to Kabul and rose to the rank of Colonel at the time of the Mangal rebellion. Retiring from military service, he gave himself up to commerce and politics. On the fall of Amanullah Khan's Government he was interned by Bacha Saqao and finally returned to India in 1930. Shortly after his return, however, he was interned under Regulation III of 1818 in Lahore and Multan Jails in which he remained incarcerated for three years. On release from jail he was interned at Amritsar and was finally granted full freedom of movement in last March. The man who has suffered so much for his convictions can well be depended upon for the honesty of his intentions and sincerity of purpose. We have discussed the scheme in all its details with him and find that it is thoroughly practicable, though it requires a very large amount of work.

But in view of the rewards which the success of the scheme has in store for the community, no amount of labour spent upon it is too much. Every child

knows now that all communal activities of the Musalmans, religious, educational and political, fail of their objectives simply because of their poverty, and if their economic position could be strengthened, the community will find a cure for almost all its ills.

The work is, indeed, most urgent and most important and of such a tremendous magnitude that it would demand the single minded labour of a host of workers. We would, therefore, suggest to the fathers of this scheme that they should leave other things such as religion, social reform and politics strictly alone and devote their energies entirely to the task of economic organization. The economic aspect of the community's life should be the sole object of their endeavour. We commend the scheme most heartily and are glad to note, in the meantime, that one locality would be chosen to begin with by way of experiment, and on its success the work would be extended to other places. This is a practical way of doing things and we wish the scheme every success.

* * *

A New Round of Communal Riots.

A riot took place at Ferozabad, District Agra, on the day of the last Moharram. It was started by Hindus who threw bricks and stones from the house tops on a passing *Taxi* procession. It is evident that the riot was the result of a premeditated plan on the part of the Hindus who had collected heaps of bricks and stones beforehand for the purpose.

Another case of communal disturbance took place at Malerkotla a few days ago. According to press messages, the trouble was started by the Hindus who started a *Katha* near a mosque right at the time of *Isha* prayers. As a result of a Muslim protest, the authorities fixed the hours of the *Katha* so as to avoid the prayer time. It is alleged that the Hindus did not keep to the arrangement, provoked the Muslims by war like cries and threw brickbats at them while they were gathered in the mosque. The behaviour of the Hindus was highly provocative. The Musalmans exercised great self-control; otherwise a very ugly situation would have arisen and much blood would have flowed.

From these incidents following one on top of the other and from the tone of the vernacular Hindu press it would appear, we are afraid, as if it were the beginning of another round of communal riots and that we are going to have a repetition of the events which took place between the years 1922 and 1927. The so-called Hindu Muslim unity of 1919 had become possible because it was needed by the Hindus for the realization of their political ideals. The Government of India Act of 1919 was put into force in 1921, the new councils were formed that year and communal unity was no longer needed, with the result that a series of communal riots started, most of which occurred significantly enough at places where the Muslim population is in minority. The appointment of the Simon Commission put an end to those riots because the Hindu politicians, to serve political interests of their own community, desired to impress the visitors that the communities were united.

The need for such a show of unity no longer exists. The new India Bill is having a smooth passage through the House of Commons and would become an Act before long. The time has therefore arrived that the martial training of the Hindu community should be taken in hand again and the Muslim community be overawed and demoralised and this object can best be realised by having a series of well-planned riots.

The events of the last fifteen years drive one to this conclusion inevitably and we warn the Muslim community of the danger that lies ahead of them. It is foolish to appeal to the Government for protection, because the Government will certainly do what a Government ought to do in such circumstances. But no Government on earth can help a people who will not

help themselves and the greatest guarantee of peace is the strength and organization of the Muslim community itself. Riots take place because the Hindu is no longer afraid of the Musalman, and peace can be maintained in the country only if the Muslims organize themselves and train their youth in physical exercises. The training is useful in itself, because the purposes of Islam cannot be fulfilled by weak men. In fact, we doubt whether a weak man can be called a Muslim at all. But this is a question of Islamic theology which requires discussion at greater length and we shall come back to it in the near future.

(Continued from page 1)

that such a false supposition is a lie against us. We believe the Promised Messiah and Mehdi to be the Prophet, Apostle and Saviour of this age and we regard it as a weakness of faith to detract from the position which Hazrat Sahib claimed for himself. It is our faith that one cannot now achieve salvation except through faith in the Holy Prophet, on whom be peace and blessings, and in his servant the Promised Messiah, on whom be peace and blessings."

Questions.

Two things follow clearly from the above quotations, viz., (1) that when you wrote the above statements you believed in Mirza Ghulam Ahmad to be a prophet in the full technical sense of the term and (2) that you regarded the Ahmadis to be a separate community from Muslims and your religion to be a separate religion from Islam, even as Christians are separate from the Jews and Christianity a separate and distinct religion from Judaism. I know your present beliefs and it would be irrelevant to repeat the same in reply. What I want to know is this. Just when and why did you change your beliefs?

I need hardly assure you that I do not look upon it as a sin to change one's opinions. Only a man who is either dead or has found the fulness of truth can remain unchanged in his opinions. The average living man, as he grows older and richer in experience, thought and knowledge, changes his opinions as a result of his own inner urge. He grows out of the old into the new. Did this happen to you also? Did you grow out of your older beliefs? This must have been so, because two things are quite clear: Your present beliefs are not the same as they were when you wrote the above statements, and you are not the man of whom it could be said that he has found the fulness of truth. You have neither the intelligence nor the character for that. In any case, my readers and I shall be obliged for a statement from you in this behalf. I beg you to answer the question, because if you don't, we shall be forced to conclude that you have no answer to make.

You know the beliefs of the Qadian section of the Mirzais with regard to prophethood. What is your opinion about them?

Yours truly

F. K. KHAN DURRANI.

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"Representative Short Stories"

AN EXAMINATION OF Prof. M. G. SINGH'S WORK

(By F. K. Khan Durrani)

In the specimen number of *The Truth* it was explained that economic propaganda was one of the objects of this journal. It was pointed out in that connection that the book trade which had an annual turnover of several millions was entirely in the hands of the Hindus and that the Muslim share in the trade was far less than the numerical strength of the community should lead one to expect.

The phenomenon owes itself to many causes. The principal cause is, of course, the lethargy of the Muslims themselves who neglected commercial pursuits and let the Hindus establish and strengthen their monopoly of the trade to such an extent that it has become well nigh impossible for the Muslims to compete with the Hindus at all. A second contributory cause is the liberality and broad-mindedness of the Muslims and the absence of the communal feeling among them, which deprive the Muslim enterprise of the support of the Muslims which it ought to have from them, and for want of which Muslim enterprise cannot succeed at all.

European Firms

The present position as regards Muslim interests is indeed very hopeless. Hindu firms take away the lion's share of the book trade on one hand, and on the other European firms are all represented by Hindu agents. The layman does not quite understand how it affects the intellectual and economic well-being of the Muslims. A word of explanation is, therefore, necessary. When an author submits a book to a European firm, the manuscript is sent by the firm to its Hindu agent of the province from which the manuscript comes, and it is upto the Hindu agent to see that a Hindu author's work is considered more favourably than that of a Muslim author. And the fact stands that while one finds a large number of Hindu authors on the lists of European publishers, the names of Muslim authors are extremely rare. It is absurd to contend that Hindus are more capable than Muslims. The truth rather is that Muslims have been reduced to the present position by a policy persistently followed for a long time. I need hardly remind my readers that book trade is not like other branches of business. The book trade has a direct influence on the intellectual growth of a people, and the intellectual growth of the Muslim community has been hit very badly by the above mentioned factors. It is for this reason that English writers in the Muslim community are so few.

Next come the educational authorities which have to decide which publications to patronise and which to reject. In provinces with Hindu majorities no book written or published by a Muslim can ever hope to find patronage. Even in the Punjab which has a Muslim majority the same policy has been working successfully. The Punjab University which is under the effective control of the Hindus, has, for instance, prescribed books by Hindu authors as text-books for use in schools and colleges, although they were wholly unsuited for the purpose. I will support my contention with a concrete example.

Prof. M. G. Singh's *Representative Short Stories* was prescribed a few years ago as a course of study in the B. A. classes. The book is a collection of stories from well-known English writers, which Mr Singh equipped with an *Introduction*. The *Introduction*, which, for some unknown reasons, has three headings, forms part of the text-book, from which questions could be asked in the examination. The author is an M. A. of Oxford University and a Senior Professor of English Literature at the Government College, Lahore. Besides pointing out the incompetency of the Punjab University in choosing courses of study for the educational institutions of the province, the following criticisms are also an answer to those Hindu public men who are for ever praising their co-religionists and running down the Musalmans on the score of competency from the public platform and in the Councils.

General Remarks.

The *Introduction* is divided into two sections, the second section, which ought to have preceded the first, being devoted to a distinction between the novel and the short story. After reading the first part, the perusal of the second leaves an impression on the mind that it is not entirely from the pen of the author. The two sections do not seem to be from the pen of the same man. With the exception of one or two paragraphs, the second section seems to be mostly borrowed without acknowledgement. It looks to be a patch work in which some paragraphs are uncommonly fine writing, while others are not so. It is not a smooth and well-proportioned essay and leaves the reader still wondering what the difference between the novel and the short story is after all. The language of most of the paragraphs is flawless and occasionally very fine, although paragraph 2, which must be the Professor's own, contains the following grammatically bad sentence; "Whatever meaning the story has, (?) springs from the relation of part to part...from the link between one act *and* (or) situation and another."

The first section is on the whole the Professor's own. The *Introduction* is meant for college boys, but the Professor writes as if it were meant for publication in a literary journal. There can be only one justification for prescribing the work of an Indian writer on English literature for use in schools and colleges, namely, that an Indian writer would be in a better position to know the requirements of Indian students than an English writer may be expected to be. But the Professor seems to be writing not for Indian students, but for a critical public, or rather for professional critics who are supposed to be well acquainted with the history of the development of English literature. What, for instance, can the following three sentences mean to a student of B. A. classes of the Punjab University? "In the hands of Greene and Lodge and Lyly prose fiction soon developed into tedious and *highly-flown* romance. In substance it retained some traces of its original interest, but in form it became hopelessly entangled and prolix. Nash attempted to get away from this false romantic enthusiasm and to adopt a tone of healthy reflection on life, mostly in the satirical vein." Now, who were Greene, Lodge, Lyly and Nash? When did they live and what does the average Punjabi student know of their works? Similarly, in para. 12 he writes: "Earle, Overbury and Herbert perfected the

character — an amalgam of the Jopsonian 'humour' and Theophrastian eccentricities of character." What can it mean to young undergraduates of an Indian university? Also paragraphs in this section are very loose, and there is no continuity between them, no natural and smooth transition from one to the next following.

Textual Criticism

But it is the language of the Professor which amazes one. It is full of blunders, blunders which one cannot expect from a man of his education, and which must have misled many students. Some of these blunders are pointed out in the following quotations from the first part of the Introduction. The wrong expressions are printed in italics and occasionally I have inserted suggestions for corrections in brackets after the wrong expressions. The Introduction opens:—

"The short story as a distinct *artistic* (? literary) form is only of recent growth, though literatures of the ancient world are rich in tales *bewildering in their variety of form and substance*" (loose and irrelevant). "In the East the short story is of great antiquity as a fable, an allegory, or (as) romance." *Fable* and *allegory* are both common nouns and are preceded by articles. Omission of the article before *romance* shows that the word is used in the abstract sense. The word *as* should, therefore, be repeated before it. "The Upanishads make frequent use of allegorical tales to point a moral, or to make a *nice* point of metaphysics clear to the *understanding* of the uninitiated."

The first paragraph opens with the statement that the short story is of recent growth, but the second paragraph has a different tale to tell. "In the West, the short story has had a very long (!) and chequered career—so chequered indeed, that it may seriously be asked if *this* chronicle of various literary forms is at all a history of the modern short story." The sentence is a masterpiece of senselessness. It is the first intimation that the Introduction is a *chronicle* and it requires an effort to realise that "this" means "the present." But a chronicle of various literary forms it certainly is not, and if it were it could not be a history of the modern short story alone. The sentence is utterly senseless. The Professor goes on: "Even if we do not take into account numerous Greek and Roman myths, *fables of the Aesop's Fables type* (fables of the type of Aesop's Fables), and the Scandinavian epics of which Beowulf forms only a small part, there remains a mass of mediæval story literature *but remotely* (which is but remotely) connected either with its ancestors of the *early* (earlier) stages of human civilization or with its progeny of to-day. And yet we cannot realize the greatness of the modern short story without at least a rapid survey of its *past* (previous) history."

The next two paragraphs go smoothly. In the fifth we have: "Side by side with the growth of fables and of stories founded on Celtic folk-tales there *developed* in France and in Italy short narratives with foibles of human nature as their basis. *Later on*, they came to be called novella, and as we shall see, exercised a *predominant* influence on the Elizabethan writers."

Para. 7. "The Canterbury Tales *represent to us* a rare genius working on human nature and contemporary life.....Apart from (*its*) many other

excellences" The following two paragraphs are also poor in language and construction. In para. 10 we read: "But Nash like all *his* contemporary writers of fiction..It made no positive *achievement* towards the acquisition of a form or style"

In para. 13 we read: "With the Restoration, however, England *had fallen* (fell) under French influences. The vogue of lengthy (*and*) elaborate romances had passed *out* (away) with the early Stuarts... Their popularity, however, *is* (was) due not to any literary excellence and merit but to the *unmoral* atmosphere."

The Professor apparently does not know what to do with his adverbs nor are prepositions his strong point. In para. 15 he writes: "The new interest in social life and personality was shaping out *even more definitely* the short-story... .. With them *always* the proper study of mankind is man... .. Literature is a worthy instrument for the *upholdings* of the moral law... .. breeding later on a strong reaction in the romantic flouting *at* all didactic purpose in art"

In the next paragraph we have: "It overcame the handicap from which the short-story writer always suffers, *because* he cannot find a publisher so easily, for instance, as the writer of a novel, the short story *is* (being) not *big* (long) enough to *be* (form) a book by itself."

Paragraph 18 is extremely loose. The author begins by condemning the exaggerated sentimentality of the early romantic school and makes an exception of Washington Irving and with that he runs off to criticise Irving from a wholly different standpoint. The author lets himself go in this paragraph and is thoroughly irrelevant.

In para. 19 he writes: "The great achievement, however, of these early decades of the last-century *were* (was) not these isolated examples of the successful short-story," and in para. 20:

"It had come to acquire an artistic value to please or disgust *in itself* apart from the instruction (it) provided."

The structure and language of the various paragraphs show as if the author had several books before him when he wrote those paragraphs, from which he paraphrased or summarised or even "borrowed" sentences. The borrowing is sometimes quite unconscious; e. g., in paragraph 22 he writes: "Even the greatest of *our* writers are content to try their strength," etc. This "our" reads queer when in the next sentence he speaks of India and her literature.

I have pointed out only the beauties of the language. As for the substance it is enough to say that the reader can get no clear idea of the growth of the short story from it. The writing is hopeless in every way, and it is difficult to say what the Punjab University saw in it to prescribe it as a course of study in Colleges.

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The Truth

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Organ of the *Majlis-i-Tabligh-ul-Quran*

Editors :—F. K. Khan Durrani and Syed Muhammad Shah

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QADIANISM—AN EVOLUTION or DEVOLUTION?

(By Raghīb Ahsan, M.A., Secretary, All India Muslim Youth League)

[The name of Mr. Raghīb Ahsan should be well known to readers of newspapers. He is a specialist on the question of electorates on which he has written much and we expect he will remember *The Truth* whenever he cares to voice his sentiments on any question affecting the well-being of the Muslim community. The present article is written in a high key and would be read with special interest by those who are acquainted with the history of religion and the influence of religious dogmas on the cultural history and political destiny of nations. The article is conceived in a scientific spirit, which cares neither to please nor to offend but seeks only to label things as they are. For this reason its language may sound harsh or exaggerated to the layman, but to the scientist it is nothing but the truth, rugged, plain and unvarnished in its exactness. The writer says in a pencil note in the margin that it is "Article No. 1." So we may expect more on the subject in the near future. It is with joy and pleasure that we offer this excellent treat to our readers and we request that it should be read with greater care than is generally given to newspaper articles. Being a scientific statement, the article requires much elaboration for the benefit of the average Indian reader to whom, unfortunately, the historical study of religions is a foreign subject. But as it is likely to meet with much criticism from certain quarters, we reserve the elaboration until the criticism is before us.—Ed.]

WHAT YOUNG ISLAM THINKS

Allama Sir Muhammad Iqbal has put the world of Islam under a heavy debt of gratitude by giving us his most illuminating lead on the question of the new fangled faith of Qadianism. It is now as clear as the midday sun that Qadianism is not only a menace to the integrity of Islam but also a source of real danger to the cause of religious sanity and sincerity as well.

Qadianism is based on the claim that it is the cult of a prophet or "Promised Messiah" who was the *Mujadid* of the 14th Century of the Hira. This Messiah, it is claimed, was divinely commissioned and inspired to reinterpret, reform and revive Islam.

Revival of Pagan Cults

This claim is both true and false. It is false because Qadianism is not at all a reform or revival of any Islamic idea or institution. The cult of a "Promised Messiah" is not only foreign to Islam but wholly inimical to its fundamental ideal. The Quran and the Hadis and the rest of the religious literature of Islam do not contain any such term as "Promised Messiah" (مسيح موعود).

Yet this claim of *Tajdid* (Revival) is true in a sense not accepted by the Qadiani Khalifa. Qadianism cuts at the very root of Islam by repudiating its fundamental creed of the finality of prophethood and perfection of the basic principles of the *Shariat*. It revives in this 20th Century of light and learning the dogmas of a Promised Messiah and the continuity of prophethood and seeks to revert Islam to the superstitions of Judaism, Magianism and other heathen cults which flourished before Islam. These cults of the Dark Ages of religion, when human mind was passing through its stage of infancy, all revolved round the idea of a coming Messiah or redeemer who would give salvation to man either by self-immolation or by the exercise of some magical talisman or mystic

formula. All who believed in the redeemer were to get salvation, while those who refused to believe in him were to die of plagues and natural calamities and be damned both here and hereafter. Qadianism is a reversion to this stage of the infancy of religious consciousness in man.

Man is Messiah unto Himself

The object of Islam and of the advent of our Holy Prophet, on the other hand, was emancipation of humanity from this deadening weight of the cults and creeds of paganism which centred round the belief of a coming Messiah and which in effect degraded man to a very low depth of spiritual slavery, intellectual bondage, social subjection and political serfdom. *Islam teaches that Man is a Messiah unto himself.* He as the noblest handiwork of the Creator and the vicegerent of God on earth, is the sovereign of nature and the architect of his own destiny. His self is the axis of the universe. The perfect and last *Shariat* revealed through the perfect and last Prophet is the pathway of the progress of man from the borders of animality to the borders of divinity. If man accepts the sovereignty of Allah and His *Shariat* and follows the *Sunna* (the beaten track) of the Prophet, he is sure to reach the goal. He needs no other Messiah, for his self has the seed of perfection in itself and the powers with which God has endowed his self are boundless and quite adequate for the purpose of his divinely ordered evolution.

The pagan cults of the Days of Ignorance made man a helpless plaything in the hands of the malevolent forces of nature on the one hand and of the sacerdotal class of priests, pontiffs and wizards on the other. The priests, prophets and oracles claimed to be the sole interpreters of the secrets of the universe, which should be the privilege of every man.

(See Page 8)

The Spirit of Islam

(By Maulana Ghulam Murshid)

Religion has come upon bad days in this age. To be known as a religious man is tantamount in these days to incurring contempt and ridicule. There were those once who gladly laid down their lives and all they possessed for the sake of their religion, but their children today, though they are generous in responding to the call of humanitarian sympathy, would not care even to spend a penny in a religious cause. There are countries where religion has become the victim of organised hatred, and where religious leaders are driven into exile, their places of worship are pulled down, their possessions confiscated and life is made altogether unbearable for them.

What are the causes that have led to this strange state of affairs? Perhaps the most potent single cause of the downfall of religion is the fact that men of religion have abandoned the true spirit of religion. They prove by their thoughts and actions that religion, instead of being a means of establishing harmony among men, only spells hatred and enmity, fanaticism, uncharitableness and mutual ill-will. They attach such an exaggerated importance to accidental differences and to their own personal opinions and self-created dogmas as if these were the essence and the whole spirit of religion. For minor differences of ritual and ceremonial law, they wage fierce wars against one another, denounce one another as *kafirs* and make the salvation and final bliss of the individual depend solely upon his adherence to one sect or party or another. If he belongs to our sect and adheres to its ceremonial observances and prescriptions we declare with uttermost certainty that he is a saved one. He comes within the purview of our affection and sympathy and we regard it our duty to defend his life, honour and property. If he is outside our sect, we proclaim with as much certainty and with solemn oaths that the doors of salvation are shut upon him for ever and ever, and that his devotion and piety are in vain because they can find no acceptance with God Almighty. It is not too much to say that sectarian bigots often hold it right to inflict every injury of life, limb and property upon those who are outside the fold of their sect and are prevented from doing so only by the law of the land.

Racial and Religious Antipathies.

Religious differences are very often due to racial antipathies. This is specially true of national religions, which reflect, in their dogmas and precepts, all the cultural, sentimental and intellectual differences of the various nations to which they belong. Being national in their origin and outlook, they can never be helpful to the creation of a world-wide brotherhood and are in fact an ever present menace to international peace (Quran II, 213). Being the outcome of national experience and based upon intellect and not upon divine revelation, they cannot be infallible guides for humanity. Human intellect can deal with tangible objects only, and whenever it comes into conflict with sentiments or passions, very often it has to surrender to them. When the racial sentiments of a nation are elevated to the rank of religious dogmas, they shatter the world peace. It is for this reason that the Quran lays down that one should not surrender oneself to sentiments and emotions and warns us in very clear terms that

surrender to passions and desires destroys true piety (XXXVIII, 24-26). Blind loyalty to racial sentiment in particular shatters social peace and leads man away from truth and righteousness.

At the time the Holy Quran was revealed followers of the various religions were involved in many errors. These errors the Holy Quran characterizes as injustice, inordinacy, mischief and disorder, hard heartedness, darkness and death. The worst of their errors, which led to disbelief and sin on one side and to hatred and enmity on the other, was their group or racial loyalty. To racial and national rivalries was added religious fanaticism which led to wars and bloodshed unequalled in ferocity by merely political wars. The followers of one religion spread hatred and enmity against those of another in the name of God. Each faith had its own separate places of worship, in which the followers of another religion could not worship God. The followers of one faith had no respect for the places of worship of another and felt no compunction at demolishing them, just because they belonged to a rival faith. Every sect believed that only those within its fold were entitled to salvation, while the followers of other faiths however pious and righteous they might be, were in their estimation all doomed to hell (II, 111-114). These religious loyalties had at times a most immoral effect on social relationships, and the followers of a religion believed that they were bound to treat only men of their own race and religion with honesty and justice and had no such obligation towards those of other races or religions (III, 74).

The Quranic Standpoint.

The Holy Quran, on the other hand, teaches that religion is not a matter of race and nationality, but is rather the name of those divine and natural laws on which depend the discipline, moral betterment and the cultural well-being of man, and which apply equally to all races and countries. The Holy Quran lays down the principles and laws which are calculated to remove all racial and national antipathies and bind the whole human race into one brotherhood. God is the Lord of the whole universe and one race or country is as much the object of His care as another. The sympathies of a follower of the Quranic system of faith and morals must, therefore, be world-wide, and he is enabled to feel the whole earth to be his home and the whole mankind to be one family, of which he is a member.

The Quranic faith is a faith of personal responsibility and social well-being. It is for this reason that the Holy Quran uses the word *Din* (دين) for religion. *Din* means return or consequences of one's deeds; it also means the laws of a state or government (XII, 76) and as pointed out above, one of the aims of religion is also to establish peace and justice on the earth and remove tyranny and racial hatreds. Religion is a so-called *al-Islam* in the Quran. The word signifies peacefulness and obedience, and when the Holy Quran teaches that the only faith acceptable to God is Islam (III, 18), it means that the real essence of religion is peace and goodwill towards men and obedience to the laws of God.

For establishing inter-racial and inter-religious amity, the Holy Quran enunciates a principle of far-reaching importance. It proclaims that the same laws of religion and piety were taught at different periods of history to different races according to the

(See page 6)

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The Truth

MONDAY, MAY 27, 1935

Mr. Yusuf Ali's Statement.

The *Eastern Times* in its issue for May 21 published a brief statement from Mr. Abdullah Yusuf Ali, Principal, Islamia College, Lahore, with regard to the Qadian controversy in answer to questions which had been put to him through the public press. The first two questions which related to the doctrine of the finality of prophethood were plain-sailing and the Allama answered them as he was expected to do. But his answer to the third question which called for a statement of his opinion about Mirza Ghulam Ahmad of Qadian, is, we are afraid, rather evasive. "Holding the views that I do," he says, "I have not considered it necessary to study the works of the late Mirza." It is an excellent advice for those who are not sufficiently grounded in theology to be able to dispute on equal terms with Mirza debaters as well as for those who do not wish to be bothered with such debates at all. Give the Mirza preacher a wide berth and do not enter into any religious argument with him if you are not well equipped for the task, is also our advice.

More Criticism of Iqbal

In the *Civil and Military Gazette* for May 21 appears a statement from Khan Sahib Chaudhri Riasat Ali, M. L. C. and a member of the National Unionist Party in the provincial legislature, in reply to the well-known statement of Dr. Sir Muhammad Iqbal. The *Gazette* could find no space in its columns for the statement of one who is looked up to not only by the whole body of the Muslims of India but by the entire world of Islam, and it is difficult to see on what principle of journalistic fairness has it given publicity to a reply to that statement, especially when the reply comes from one who, judged by the world-wide fame of Dr. Sir Muhammad Iqbal, is but an obscure man, and whose language, besides being thoroughly bad English, is, in view of the universal reverence in which the great Muslim sage's name is held, extremely ill-mannered. We expected better sense of justice and fairness of the *Gazette*.

Chaudhri Riasat Ali begins by complaining of the length of Dr. Sir Muhammad Iqbal's statement and calls it "long-winded." Those who know anything of the subjects dealt with in the statement find that it was extremely terse and direct; not a word in it was too much. It was indeed so terse

that we had to devote nearly three columns to explaining its full significance. Iqbal is a towering genius of the age, whose every word must be treasured, and if Chaudhri Riasat Ali cannot see the pregnancy of his pronouncement, one can only say with Ghalib:—

آب بہرہ ہے جو سمجھ میں نہیں .

Ch Riasat Ali's own statement, which covers nearly three half-columns of the *Civil and Military Gazette*, does not contain one single idea of any worth. With the strong attributives which he throws in in desperate profusion, his statement reads like a long-drawn shrill wail of complaint over the fact that Iqbal has dared to criticise the Government. He calls Iqbal's suggestions "fantastic," probably because his blatant loyalty and *jo-huzurism* does not permit him to face the issues squarely. He calls the Doctor's reference to the division of the Muslims on an urban-rural basis as "the unkindest cut of all," and writes, "Sir Muhammad knows as well as we all do that this is a distinction in actual fact and practice without the least difference. The formation of parties in the Punjab Council, of which Sir Muhammad has himself been a distinguished member, has never followed any such lines."

The first sentence, which is a grammatical monstrosity and does little credit to the editors of the *Associated Press* and the *Civil and Military Gazette*, means that the distinction of rural and urban there certainly is in the Council; only in practice it makes no difference. In the second sentence the writer asserts that no parties have ever been formed on the rural-urban basis! The statement is false and belied by facts as well as by the writer's own previous statement. What is this "National Unionist Party," one might ask, of which the writer himself is a prominent member? On what basis was it formed?

Elections to the Council are on the communal basis. Numbers of seats are allotted on the communal basis. Consistent with this principle, therefore, party-divisions in the Council, too, should be on the communal basis. But are they? Hindus and Sikhs may claim for their own blocks that, with the exception of a seat or two, they are. But can the Muslim members also make that claim? The leader of the National Unionist Party is a Hindu. There is a smaller section of the ruralites which is headed by Chaudhri Sir Shahab ud Din. The despised minority of the urban Muslim members is without a leader, and at least one Muslim member, if we are not mistaken, belongs to the Hindu block which also calls itself by some "national" label. It is amazing to see Chaudhri Riasat Ali, M. L. C., claiming in the face of such a multiplicity of divisions, that there are no parties among the Muslims in the Punjab Legislative Council, and his request to Sir M. Iqbal "in all humility" "to spare the poor Muslims of the Punjab the disgrace and humiliation of another controversy" is too theatrical to be sincere and reminds one of the proverbial crocodile tears.

We should have welcomed Chaudhri Riasat Ali's statement, had it been made in a spirit of earnest solicitude for the well-being of the Muslim community, and it is high time that thinking minds among the Muslims took stock in a cool-headed manner of the past achievements, present position and future prospects of the community. Unfortunately, Chaudhri Riasat Ali's statement is neither dignified nor honest. It is an unnecessary and unmannerly tirade, couched in very strong terms,

against Sir Muhammad Iqbal; and its sole object seems to be to bare forth the writer's loyalty to the Government.

Rural versus Urban.

Chaudhri Riasat Ali supports his contention that there are no rural or urban parties in the Punjab Legislative Council by referring to the fact that the urban members have always supported legislative measures meant for the protection of rural interests. The compliment is well-deserved and speaks much for the sound political intelligence of the urbanites. But to understand the real reasons for this generosity of the urbanites it is necessary first of all to have a firm grasp of the rationale of party divisions in representative political bodies.

England has three political parties which are distinguished from one another by the fact that each party has distinct and well defined ideals, principles and programme of government for the country. The parties are on the national basis. There is no party in the Punjab legislature of which it could be said that it is formed on the national basis. With separate communal electorates and a dyarchical form of government "national" parties cannot come into being.

Next comes the economic basis. Both Germany and the U S A. have industrial as well as agricultural interests. The former are represented in their parliaments by "urban" constituencies and the latter by the "rural." This economic differentiation does not exist in the Punjab. It is a wholly agricultural province, and the towns in the province are not industry towns. Their economic interests are in no manner distinct from the economic interests of the rural areas. The prosperity of the towns in the Punjab depends directly upon the prosperity of the rural areas. Bumper crops and good prices of agricultural produce set the bazaars roaring with trade, while poor crops and a bad market make the same bazaars dull and desolate. The towns produce nothing, they are only places of exchange, production being the privilege of the countryside alone. The distinction of rural and urban, therefore, however justifiable it may be on administrative grounds, is wholly unjustified and unjustifiable on economic grounds, because the interests of town and country are the same. And, strange to relate, when the so-called National Unionist Party was founded by Sir Fazl-i-Husain, the only justification offered for its formation was economic!

There is one aspect of the economic life of the province which admits of a communal division. It is money-lending, which means heartless exploitation and blood-sucking of the rural classes. Money-lending is the close preserve of the Hindus as a class. There are urban Hindus and urban Muslims. The former represent the money-lending interests and form one compact block; the latter have no separate interests of their own and go with the rest of the country.

The agricultural interests of the Punjab are overwhelmingly Muslim, and urban Muslim members of the Punjab Council, as Chaudhri Riasat Ali assures us, have loyally supported every measure that was meant for the well-being of the rural areas, not because there are no parties among the Muslim members of the Council, but because they understood the economic constitution of the province better and were loyal to the interests of the Muslim

community as a whole. Although driven into the shade, they have done so often at the cost of self-respect.

The largest "industry" next to agriculture is Government service which is really the most important basis for party divisions in the Council. It is for this reason that Sikh members form a separate block by themselves, although the interests of the Sikh community are entirely agricultural and they have no justification for forming a separate party on a purely economic basis.

Thus there is a Hindu block and there is a Sikh block, but there is no undivided Muslim block in the Council. Even the rural Muslim members are not united among themselves. They form two separate parties, one led by a Hindu, R. B. Chaudhri Chhotu Ram, and the other by Ch. Sir Shahab-ud-Din. Is their division due to any special programme for the upliftment of the rural classes or for the benefit of the community which they claim to represent in the Council? None whatever. The division of the Muslim members into urban and rural and of the ruralites themselves into the National Unionists and the rest springs entirely from the inordinate greed of the major group, viz., the National Unionists, who have made a monopoly of the higher Government jobs and of the political power which accrues from them. We still remember the tug-of-war which took place between Ch. Sir Shahab-ud-Din and that nincompoop Malik Sir Feroz Khan Noon for the portfolio of Education in 1930. For character, ability and capacity for work Sir Shahab-ud-Din stands head and shoulders above his colleagues in the Council, and had fitness and the good of the Muslim community been the chief anxiety of the Muslim Councillors, he would have been appointed Minister of Education, and Sir Feroz would not have had a ghost of a chance of obtaining any job whatever. But Chaudhri Sahib had to remain content with the Presidentship of the Council and the big job went to Sir Feroz. Why? Because the National Unionists did not think of the interests of the community or the country at all. They thought only of the interests of their party and got the job for their man. What has Ch. Riasat Ali to say to that, with what face can he say, in the face of these facts that there are no divisions among the Muslims in the Council and what value are we to attach to his pathetic appeal for unity?

The truth is that the Muslim members of the Council are hopelessly divided among themselves. Their disunity is due entirely to the selfishness and greed of the National Unionist party, and if their discord has not culminated in disaster it is due wholly to the sacrifice of those who stand outside their camp and to their loyalty to the Muslim community.

The Nationalist Unionists monopolise all the power and thus we have before our eyes the spectacle of a province being governed by what Pt. Nanak Chand, M L C, once called an "illiterate community." And as long as this group remains in power, sound leadership among the Muslims must remain an unfulfilled desire. Sound leadership can come only from among the intellectuals whom unfortunately the National Unionists have driven into the shade for good. When Sir Fazl-i-Husain founded this party, he did so in order that no rivals should spring up from among the urban intellectuals.

to challenge his power and that he should be able to rule supreme. He has achieved his ambition and thereby killed the possibility of sound leadership growing among the Punjab Muslims who have not been able to produce a single leader of outstanding ability ever since the reformed Council came into existence. Under the present disposition of parties they cannot.

We believe, the Punjab Muslims shall have to fight this issue sooner or later, if they do not wish to be reduced to utter political impotence. The battle will certainly be stiff and long-drawn, but the Musalmans cannot be an effective power in the country as they ought to until they drive the National Unionists from power and found a party on the larger communal basis which should be able to serve the larger interests of the community in an enlightened and selfless spirit.

The Much maligned Mulla

The Light, the English weekly organ of the Lahore section of the Mirzais, has been carrying on a most persistent campaign of abuse and slander for many years against Muslim religious teachers who do not approve of the Mirzai way of thought and whom it stigmatizes under the name of "Mullas". They say کہ اند میرے میں بہت دوزخی سوجھی ہیں for had the editor of the journal been gifted with sight he would have seen the worst of Mullas nearer home in the person of his chief Muhammad Ali, some of whose sanctimonious frauds we intend to bring before the public eye in these columns. The common Mulla certainly acts very ignorantly at times; but then he cannot do one-tenth the evil of which an unscrupulous Mulla like Muhammad Ali with a powerful organization at his back is capable. For instance, the organization in question is maintained on funds which are collected for the propagation of Islam, but is not unoften used to make slanderous propaganda against private individuals and the money is not unfrequently diverted to ends which have not the remotest connection with the propagation of Islam.

In a recent issue the *Light* suggests enactment of a law to be called the "Mulla Protection Act". The title means an act for the protection of Mullas, and it is obvious that those worthies do need protection against the scurrilous attacks of a journal like the *Light*. But after going through the two columns containing the proposal one finds that what the editor wants is a "Protection against Mulla Act"! The paper writes:—

"The very first Act that is most urgently called for is that no Mulla shall brand one who recites the *kalima* and professes to follow the Quran and the Prophet as *kafir*. This is a very serious offence in the *shariat* of Islam and the *Hadith* provides exemplary punishment for it. It lays down that any one who calls a fellow Muslim a *kafir* becomes a *kafir* himself. The Legislation should provide at least 7 years' rigorous imprisonment with C class for such a crime. If the Government is really not interested in perpetuating discord and divisions among the people, it cannot long neglect to consider the desirability of some such Legislation as the Mulla Protection Act".

We agree, for a law of this kind used with discretion could do much good to the Muslim community. Under such a law, for instance, the man who claimed to be a prophet could be marched

straight off to the gallows, or to the scaffold as the custom was under Muslim governments, in accordance with Islamic *shariat*, and the man who collected funds for the propagation of Islam and used the same for heinous purposes could be punished as a villainous thief with fifteen years' rigorous imprisonment and treated as a C class prisoner.

The Mulla is not, however, such an unmixed evil as the *Light* thinks. The modern English-educated Mullas of the type of Mohammad Ali with their never-ending sermons on peacefulness (which permit them, however, to injure their opponents with mean underhand propaganda) have done their utmost to turn the Indian Muslims into a race of cowards. Many a problem facing the Muslim community could be easily settled if the Mulla had his way; for this much must be said for the Mulla that his fanaticism tends to bring forth a more manly race than that poison of polemics, which forms the "jihad" of the Mirzais and which can only produce clever debaters, dishonest and wrong-headed controversialists and base insinulators.

A Question to the Woking Missionaries.

We have been hearing for some time past that those connected with the Woking Mission do not belong to the Mirzai community and that they have made a declaration to that effect. It is hard for us to accept the declaration at its face value without a word of explanation. Several years ago, Kh. Nazir Ahmad, eldest son of the late Kh. Kamal-ud-Din, declared in England that he and those associated with him were not Ahmadis. Questioned about it, he explained that the general public understood by the term "Ahmadi" a follower of Mirza Mahmud which he was not, his faith being otherwise what it was. It is quite possible that he might have meant the same thing on this occasion as well. In order to put the matter beyond all doubt, therefore, we crave permission to put the following questions to Kh. Nazir Ahmad and his associates:—

1 What is your opinion about the late Mirza Ghulam Ahmad of Qadian? Do you believe him to be the "Promised Messiah and Mahdi" and the reformer (مجدد) of the age?

2 What do you think of his claim to prophethood?

Answers to these questions should be signed by Kh. Nazir Ahmad, Kh. Abdul Ghani, Kh. Mahmud, Mr. Majid, Imam of the Woking Mosque and his assistant Mr. Aftab-ud-Din Ahmad. The first three being present in Lahore, can make the statement forthwith, for the declarations of the last two we can wait.



Letter to the Editor

My dear brother Durrani Sahib,—It is after a long time that I am writing to you. I cannot indeed express the joy which I felt when I saw the announcement of "The Truth" in the "Ehsan." By bringing out this weekly you have fulfilled a long-felt need. The absence of such a journal was the one reason for our inability to advocate our cause in this age of the printing press. I am of opinion that however great the sacrifices which we Muslims may have to make we should do all we can to make this journal a real source of strength to Islam.

Maulana Muhammad Abdul Aleem Sahib Siddiqi has just returned from his successful missionary tour of South Africa. He sends you his blessings and prays for the success of your noble undertaking. He expresses his regret for his inability to write to you on account of heavy pressure of work and engagements. He has, however, a great love and regard for you and your noble mission.

* You had an idea once to write certain books on the Holy Prophet, the Prophet Moses, Abu Bakr and Umar, an introduction to the Holy Quran, an ethical study of Hadis and on Ghulam Ahmad Qadiani. How far have you progressed in that direction? I am positive that if you carry out your resolve, you will meet with an unqualified success. I, therefore, request you with all the force at my command that you should not put off this work.

Praying to Allah that this journal may prove the rallying force for Muslims and uphold the honour of Islam,

I am,

Meerut,

Yours fraternally,

May, 1935

HAFIZ M. F. R. ANSARI.

[*The Truth*—An Essay on "Muhammad the Prophet" is ready and is awaiting publication, and others will follow as time permits. Of course, it all depends upon the success of this journal.—Ed.]

(Continued from page 2)

measure of their intellectual capacity and development (X, 47). Therefore it teaches that every Muslim should revere the founders of other faiths and should not abuse even those false deities of wood and stone which different peoples have set up for worship out of their ignorance (VI, 109). Of course, the Holy Quran lays stress on the historical fact that the teachings of other religions have not been handed down in their original purity and that their scriptures have suffered much from interpolations and alterations in their transmission through the centuries. But in order to maintain social peace and mutual goodwill among the followers of various religions it invites them to agree on those principles at least which are common to all religions.

And lastly, the Holy Quran teaches and does so frequently that in the matter of human sympathies and in the service of the weak and the needy, the sick and the lame, no distinctions should be made of race, nationality, religion and faith and that our charity should be founded on the broad human basis and should be extended equally to all.

Lady Iqbal

Lady Iqbal, wife of Allama Sir Muhammad Iqbal, is dead. She had been ailing for some time, but appeared to be recovering, and the fever had almost left, when on Thursday the 23rd of May, at 10 o'clock in the morning the ailment took a sudden turn. A violent motion prostrated her and she sank rapidly until she quietly passed away at 6 o'clock in the evening.

It is a terrible loss to the family and all who know and love Iqbal must join him in his sorrow. Lady Iqbal has left behind her an eleven year old son, the well-known Javid, and a five year old daughter, who will miss the care and love of a mother for many years to come. Apart from the great world of thought which he has created for himself by his own great genius, Iqbal is a lonely man. He is growing old and his health is poor, very poor indeed, and it is just the time when he most needed the love and care and sympathy which one can get only from the sweet companionship of a good and loving wife. We beg to offer him our heartfelt sympathy in his bereavement and request our readers to join us in the prayer that God, the Merciful, the Beneficent, the Healer of all sorrows, grant him strength to bear his loss with patience and fortitude and keep him in health and strength for many years yet, for the world of Islam in general and Muslim India in particular stand in dire need of his inspiration and guidance. Amen!

"The Quran shows that the Divine laws are for all alike, immutable. They know no favourites. No human being can escape from Allah's law of consequences. In order to outshine other communities Muslims must excel in conduct; as they ought to do, for they possess the guidance. That is the teaching of the Quran, and our own history proves the truth of it."

—Muhammad Marmaduke Pickthall.

"Our literacy percentage in India is appalling; every community puts us to shame. Out of more than 80,000,000 Muslims in this vast continent, only some 10,400,000 (about 13 percent) are literate at all, and only 800,000 (one percent) are literate in English. As to the tenets of their religion and all that it implies, the vast majority are thus as much in ignorance as were the masses of the European Middle Ages, to whom was denied the reading of the Bible (and even had it been permitted, they could not have understood the Latin of the Vulgate). They are, more is the tragedy, Muslims by birth and not by conviction and knowledge."

—Mahmoud H. Dore.

Questions & Answers

Khan Sahib K. D. Malik, Lahore, asks :

Predestination

Q. 1. How is the doctrine of predestination, as it is commonly understood, to be reconciled with the idea of personal responsibility for one's actions?

Ans. The idea that every single detail of the individual's actions and every good and evil that befalls him are determined beforehand, is not to be found in the Quran and the common interpretation of *kismet* and *taqdir* must be discarded. *Taqdir* in the language of the Holy Quran means an ordinance, not an arbitrary fiat but a law that a certain course of action will be followed by certain consequences. Collectively, it means the laws which govern the rise and fall of individuals and nations and the development and decay of all things created (LXXXVII, 3) — *قَدَرُ نَحْنُ* — and these laws are determined once for all. They are unalterable —

وَلَنْ يَجِدَ لِحُكْمِ اللَّهِ تَدْوِيلًا

It appears from the Quran, however, that man is created different from other created things, animate or inanimate. Other things are so bound in the chain of the law that they have no power of self-determination. The power of self-determination and of making or unmaking himself is given to man only. Man is God's vicegerent on earth (II, 30). He is created "hearing and seeing" *سَمِيعًا بَصِيرًا* and shown the way of progress and righteous living, which he may accept or reject (LXXVI, 2—3). Man is the only creature that has been created self-conscious (*عَلَى رُفْعَةٍ بَصِيرَةٍ* — LXXV, 14). The ways of good and evil are manifest (XC, 10), and he who chooses the evil has his way made easy for him and he who chooses the good has his way made easy for him (XCII, 5—10). "Clear proofs have indeed come to you from your Lord; whoever sees, therefore, it is for his own self, and whoever chooses to be blind to it, it is against his own self (VI, 105) And God does not ask more of a soul than it can bear (II, 236).

Q. 2 If good and evil are both from God, why should a man be punished for his misdeeds over which he seems to have no control?

Ans. Good and evil are certainly both from God but in the sense that the soul is created with an *inherent capacity* for both good and evil, equipped with the power of distinguishing good from evil with an urge to choose the former and eschew the latter. See the Holy Quran XCI, 8—10 and passages cited above.

Are the Hindus Ahl-i Kitab

Q. 3. Are the Hindus to be included among the *Ahl-i-kitab*? If not, how is the Quranic verse to the effect that warners have been sent to every nation to be construed with regard to the people of India?

Ans. No, Hindus cannot be included among the *Ahl-i kitab*. They are what the historian of religion calls heathens, a primitive folk following a primitive "nature" religion and not a revealed religion. Divine teachers certainly did rise in India as the Quranic verse denotes. My own researches tell me that Krishna and Buddha were two such prophets. An echo, but only an echo, of the former's teaching is preserved in the *Bhagavadgita* and the religion he founded continued as a separate communion for several centuries until in course of time Krishna was identified with Vishnu and adopted as a deity in the Hindu pantheon and his followers the Bhagavatas were absorbed in the general body of the Hindus.

It might be called a case of "apostasy" to heathenism. The Buddhists too abandoned the original teaching of their master, developed systems of faith and ritual of their own and ended by becoming gross idolators. So, in spite of the advent of divine teachers among them, the Hindus have remained heathens.

Q. 4 If Hindus are *Ahl-i-Kitab*, are inter-marriages allowed, or, to be more precise, is a Muslim permitted to marry a Hindu wife?

Ans. The Hindus not being *Ahl-i-Kitab*, the question does not arise. A Muslim woman can in no case marry a non-Muslim, whether he belongs to the *Ahl-i-Kitab* or not. A Muslim man may marry a Christian or a Jewish woman, but cannot marry a heathen until she is converted to Islam. And it is our national shame that Muslim youths are not what they used to be, otherwise winning Hindu girls to Islam by love and marriage would be a legitimate and excellent way of expanding the ranks of our community.

Muslim Woman's Right of Divorce

Q. 5 A man may divorce his wife, but the right of divorce, though conceded by Islamic law, is not allowed in British Indian courts to a woman who might desire to free herself from the yoke of a tyrannical husband, which is responsible for apostasy among Muslim women. What effective measures do you suggest for bringing the Muslim law into operation?

Ans. British Indian courts do not always follow the Islamic law. Instead, they follow the case-law as established by the decisions of the various High Courts. At a time when English women did not possess the right of divorce under English law, an Indian High Court, proceeding under the prepossessions of the English law, decided against the Muslim woman's right of divorce and laid down that she could obtain her freedom only by apostasy. The English law on the point has been changed since, but the Indian law continues to be the same.

The remedy lies in the hands of the Musalmans. A representative Muslim organisation such as the Muslim League or, better still, the Jamiat-ul Ulama-i-Hind to whose sphere of work the question properly belongs, should convene a great conference to which learned Muslim divines from all over India should be invited. If necessary, Muslim jurists may also be invited for consultation from Egypt and Turkey. A definite decision being arrived at, the Jamiat should have it incorporated in a bill in order to bring the present law into conformity with the orthodox Muslim law in force in Muslim lands. The bill could then be introduced in the Legislative Assembly. Of course, it will be necessary to hold a series of propaganda meetings throughout the country in order to arouse public interest and secure support for the bill. The law will also have to make it clear *inter alia* that a Muslim woman cannot free herself from the marriage tie by conversion to Christianity, because Muslim law permits the marriage of a Muslim man with a Christian woman.

The law would require to be buttressed by an earnest and sustained effort for improving the domestic morals of Muslims. The Muslim woman should be taught to be proud of her faith and of the mighty world-wide brotherhood of Islam to which she belongs, to be so proud, indeed, that she should be able to gladly sacrifice all personal desires, to the extent of her very life, for the sake of her faith and honour. And men should be taught humanity; they should be taught to love and honour their wives and treat them

with gentleness and consideration. It is grossly inhuman and a denial of the express word of the Holy Quran to persecute women and oppress them and refuse to release them from the marriage tie, when marriage has failed. It is the height of brutality, which the community should exercise all its powers to suppress.

Qadianism—An Evolution or Devolution?

(Continued from page 1)

Islam Emancipates Man

Islam sounded the death knell of this regime of man's slavery to man and nature. It announced the sovereignty of the Almighty and man's vicegerency of God on earth. It abolished the despotism and arbitrary rule of kings and pontiffs who claimed to rule mankind by divine commission and divine right. Islam proclaimed the coming to age of the world and the maturity of man. Islam invested man with powers and responsibilities which belong to free men. It gave to man a perfect *Shariat* which is capable of development with the progress of time, with its moorings firmly secured in the principles of Islam. In short, Islam proclaimed the independence of the intellect and spirit of man by making him thenceforth the sole interpreter and evolver of his *Mazhab*—the pathway of life and progress.

Abolition of Pagan Statecraft and Priestcraft

The finality of prophethood in Hazrat Muhammad (peace be upon him) means the end of the regime of both pagan priestcraft and pagan statecraft—the regime of Manu and Machiavelli, of the Holy Roman Pope and the Holy Roman Emperor. It heralds the dawn of the age of the maturity, independence and unhindered progress of man. It says that henceforth man is a free and sacred being and must depend for his progressive march along the divine pathway of evolution and conquest on the resources of his own self. Man should be slave neither to priests nor to Caesars but to God and God alone.

Man a Free Citizen of the City of God.

Man has come of age and is a full-grown citizen of the City of God. Mature man is the master of his self and absolute sovereignty belongs to God and His *Shariat* and not to any exclusive class of mystery-men or oracles. Sovereignty is a unity. It cannot be divided between Caesar and God. Islam repudiates pagan theories of divine origin, divine commission and divine right to rule, which have been claimed by kings and pontiffs from time to time and which have played a very important part in the political and religious history of the world.

It is apparent that Qadianism by denying the finality of prophethood and the perfection and absolute sovereignty of the *Shariat* has really sought to undermine the most original, fundamental and characteristic principle of Islam and to revert mankind thereby to the superstitions, king worship, pontiff-worship and pagan fetish-worship of the days of the infancy of man's religion and culture.

A Third Class Mediocrity

But it is wrong to credit Qadianism with so much sense or reason as to say that it is doing all these things with any knowledge of the history of human thought or culture. The founder of the movement was intellectually a third-class mediocrity and morally a man of no high reputation in his own family circle. The romances regarding Mohammadi Begum and the Mirza's love letters which will shortly appear in English will bear out my contention. Moreover, we have weighty and conclusive evidence in his own writings that he was suffering from a mental disease (جُنُون).

The Dream of Making a Paradise

So, whatever Qadianism is doing, it is the outcome of the mental derangement and the purely selfish

ambitions of its founder and his Khalifas. These persons have no touch of religious piety in their daily private lives. Religion is their stock in trade. Had not the Musalmans of to-day gone back to the low intellectual and moral level of the Days of Ignorance, no false prophet would have succeeded in exploiting their minds and pockets for his own worldly aggrandisement and for his ambition of making another paradise like that of the Assassins at Almut.

Qadianism an Insult to Reason

Qadianism, in short, is not the faith of a Mujaddid (Reviver of Islam), for it represents not progress or evolution in religious thought, but a worst kind of religious reaction and degradation, devolution and degeneration to the superstitions of the Days of Ignorance, viz., Judaism, Magianism, fetishism, paganism and Mithraism. It revives the un-Islamic and immoral cults of a coming Messiah, divine right and priests and pontiffs, which have been the blight of human intellect and the chief obstacle in the way of man's progress to perfection. Qadianism in the 20th Century is an insult to human reason, an affront to Islam and a menace to religion. If it is allowed to reap a golden harvest of loot and plunder under the protection of an interested foreign power, no religion or community will be safe from the depredations of religious maniacs and exploiters.

Another Order of Assassins in Store?

It is the duty of every Indian who cares for religion to study and see for himself that Qadianism is not an evolution but a devolution of the worst kind which seeks to re-enslave the emancipated man for the enrichment of a class of pontiffs who are as devoid of moral sense and sobriety as the pontiffs of the Roman Catholic Church were at the time of Martin Luther. These persons are not ministers of religion but of egotism and immorality of the blackest colour. They are a danger to civilization, and their movement, I am sure, is capable of reviving all the terrors and calamities of the order of the Assassins of Almut founded by Hasan bin Sabbah. Unless this black peril is nipped in the bud and suppressed by all lawful means, it bids fair to develop into another movement like that of the *Batania*. It is absolutely wrong to regard Qadianism as a religion. It is nothing more than a trade in religion. It has flourished solely on the strength of the ignorance of the present-day Musalmans.

The Mission of the Muslim Community.

The duty of the Musalmans is clear. The sole purpose of their existence in the world as Muslims is the upholding and maintenance of the Islamic ideal. If they are really *Muslims* (those who surrender themselves to the will of God), then their life and death and everything should be for Islam. The secret of their life and progress in the world has been their faith in the sovereignty of Islamic *Shariat* and their readiness to sacrifice everything for religion. Nothing is greater than religion. All things become valuable and lovable by and through religion. The religious nationality of Islam recognises neither the bounds of geography nor of race. Muslims are the citizens of the City of Islam which is grounded on the foundation of the *Kalima* (There is no god but Allah and Muhammad is the Apostle of Allah)—and protected and presided over by the ideal revealed in the saying of Hazrat Muhammad (peace be on him) which declares: —*لا نبي بعدي ولا امت بعدكم*.

"I am the last of the prophets and you are the last of the creed-communities." The whole and sole mission of the Muslims is to convert all peoples to this ideal polity of Islam. The false prophet who repudiates the finality of the prophethood of Muhammad and the finality of the ideal nationality of the Islamic people is not a Muslim, but the greatest enemy of Islam since the days of Abu Jahl. He cannot and should not be tolerated in the fold of Islam.

جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوتًا

The Truth

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OPEN LETTERS

TO

Muhammad Ali, President, Ahmadiya Anjuman Isha-at Islam, Lahore

II

THE DOCTRINE OF THE PROMISED MESSIAH

SIR,—It is now a fortnight since I addressed my first letter to you. It was necessary in the public interest that you should answer that letter. But you have not done so. It was a very plain question and you could have answered it easily. I repeat it. From your writings it appears that during the lifetime of Mirza Ghulam Ahmad you believed him to be a prophet and as late as 1913 you believed that the Ahmadiyya Movement stood in the same relation to Islam as Christianity did to Judaism. Christianity is of course a separate religion from Judaism and has been so ever since it started as a religion at all. But at present your beliefs are different. You now believe that Mirza Ghulam Ahmad was not a prophet and that your movement is not a separate religion but a sect inside the fold of Islam. In your present position and your position as it was in the lifetime of the Mirza there is thus a world of difference and I only ask *when* and *why* you changed your beliefs. You have been proclaiming your present beliefs through handbills and huge posters, and I don't see why you should not avail yourself of these columns and answer my questions which are certainly very pertinent to the issue. Please take your courage in both your hands, "speak the truth and shame the devil" as the English saying goes, and answer the question in a straightforward manner.

In this letter I beg to ask you another question. In order to explain the significance of the question

and my own standpoint on it, I quote the following passage from my book *Orthodox Islam*, which was published in 1929 and which you have read. I quote the passage to refresh your memory:—

"Towards the end of the 19th Century the belief prevailed universally among the Muslims that the Messiah would come back from the heavens. Mirza Ghulam Ahmad put forward the claim that

he was the Promised Messiah. His claim was greeted with a storm of protest from all Muslims who contended that his claim was tantamount to a denial of the Messiah who was to descend from heaven, whereas the Mirza was born like one of themselves. The hot disputes that took place over the question are still fresh in the minds of many. That time is gone by, and with the passage of time the position between the Ahmadi and the non-Ahmadi has become reversed. Musalmans are no longer looking for a Messiah old or new. The issue has died of itself, and people think it is waste of time even to discuss it. Time is not far when they will also realise as a matter of fact that there is no such thing as a Messiah in Islam. It is now the Ahmadi alone who

QUESTIONNAIRE

We beg to invite the attention of the Muslim Ulama to the question contained in the letter to Muhammad Ali, President, Ahmadiya Anjuman Ishaat Islam, Lahore, printed on this page and request them to kindly answer it briefly and to the point. We are asking it only for information and are not prepared to enter into any controversy on the subject. The question is:

1. Is the doctrine of the Promised Messiah or belief in the second advent of Jesus Christ of Nazareth an article of faith in Islam or a mere matter of interpretation and opinion so far as the Holy Quran is concerned?

2. Is it right to base one's faith on a prophecy and make that prophecy an article of faith, if you depend upon Hadis?

3. Does the salvation of a Muslim depend upon his belief in the advent of the Messiah? If you think it does, what are your reasons for thinking so?

insists that there is a Messiah who was, indeed, no other than Mirza Ghulam Ahmad, the founder of his sect, and so long as he remains an Ahmadi, he must so believe. The march of time has overtaken him and left him behind. He

(See page 8)

Readings IN THE Holy Quran

(By Syed Muhammad Shah)

While explaining our policy in the specimen number of *The Truth*, we promised that we would do our level best to popularise the teachings of the Holy Quran and present this last word of Allah in a way that the reader may be able to enter into its spirit and feel an urge to act upon it. I have resolved, therefore, to translate and interpret the Holy Book in the columns of *The Truth* in short instalments, beginning with the first *sura*, so that our readers should have an opportunity of reading and drawing inspiration from the Holy Book at least once a week. Free criticism is invited on whatever I write and I shall always be glad to answer any questions or objections made by my readers. I shall also welcome any suggestions that my readers might feel the urge to make for improving this section of the journal. The object is not to enter into any fruitless debates, but rather that the clash of many minds might generate new and valuable ideas. I shall, indeed be grateful to my readers for their questions, suggestions and objections, because it will be a source of encouragement to know that my readers are taking interest in my work.

I look upon the Holy Quran as being more than a merely "sacred" book. It is a book of life and contains principles, which, if the Muslims know them and acted upon them, would rescue them from their present misery and again make them a great people. It is one of the plainest lessons of history that so long as Muslims remained true to the Holy Quran and studied it for guidance and inspiration rather than for having banking accounts of merit in the hereafter, they attained to great heights of glory, success and prosperity and remained leaders of the world in political power and purity and enlightenment of culture and civilization, and they fell to the present abyss of shame and misery when they turned their backs upon the Quran. The Quran is a guidance for this life and not merely a means of accumulating merit in the hereafter. And this we learn from its pages that if we do not make this life what it ought to be, we shall be found woefully wanting in the hereafter and shall have nothing but despair and disappointment for our portion.

But there are signs of rejuvenation and we hear cries of "Back to the Quran" being echoed from many centres. It is a good augury, and we enter upon our task, therefore, with hope and courage.

Difficulties of the Quranic Exegesis

I am quite aware of the difficulties of the task which I have undertaken. The Arabic of the Holy Quran is very easy as a rule; the words used are of common occurrence; rare words are rarely used and its grammatical constructions are of the simplest. In fact the Quran's claim that it is *كلام مبين* is fully justified by its diction. But the style is extremely terse, and the frequent use of the ellipsis makes its study specially difficult to us moderns who are used to hearing and reading analytic tongues only. The language of the Quran is mighty and powerful, and not unfrequently rises to a sublimity far beyond the reach of any translation. Of course, it must be difficult for the beginner to grasp its full meaning and power especially when he approaches it through

the medium of a translation, by which much of its characteristic beauty, energy and music becomes lost. I might suggest here to the beginner that he will do well if he makes a little acquaintance with the Arabic language. A little knowledge of grammar would be very helpful and should not cost much labour to acquire. In the meantime, I shall try my best to make these readings as clear and easy as it is possible for me to do. We shall begin now with the first chapter of the Holy Quran, called the *Sura Fatiha* or the Opening Chapter.

Sura Fatiha.

The chapter was revealed at Mecca and contains 7 verses which run as follows:—

In the name of Allah, the Beneficent, the Most Merciful.

1. All praise is due to Allah, the Lord of all the worlds,
2. The Beneficent, the Most Merciful,
3. Lord of the Day of Judgment
4. Thee alone do we serve and Thy aid alone do we seek
5. Guide us on the right path,
6. The path of those whom Thou hast blessed,
7. Not of those who brought on them Thy wrath, nor of those who go astray.

This is a literal translation of the Arabic text, and the chapter is so clear and lucid that it hardly needs any commentary. As a prayer or as a statement of religious teaching, in brevity of expression, pregnancy of meaning and grandeur of thought and conception this short chapter of the Holy Quran stands unrivalled in the religious literature of the world.

As a Prayer.

The chapter is recited scores of times in the five daily prayers and we will study and analyse it at first as a prayer.

Prayer is a matter of emotion and love combined with a sense of awe and majesty of the being to whom prayer is made. The first two verses, therefore, declare the benevolence, love and mercy of God and the third verse reminds one of the awful majesty of the Lord Whose laws brook no disobedience. Verse 4 shows in what relation one should stand to God. The remaining verses contain the supplication. Be it noted that the prayer is not for daily bread nor yet for forgiveness of sins. Prayer for bread would be very mundane, it would drag one down to the earth and earthly things, whereas prayer ought to draw one to God and make one forget mundane affairs for the time being; otherwise the purifying effect of prayer would be lost altogether. Prayer purifies and elevates, while fear for bread is the one thing that degrades one more than anything else. Iqbal says in *Bal-i-Jibril*:—

اے رازق کو نہ پہچانے تو محتاج ملو
اور پہچانے تو میں تیرے گدا دارا دم
دل کی آزادی شہدائی۔ شک سامان موت
فیصلہ گیرا ترے ہاتھوں میں ہے۔ دل یا شک؟

In truth, it would not be far short of a blasphemy to pray for bread to One Whose praise we have

(See page 7)

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The Truth

MONDAY, JUNE 3, 1935

An International Conference of Ulama.

Some leading Muslims of Lahore, Mirza Sir Zafar Ali and Dr. Sir Mohamud Iqbal among them, have broached the idea of holding an International Conference of the Muslim Ulama in the next cold weather at some central place in India, preferably Lahore. To this conference should be invited not only the Ulama of all sects and shades of opinion from all over India, but also the Grand Muftis of Kabul, Bukhara, Iraq, Turkey and Egypt, as well as the Principal of Al-Azhar, Cairo. The subject of discussion at the conference will be one and only one, namely the Qadiani heresy. The Jamiat-i-Ulama-i-Hind, the Jamiat-i-Ahrar-i-Hind and other Muslim organizations in India will be invited to co-operate to carry out the project. The proposal is still in inception, details have yet to be worked out and an informal meeting will be held sometime during this week to settle the preliminaries.

But there can be no two opinions as to the necessity and urgency of such a conference. Qadianism is not merely a religious sect now; it is becoming a political factor of very ominous import, being a challenge to the solidarity of Islam in India and a menace to the integrity of Muslim states abroad, especially as Muslims in foreign lands do not quite know the real character of this movement. The conference will bring the great Muslim divines of the whole world on one platform and enable them to know one another more closely, which will be an incalculable gain in itself. Through the Ulama, the whole Muslim world will be brought closer together. And a unanimous verdict of the conference on the Qadiani heresy will set all doubts at rest and clear the atmosphere for good. It is not possible to exaggerate the benefits that are likely to follow from such a conference not only to the Muslims of India but to the whole world of Islam, and it is, therefore, the duty of all thinking minds among the Muslims to give earnest thought to the project and do everything in their power to bring it to fruition.

Shuddhi

Perhaps the Muslims do not know that the Shuddhi Movement is as active to-day as it ever was under the aegis of the Arya Samaj in Central India, although it is not having the whirlwind

success it had in the first years of its inception to attract publicity in the newspaper press. Besides the Arya Samaj, orthodox Hindus too have a proselytizing mission with its head office at Calcutta, the annual report of which is before us. The institution, which calls itself the Hindu Mission, maintains twenty-two schools and fifty proselytizing centres in Bengal, Behar, Assam, Orissa, the U. P. and Central India. The number of conversions to Hinduism made during the year under report at the different centres of the Mission is as follows:—

Number of Musalmans converted	...	96
Number of Christians converted	...	146
Aborigines assimilated	...	4,305

The report says:

"From the figures given above it will be found that during the year under report the work of Shuddhi was successfully carried on by our missionaries. In the previous year we had 81 converts from Musalmans, but in this year we have 96, thus it is not discouraging in any way. As for conversions from Christianity we had 926 in the previous year whereas this year we have only 146 showing a marked fall in the number. But it was amply compensated by the work amongst the aboriginal population of whom over 4,000 were initiated—which is much larger than the number of the previous year, viz., 1,740."

The efforts of the Mission seem to be directed particularly to assimilating the aborigines who number about five millions in Bengal, Behar and Assam. The report says: "According to the last Census Report the aboriginal population which has embraced Hinduism after 1921 may be estimated at 5 lacs in Bengal, 6 lacs in Assam and 3 lacs in Behar. The workers of the Hindu Mission are in close touch with this vast population." The Mission also devotes considerable attention to matters of Hindu social reform such as widow re-marriage, inter-caste marriages, removal of untouchability, making arrangements for imparting moral and religious instruction to Hindu prisoners as well as to fighting law-suits against Musalmans for the recovery of Hindu women who embrace Islam, which the Mission calls "abduction cases."

Let the Musalmans ponder over these facts and figures. What are the Muslim Tabligh associations doing in this behalf, one might ask. We know of three such associations. The Muzai Anjuman of Lahore receives large amounts of money from Musalmans for propagating Islam but spends the major part of them on spreading Mirzai propaganda in the country. The Jamiat at Ambala maintains an office, but we know very little of its work. If the association supplies us information in a brief and matter-of-fact form about the work it has done in the past and about its present activities, we shall be grateful for the knowledge and gladly give it publicity in these columns. The third is the Anjuman at Chawinda, Distt Sialkot, which developed great activity in the first years of its existence. It had brilliant prospects of work before it, but unfortunately has not had the financial support of the community which it ought to have had. And yet there is no exaggeration whatever in saying that the future of the Muslim community in India depends in a very large measure on the propagation of Islam in this country. When will the Muslims awaken to this most urgent necessity?

Misrepresentations

There are two ways of discussing a subject. There is the honest way of placing before the reader a resume of all that has been said for or against a proposition before the writer gives his own opinion.

on it, in order to enable his readers to arrive at a fair judgment on the subject. The other is the ignorant and dishonest way, in which one ignores or purposely omits mention of everything that might have been said contrary to one's own pet notions and proceeds to discuss the subject in a way as if the opinions one advances are the only ones that have ever been advanced and none others have ever been heard of. And the *Light*, an organ of the Lahore Mirzais, which discusses the well-known statement of Dr. Sir Muhammad Iqbal in its issue for May 24, makes itself guilty of the same ignorant and dishonest manner of discussing things.

Accepting the Allama's pronouncement on the Qadiani doctrine of the continuity of prophethood the paper writes: "As a matter of fact, we go a step further than the learned doctor and refuse to subscribe to the common belief that Jesus Christ would appear for the reformation of Muslim society." Touching the common belief about the corporeal ascension of Jesus Christ to heavens and his return in the latter days the paper writes:—

"We wonder what exactly Dr. Iqbal's own views are on the question. We suppose he does not hold the common belief and regards Jesus as having met a natural death. We must say, however, that a public statement on this point has long been over-due from him. This belief of the generality of Muslims is on all fours with the belief of the Qadianis. The fact that the latter bring in a new prophet, whereas others are awaiting the advent of an old one makes little difference, so far as the main issue of the *finality of Prophethood* is concerned. In fact, the Qadiani pill is a bit less hard to swallow; for, after all, they install as a prophet one whom they regard to be an *Ummati* of the Holy Prophet too. The Prophet awaited by the Mullahs viz. Jesus Christ—will not have even this relieving feature and as such (*sic*) certainly far more dangerous to the solidarity of Islam. In denouncing the Qadiani doctrine of the continuity of prophethood, the Allama has only given expression to half of the truth. He has no apparent justification for observing silence over the other half, the more dangerous half. The fact that in uttering the latter half he will be running counter to the common belief and perhaps incurring the wrath of the Mullahs and losing popularity with the masses should not weigh for one moment with a man of his calibre."

This is a gross misrepresentation of the Allama's position. Sir M. Iqbal's statement was as clear on the question as it could be and the subject was discussed in two consecutive issues of *The Truth* at considerable length, in the course of which we were constrained to administer a rather strong corrective to the Assistant Secretary of the Lahore association of the Mirzais, who had made himself guilty of a similar misrepresentation. If, despite the clarity of the original statement and our exhaustive explanations of it, the editor of the *Light* still stands in need of a statement, we are afraid he is incapable of understanding the subject. The Doctor plainly said that the doctrine of a "Promised Messiah" coming in the latter days was a survival of pre-Islamic pagan cults and repugnant to the teachings of Islam. This implies that Jesus Christ of Nazareth is dead and cannot return. What more does the *Light* want?

The paper makes another misrepresentation of the Allama's position in the following words on the advent of *Mujaddids*:

"The Allama has derided outright the appearance of any such divinely-inspired reformers and characterised the idea as Magian in origin. We consider this doctrine as tantamount to the negation of religion itself as a Divine institution and as such more dangerous to the very existence of religion. If the Qadiani idea of continuity of prophethood undermines the solidarity of Islam, the view that God has cut off all connection with the affairs of men is to strike at the very root of Islam. But more in our next."

We know the beaten tracks of the Mirzai arguments and know what the paper will say in its

next issue, and knowing this we can say that all it will write will be irrelevant, because the Allama's statement does not contain a word on the subject. The Allama said nothing with regard to the advent of *Mujaddids*; all he did say related to redeemers and Promised Messiahs, which idea, he said, was of Magian origin. The danger signal of the paper is due to sheer ignorance, because belief in the advent of *Mujaddids* is not an article of faith in Islam at all.

Echoes from Calcutta

The Qadiani *Sunrise* reproduces in its issue for May 25 a letter which appeared in the *Star of India* from one Abdul Kadir who describes himself as "Lecturer in Islamic History, Calcutta University." The letter was a reply to Dr. Sir Muhammad Iqbal's statement and is extremely loose in thought, irrelevant in its references to facts of history and flagrantly deceptive in its logic. The writer contends that the solidarity of Islam received its first shock on the battle-fields of Jamal, Siffin and Kerbala and that disintegration has been going on ever since. Therefore, the writer we suppose means, it should be allowed to go on unchecked! His second contention is that there have always been sects in Islam and that the addition of a new one should not be looked upon as a menace to its solidarity. Thirdly, he says that sects spring from the democratic basis of Islam, and denial of the freedom of conscience to Qadianis amounts to striking at the root of the democratic principles of Islam. As regards Sir M. Iqbal's contention that the doctrine of the Messiah, which forms the basis of the Qadiani faith, is a revival of Magian ideas, Mr. A. Kadir says that as Islam requires belief in all the great teachers of antiquity, therefore there is no harm in accepting the beliefs and doctrines of "other religions and communities." A mere statement of Mr. Kadir's views is, in fact, enough to show their absurdity, which unfortunately the *Sunrise* does not see.

This letter has been subjected to a gruelling criticism in three long columns of the *Star of India* for May 25 by Mr. Ghulam Muhammad of Calcutta, who has gone about his business with thoroughness and knocked the ground entirely from under the feet of Mr. Kadir. Limitations of space prevent us from reproducing Mr. Ghulam Muhammad's letter *in extenso* and only a brief summary is possible. Regarding the battle of Jamal Mr. Ghulam Muhammad says that it was fought between the Caliph Ali on one side and Zubair and Talha on the other, who had refused to accept the former's leadership. "It was necessary for the solidarity of Islam that these recalcitrants must be subdued." So, far from shaking, the battle was fought for *establishing* the political solidarity of Islam, which had been threatened by the revolt of Zubair and Talha. The religious solidarity was not at all affected by the battle because no religious issue was involved and "because Hazrat Ali, after the battle was over, collected the bodies of the slain of both his own and the enemy's party and offered the funeral prayers over them together, saying that they too were Muslims; only they had been misguided and had to be chastised for it."

"Next we come to the battle of Siffin, fought between Hazrat Ali and Mu'awiya. This battle too was purely a temporal affair, and all the while both parties felt very strongly that, if possible, bloodshed should be avoided between fellow Muslims. An impartial historian, who is a non-Muslim, says of this battle, that before it actually commenced, both sides,

with camps pitched on the battle-field, feared to bring on a common battle, lest the Muslims should be destroyed, root and branch, in the internecine struggle. Regarding Hazrat Ali in particular, the historian says: 'Ali desirous of averting bloodshed, had given orders, that as soon as his troops came upon the enemy, they should halt, and confining themselves to the defensive, avoid precipitating hostilities, before opportunity was given for friendly overtures' And is Mr. Abdul Kadir, Lecturer in the Calcutta University, aware of the fact that during the dispute between Hazrat Ali and Muawiya, the non-Muslim Byzantine Emperor offered help to the latter, but the latter curtly replied that his dispute with Hazrat Ali was merely an internal and domestic dispute and that far from accepting non-Muslim help against Hazrat Ali, he, Muawiya, would be the first man to join with Hazrat Ali and defend him if the Byzantine monarch threatened him? Do all these things show lack of Islamic solidarity? Himalayan must be the ignorance of the man who dare say so."

Now as to the tragedy of Kerbala. Though Yazid was one of the worst persons in the early history of Islam and Imam Hosain thoroughly disapproved of his succession to the *Khilafat*, he was never denounced as a Kafir by the latter, and the awful tragedy was never foreseen or desired by him. It will be seen, therefore, that on none of these occasions was any principle of religious solidarity involved, and nobody denounced his opponent as a Kafir. Continuing Mr. Ghulam Muhammad writes:

"Coming to the next point that there have always been sects in Islam, the only reply that need be given is that never has a sect been tolerated to grow and thrive, which openly and uncompromisingly called the rest of the Muslims as Kafirs, who refused to pray with them, intermarry with them, and generally to behave with them as one Muslim towards another. It might be profitable to remind the scribe, that during the early Abbaside Caliphate, the Zandiqs or heretics were rigorously suppressed and a special officer, known as the "Sahab-uz Zandiqs" was appointed to deal with these disruptors of Islam. As for many other sects, the difference between them and orthodox Islam are not fundamental."

Mr. Kadir's reference to the democratic basis of Islam is very misleading. Democracy demands that minorities should surrender their opinions and liberty of action to the will of majorities, whereas the handful of Qadianis seek to impose their will on the vast majority of Muslims. "As regards freedom of conscience, this is allowed by Islam as long as the freedom does not lead a Muslim to cut across the fundamentals. A Muslim cannot exercise this freedom in any way and to any degree he likes," and the man who makes the extravagant claims that Mirza Ghulam Ahmad of Qadian did make on the ground of certain laughable "revelations" such as the Mirza had, can certainly not be tolerated.

Mr. Ghulam Muhammad's remarks require to be supplemented in this connection especially because the Mirza lays much stress on it and because their non-Mirza supporters have been misled by the fine phrase "freedom of conscience." Islam allows great latitude for difference of opinion in the interpretation of dogmas, but the permission can certainly not extend to the point of dissolution of the whole corporate body of Islam. The Muslims form one body politic simply by virtue of their belief in the finality of prophethood in Muhammad (ﷺ), the denial of which dissolves the community as one corporate body. Belief in finality is the binding force; deny it and the whole body falls apart. This was the main proposition contained in Sir Muhammad Iqbal's statement and we have been emphasising it in almost every issue of this journal, but neither any

Mirza nor any of their "political" supporters has had the courage so far to challenge it.

To return to Mr. Ghulam Muhammad's letter. He rightly characterises Mr. Kadir's statement that a Muslim is required to believe in all teachers as "cunning." The Quran certainly requires that Muslims should believe in and honour all "divine" teachers and "divine" teachers only, but it nowhere asks us to accept as truth the teachings that are imputed to those teachers, because the Quran tells us the teachings of former prophets have been much tampered with and have not come down to us in their purity. The teaching which is free of all doubt and which one may accept with the fullest confidence, is contained in the Quran only. There is no justification whatever therefore, for assimilating the teachings of "other religions and communities," unless they are in accordance with the teachings of the Quran, which the doctrine of Messiah is certainly not. "Islam is reformed Judaism," says Mr. Kadir. We don't quite agree with this statement, but even then "a lecturer in a university should understand the difference between early Judaism and reformed Judaism."

Leaving out as irrelevant the bazaar rumour, on which Mr. Kadir, "Lecturer in Islamic History at Calcutta University" relies, of the Mughals going out to fight against the Deccan princes for the latter's being Shi'as, which Mr. Ghulam Muhammad exposes with unsparing exactness, we keep to the main subject and express our entire agreement with Mr. Ghulam Muhammad when he says:

"I am sure that almost without exception, all true Muslims support the timely warning issued by Sir Muhammad Iqbal. It is intolerable that this handful of people should seek to impose their perverted beliefs on the rest of Muslims, and because the latter reject them summarily, should dub all true Muslims as Kafirs. In an Islamic state, another "Sahab-uz Zandiqs" or perhaps a whole Department for dealing with heretics would have been established to deal with the menace. But situated as we are, what can we do but point out both to the Government and to the people, that availing themselves of the principle of toleration and of the protection of the state, they are trying to do incalculable mischief to the spiritual and social integrity of Islam?"

The concluding paragraphs of Mr. Ghulam Muhammad's letter are a revelation. Mr. A. Kadir is really Professor of Arabic at Islamia College, Calcutta, while his work at the University is only incidental and part-time, which does not justify his masquerading under the title of "Lecturer in Islamic History, Calcutta University," and Mr. Ghulam Muhammad is right in demanding that this Qadiani-minded professor has no business to remain at a Muslim educational institution to pervert the Muslim youth. Educational authorities at Calcutta should see to it that this man is removed from the Islamia College as early as possible.



QADIANISM and "NATIONALIST" INDIA

(By Dr. Shankar Das Mehra, B.Sc., M.B. B.S.)

[The following is the English translation of an Urdu article which appeared in the *Bande Matram* for April 22, 1932. It deserves special attention in view of the fact that it comes from the pen of a Hindu and that it was written at a time when the Muslim Mirzai issue was not so live as it is now and when the Muslims themselves were not yet so conscious of the Mirzai movement's being a menace to the solidarity of Islam as they have now become. We invite the attention to this article especially of those who look upon the Muslim-Mirzai controversy as a needless war of creeds and dogmas — Ed.]

THE VIEWS OF A HINDU DOCTOR

Owing to the misfortune of India and the mutual discord of the Hindus, a band of Arabs invaded India, conquered a portion, laid the foundations of their empire in this country and somehow or other converted it to Islam. Those who went over to Islam bade farewell to their older civilization, adopted the new one and put their faith in Hazrat Muhammad (ﷺ) and Ali (رضي الله عنه) instead of Rama, Krishna and Buddha, and the Tigris, the Euphrates, Mecca and Medina became places of sanctity and reverence to them instead of the Ganges, the Jamna and India. If any calamity befalls India, it moves them not, but the least little danger to Mecca or Medina sets their blood boiling. They are the inhabitants of India, yet there is no love in their hearts for India. This is the condition of the generality of Indian Musalmans. No misfortune or calamity that befalls India moves them. The large majority of them are not foreign immigrants. They are the children of the soil of India flesh and blood and their ancestors were old inhabitants of India; still they have become tools in the hands of foreigners and desire to perpetuate India's thralldom to an alien race.

National Movement among Indian Muslims.

The most important question now before the country is how to create the sentiment of nationality among the Indian Muslims. Bargains are struck and pacts and covenants are made with them, temptations of generous offers are held out to them and their religious concerns are admitted into the sphere of politics in order to form a political alliance with them, but all to no purpose. Indian Musalmans consider themselves to be a separate nation. Day and night they sing only of Arabia. If they had it in their power, they would re-christen the country 'Arabia.'

The "Ahmadi" Movement is the Ray of Hope.

In this atmosphere of gloom and despair, Indian nationalists and patriots see only one ray of hope and that ray is the Ahmadi Movement. All the Musalmans who enter the fold of Ahmadiyyat will look upon Qadian as their Mecca and will in the end become Indian patriots and nationalists. The progress of Ahmadiyyat alone can uproot Arabic culture and the sentiment of Pan-Islamism from among the Muslims. Let us study the Ahmadi Movement from the nationalist's standpoint. One Mirza Ghulam Ahmad of Qadian rises in the Punjab, calls upon the Musalmans and says: "I, even I, am the prophet whose advent is foretold in the Quran. Believe in me, therefore, and gather under my banner. If you do not do so, God will not forgive your sins on the day of judgment and you shall be thrown into hell." I do not care to question the truth or falseness of this claim of the Mirza: I wish only to point out the change which takes place in the outlook of the Musalman when he becomes an Ahmadi. The Mirzai believes:—

1. God raises from time to time for the guidance of men persons who become the prophets of their times.

2. God raised Hazrat Muhammad (ﷺ) as a

Prophet among the Arabs at the time of their moral degradation

3. God felt the need of sending a prophet after Hazrat Muhammad (ﷺ) and sent Mirza that he might guide the Musalmans

General Effect of the Qadiani Faith.

My nationalist friends will ask what these beliefs have to do with Indian nationalism.

My answer is that as the hopes, desires and aspirations of a Hindu change over from Rama, Krishna, the Vedas, the Gita and the Ramayana to the Quran and the land of Arabia on his conversion to Islam, so the angle of vision of a Musalman also changes when he becomes an Ahmadi and his faith in and attachment to Hazrat Muhammad (ﷺ) become weaker and weaker. Also, the centre of the caliphate, which was formerly located in Arabia and Turkistan, is (on his conversion to Ahmadiyyat) transferred to Qadian, and Mecca and Medina signify no more to him than as traditional sacred places.

Every Ahmadi, may he be in Arabia, Turkistan, Iran or in any other part of the world, turns towards Qadian for spiritual solace. Qadian is his holy land of promise and salvation, and herein lies the secret of India's aggrandisement. Every Ahmadi will love India because Qadian is in India, the Mirza was an Indian, and the Khalifas who are the present leaders of the sect are all Indians.

Separation from Muslims Inevitable.

It may be asked how the Mirzais can separate from the body-politic of Islam so long as they believe in the Quran.

This question is answered by the present separation of the Sikhs from the Hindus. Rama, Krishna, Indra, Vishnu and all the gods and goddesses of the Hindus are mentioned in the Granth. But, in spite of that, have not the Sikhs destroyed the images of Rama and Krishna, have they not stopped the recitation of the Gita and the Ramayana in their Gurdwaras, and do not the Sikhs refuse to be called Hindus?

The day is not far, therefore, when the Ahmadis will declare openly that they are Ahmadi Musalmans and not Mohammadi Musalmans. When they are asked whether they believe in the prophethood of Hazrat Muhammad (ﷺ) they will answer that they believe Hazrat Muhammad (ﷺ), Jesus, Rama and Krishna to have been the prophets of their times, "but that does not mean that we have become Hindus, Christians or Muhammadans thereby."

This is the one reason why the generality of Musalmans look upon the Ahmadi Movement with the eye of suspicion. They know that Ahmadiyyat is the enemy of Islam and Arabic culture. During the Khilafat Movement, too, the Ahmadis kept aloof from the Musalmans, because they desire to see the Khilafat established at Qadian instead of in Turkey or Arabia.

However painful this circumstance might be to the generality of Musalmans who are forever dreaming dreams of Pan-Islamism and Pan-Arabism, it is certainly a source of pleasure for a nationalist.

Readings in the Holy Quran

(Continued from page 2)

celebrated in the first verse as the Nourisher of all the worlds.

The prayer is for guidance and for strength to walk along the right path, which is a much more positive ideal and a much higher ideal than forgiveness of sins implies. For a person who is ever striving to walk along the right path, even when he happens to commit a sin, cannot be so sinful and depraved as the one who has no sense of the right path. The right path, that should take one to one's *Rabb*—the Evolver—(الرب المهيمن) is an upward path, whereas the path implied in the eternal prayer for forgiveness of sins is on a plain covered with pitfalls and leading nowhere. The poet says:—

گرتے ہیں شہسوار ہی میدان جنگ میں
وہ طاعن کیا گریہ جو گھٹنوں کے بل چلے

The man who strives to walk along the upward path is like a warrior, in whom it is no sin if he falls on the battle field, while the man who is ever fearful of sins and is afraid to do anything out of the ordinary lest he should commit some sin is like the babe that creeps along on his knees. This is the difference between the Islamic conception of righteousness and the one entertained in other faiths; the one is heroic, positive and self constructive, and the other is cowardly, monkish and self-destructive.

The Teaching

The value of *Sura Fatiha* would be fully realised after we have studied it as a statement of religious teaching. The chapter has been called الفاتحة (the root of the Book), because it contains the whole teaching of the Quran literally in a nutshell. Indeed, the chapter is so eloquent and so profound in thought that it stands as a constant temptation to scholars to write commentaries on it, and many volumes have been written on the *sura*. In the brief space at my disposal I can but make brief hints.

The Conception of God

The Holy Quran celebrates the praise and glory of God on every page. This is its great theme to which it turns ever and anon. It is for this reason that no book on earth can compare with the Holy Quran for inspiration, courage and consolation which one derives from its study in the hour of gloom and despair. It inspires faith in God and goodness as well as in one's own self as no other book does.

And the conception of God presented in the Quran is very grand. But in this article I must confine myself to the conception presented in the *Sura Fatiha* only. It must be remembered as a general caution, however, that the attributes of the divine being mentioned in the Quran are also so many finger-posts to point out the paths along which man is required to travel. God is *Rabb*, i. e., the evolver and nourisher of all the worlds. From the smallest form of life or matter invisible to the naked eye to the worlds upon worlds scattered in infinite space, of which the modern astronomer has been able to probe but a small part, this whole limitless universe forms the infinite kingdom of the infinite Lord. This whole limitless universe is maintained and kept in order by unalterable laws. Look upon it in its magnitude or in its beauty or in its mechanism or examine the structure of the smallest particle of living or dead matter and you are bound to exclaim: All praise to the Lord Who nourishes and maintains

on the path of progress and evolution this whole limitless universe and every tiny speck of life or matter that is contained in it.

The next verse shows that what we call evolution is purposive and not haphazard or a matter of mere chance. Ar-Rahman provides all things necessary for the nourishment and evolution of life and matter and Ar-Rahim guides it to its appointed goal of perfection. The third verse refers to man as he is the only being who has freedom of action and whose actions are, therefore, subject to judgment. The Lord of the Day of Judgment is the great Law of cause and effect. We do good and receive its reward; we do evil and are punished for it, which again shows that evolution is purposive and divinely ordered.

Man's High Station

"Thee alone do we serve and Thy aid alone do we seek." The verse proclaims not only the relation of man to God as it ought to be, but also man's high station. Man should serve God alone, should serve those purposes alone which God has appointed, in order that he should reach the goal of perfection which God has destined for him. One must not bow to any other being nor should one surrender to one's own desires and passions and prejudices. Man is noble, born to walk erect as the Holy Quran points out at another place, nobler than anything under heaven, and he should behave on the earth in the consciousness of his high altitude and high destiny. One should aspire to be the servant of God alone, in order that one might learn to look with contempt and disdain on everything that is low and mean, that one should feel too noble to stoop to base and contemptible things, whether those things are outside him or within his own breast. One should not be a slave to others or to one's own low desires or weaknesses. One should be a free man and the servant of God alone, for as Iqbal says:

عبد دیگر اندک چیز سے دگر

The Right Path.

I have already pointed out above that the right path, guidance upon which is prayed for, is the path that leads to one's progress, evolution and perfection. And everything that hinders the progress, evolution and perfection of the individual or of the race to which one belongs is sinful, is contrary to the right path. Progress in what direction? Obviously towards the divinely-appointed goal, i. e., moral and spiritual, as well as material, but only in so far as it conduces to moral and spiritual progress. Any material advancement that leads the individual or the race away from moral and spiritual progress is sinful, because it leads away from the divinely-appointed goal.

But the Quran itself goes on to explain what the right path is. It is the path of the righteous who have earned the pleasure of God and it is opposed to the path of those who have earned the wrath of God by their evil conduct. One should study the lives of righteous men of God, prophets and patriots and martyrs in the cause of truth and righteousness, and try to walk in their footsteps, and avoid the path of evil-doers. What those rewards are, which are promised to the righteous, the Quran mentions elsewhere.

But one point must be noted here. Prophets get their rewards; martyrs get theirs and so do other righteous ones. Those who follow in their footsteps will also be rewarded with the same or similar rewards. It does not and cannot mean that by

following a prophet one should become a prophet and by following a martyr one should become a martyr, because prophethood and martyrdom are not rewards but *acts* of walking along the right path. It is the Qadiani logic that identifies the path with the reward in order to support the prophetic claim of Mirza Ghulam Ahmad. The Quran is not responsible for it. Read in the natural way, the last two verses are an explanation of the 5th verse. Read in the Qadiani way, they mean: - "Guide us on the right path and make us prophets and martyrs." And in 1300 years the prayer of only one man Mirza Ghulam Ahmad of Qadian, a past master in the art of coining abusive epithets, was accepted!

Open Letter to Mohd. Ali

(Continued from page 1)

cannot move with it. This is a peculiar evil of sectarianism. One cannot go beyond one's sect. One's outlook is hemmed in by the teachings of the sect and of its founder. The intellectual and spiritual development of the individual suffers and through him the race suffers. And as regards Ahmadia-ism, it is a strange irony of fate that the teachings of the man who made such high claims for himself have become antiquated and fallen behind in such a short time. We shall go forward welcoming every truth as it unfolds itself with the march of time, while the Ahmadi will remain where the Mirza left him."

There is a footnote to this passage which runs as follows:—

"It would be an unjustifiable digression to enter here upon a discussion of the pros and cons of the Messiah doctrine. Some day I hope to discuss it in a separate booklet. But a word is necessary about the contention of some Ahmadis, who say that they believe Mirza Ghulam Ahmad to be only a reformer, and they use the term "Promised Messiah" only as a figure of speech to point out his peculiar function. It will again be a needless interruption to discuss whether or not that function has been or is being fulfilled. I know it is not and that more drums are being beaten over the affair than it is worth. But the fact is that a very large number of Muslims admit the Mirza to have been a reformer. They appreciate his work and treat the Ahmadis in a most liberal spirit, subscribe to their funds generously, often take part in their functions and travel far to do so and support them in every possible way, and yet they are not counted as Ahmadis. They are not treated as Ahmadis, they are not taken into the fold of the Ahmadi community, so long as they do not accept the Mirza also as the Promised Messiah and make a declaration to that effect. It is absurd to suppose that friends, supporters and admirers are kept out and that the Muslim community is split into parts and kept at loggerheads simply for a figure of speech, a mere idiom of the language. When anybody denies the Mirza being the Promised Messiah, the Ahmadis hotly argue that the denial falsifies a prophecy of the Holy Prophet, whereas the Qadianis go even further and say the denial of the Mirza's claims amounts to a denial of the Prophet Muhammad himself! (Peace be on him) "If Mirza is wrong, then Muhammad is also wrong." This is dreadful language, and I believe, Mirza Ghulam Ahmad too has somewhere said the same thing unless memory deceives me. He never exercised any control over his language, and his extravagant utterances have been the cause of much mischief. These people do not seem to realise that thirteen centuries stand witness to the truth of Muhammad (ﷺ), while the Mirza has nothing whatever to show in comparison. Anyhow, the Qadianis as well as the Lahore Ahmadi attach some real significance to the doctrine of the Promised Messiah, which it is absolutely essential to believe in before you can enter either of the two communities, and which is something different from and higher than the idea of a mere reformer. Not until the Ahmadis declare in plain unambiguous terms that there is no such thing as a Messiah in Islam and that Mirza Ghulam Ahmad was not a

Messiah promised or unpromised, —not until then shall we accept their contention that they regard the Mirza as no more than a reformer."

Now the question is this: Is the doctrine of the Promised Messiah or belief in the second advent of the Messiah an article of faith in Islam or a mere question of interpretation and opinion? And is it right to base one's faith and beliefs on prophecies? How far does the salvation of a Muslim depend upon his faith in the Promised Messiah, whether you take him as one to come or one already come and gone? Supposing that in your opinion belief in the Promised Messiah is not necessary for one's salvation and that it is not an article of faith in Islam, is it right, I ask, to form a sect and cause a split in the ranks of Muslim society on this question and effect such a drastic separation in religious functions and social relationships as for all practical purposes you have effected? Is belief in the Promised Messiah so very important? And what are your reasons for attaching so much importance to it? I beg you, kindly do answer and don't keep so mum.

Yours truly

F.K. KHAN DURRANI

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The Truth

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Organ of the Majlis-i-Tabligh-ul-Quran

Editors :—F. K. Khan Durrani and Syed Muhammad Shah

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Another Statement by Dr. Sir. Muhammad Iqbal

Interview by the Representative of the "Truth"

Commenting in the last issue of *The Truth* on the Mirzai *Light's* criticism of Dr Sir Muhammad Iqbal's statement we said we knew what the *Light* was going to say in its next issue. That issue is now before us and we find that this time the *Light* has broken its own record not only in the length of the article which covers five columns, but also in the number of misrepresentations perpetrated in it. It is a most mischievous article, as shameless as one could make it, and proceeds either from the inability of the editor to understand plain English or from deliberate misrepresentation and distortion of the Doctor's views in order that he might be able to heap abuse upon the Muslim poet with some show of justification, as he has done in this article.

Misrepresentations

The *Light* accuses Iqbal of calling Jewish prophets as so many soothsayers. As a matter of fact, Jewish prophets were nowhere mentioned in the statement in question. What the Doctor did say was that the Qadiani conception of prophethood was that of a soothsayer and it is a fact that Mirza Ghulam Ahmad's claim was based on prophecies, and it is his prophecies alone, which are held up by both schools of his followers in support of that claim.

The *Light* says: "The statement also seeks to discredit the idea of the advent of reformers as Magian in origin." The statement in question was silent about the advent of reformers and only insisted that the conceptions of Messiahs, redeemers and deliverers were Magian in origin.

As one proceeds with the article, one's indignation softens into pity at the ignorance of the editor who thinks that 'redeemer', 'deliverer' and 'reformer' are identical in meaning, whereas every student of comparative religion knows that 'reformer' is a moral concept, whereas 'redeemer' and 'deliverer' always imply vicarious redemption in scientific terminology and 'Messiah' implies revolution by a miracle.

The Mujaddid of Sirhind

The *Light* refers to a so-called Hadis to the effect that a Mujaddid will appear in Islam at the head of every century, but mentions the name of

Hazrat Mujaddid Alf-i-Sani of Sirhind whose advent had nothing to do with the Hadis in question, his advent being connected with the dawn of the second millennium as his title implies. It should be remembered in this connection that the Mujaddid of Sirhind never made any claim in the style of Mirza Sahib. The people, seeing his work, awoke to the realization that he was the Mujaddid of the age. He defied the Mughal government for its un-Islamic policy, strove to correct its evil ways and suffered incarceration for his heroic stand. He fought with a government which was Muslim at least in name, whereas this new Mujaddid of Qadian preached slavery to a foreign non-Muslim race. He taught the disarmed Muslims to remain content with their lot and not to fight the British, but he never said a word to the heavily-armed British!

The *Light* quotes the Mujaddid of Sirhind who said that Mujaddids are raised to revive *Shariat*. What revival of *Shariat* was made, one might ask, by the late Mirza Sahib who himself followed the customary law in preference to the law of Islam? A very strange Mujaddid indeed!

Wierd Conceptions

The Doctor wrote that the doctrines of "Buruz" and "Zill" (he also spoke of "Hulul", but the *Light* omits it) were of Magian origin in the sense of re-incarnation. The *Light* writes: "This is another very bold statement. The idea is rooted in the Quran itself." Having said so, the editor proceeds to confuse himself and his readers through the length of a whole column. He quotes a verse of the Holy Quran, a spurious verse of some unknown writer, a short passage from the Mujaddid of Sirhind and a few lines from Iqbal himself, all to show that the words are used in Islamic literature as "metaphorical expressions" and as "figures of speech" and not in the sense of re-incarnation which they bore in Magian philosophy. But to apply these terms goes beyond metaphor. It seems to imply incarnation. Can the editor of the *Light* tell us of any saint who called himself *مجدد* or *بروزی* as Mirza did?

(See page 6.)

READINGS IN THE HOLY QURAN

(By Syed Muhammad Shah)

II

SURA BAQRAH

In the name of Allah, the Beneficent, the Merciful.

1. *Alif, lam, mim.*

2. This book, there is no doubt in it, is a guidance for the God-fearing,

3. Those who believe in the Unseen and maintain prayer and spend out of what We have bestowed upon them,

4. And who believe in what has been revealed to thee and in what was revealed before thee, and they are sure of the hereafter.

5. These are they who are on the guidance of their Lord and these are they who shall prosper

6. Verily, those who reject, it being alike to them whether thou warn them or do not warn them, will not believe;

7. God has put a seal upon their hearts and upon their hearing; and over their eyes is a covering; and for them there is severe chastisement.

This is the first section (*raku'*) of the chapter called the Cow (*Sura al-baqrah*). It speaks of two kinds of people, the *muttaqi* or God-fearing and the rejecters who will not believe. Verses 6 and 7 have been the subject of much discussion and even Muslim college boys frequently ask questions about them. They see reference in these verses to the doctrines of election and predestination as they are known to Christian theology and object that if God has sealed the hearts and ears of the rejecters, surely it is not their fault if they disbelieve, and justice requires that they should not be held responsible and punished for what they do under divine compulsion. Objection has also been raised in our day by the spiritually blind sect of the Arya Samajists who contend that guidance is most needed by the erring and the sinful and not by those who are already pious and God-fearing, and that, therefore, by its own admission that it is meant for the God-fearing, the Quran becomes a useless book.

These objections arise from ignorance of the facts of spiritual life. The word *muttaqi* does not signify the sinless or the spiritually perfect and it is wrong to render it by the word *pious*. It means rather those who fear to do evil and desire to shun it. The same idea is expressed by the English word *God-fearing*. It signifies a mental attitude towards sin and virtue, a resolve to eschew the one and pursue the other and obviously religious guidance can be of use only to those who are willing to receive it and be guided by it. The Quran, therefore, addresses itself to these in the first instance. Opposed to these are those whose hearts are shut against truth and righteousness, who do not wish to believe and desire to continue in their own path of sin and disbelief. No human effort can convince them because they do not want to be convinced. This stubbornness is characterised by the Holy Quran as the sealing of the heart and the ears and covering of the eyes. This is a figure of speech which exists in almost all languages and is used several times in the Holy Quran to signify obstinacy and stubbornness and wilful rejection of truth. There is absolutely no reference here to the doctrines of election and predestination. The section, as I

pointed out above, only compares two kinds of people, the willing and the unwilling, the God-fearing and the hard-hearted, the receptive minds and the barren rocks. The Quran, or indeed any religious guidance whatever, can be of use only to the former; it can be of no use to those who choose to shut their hearts against truth. Mr A approaches the Quran with a view to obtaining guidance from it for his daily life, and finds in it a world of noble thought. Mr. B approaches it with a view to finding faults only; to him everything in it looks awry and askew. The book is the same, to one it becomes a source of healing and life; to the other it is nothing but offence and damnation. The difference is not in the book; it is in the minds of those who study it. If they are God-fearing (*muttaqi*), they find salvation in it; if they come with hearts sealed against truth, they go away from it as they come, without any gain whatever.

Let us now take the verses one by one. The three letters *alif, lam, mim*, stand for three words. *Alif* is the first letter of the word *أنا*; the middle letter *lam* is the middle letter of the word *أنا*; the last letter *mim* is the last letter of the word *أنا*, and the whole means: "I am Allah the best knower." And a code of morals and religious guidance that proceeds from an all-knowing being must certainly be the surest guide, free from all doubts, so sure indeed that every one should be able to follow it with uttermost confidence, knowing beyond a shadow of doubt that it would lead one to the appointed goal of perfection. This is what is meant by the second verse which claims that the Quran is a sure guidance for those who seek guidance and desire to reach their goal of perfection.

This is a very high claim indeed, and in the whole range of the world's religious literature is made by the Quran alone. The Vedas and the Granth are collections of hymns; the Bible is a collection of books of history and biography. None of them claims to be a book of guidance. Their authors did not intend that they should be used as books of religious or moral guidance at all. Their followers seem to have taken them as books of religious guidance for want of anything better. The Quran is the only book which deliberately and unerringly, almost relentlessly, pursues one and only one object from the first verse to the last, namely, that of guidance, and lays the very high claim that the guidance it offers is without flaw, so much so that those who seek to reach their goal of perfection and desire happiness here as well as in the hereafter may follow it with uttermost confidence and certainty that it will take them to the desired goal and will not mislead them.

The verse also means that the Book is to be used for guidance in life and not merely as a means of intellectual edification or useless debates on dogmas nor as a book of history. It claims to be a book of guidance only and nothing else.

Verses 3 and 4 point out the guidance in broad outlines. It consists of belief in God, His relation

(See page 4)

BUSINESS NOTICE

All correspondence should be addressed to the Managing Editor, "THE TRUTH", 11 Sardar Manzil, Barkat Ali Road, Lahore.

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The Truth

MONDAY, JUNE 10, 1935

Id-i-Meelad-un-Nabi

The birthday anniversary of our Holy Prophet (may God Almighty shower His choicest blessings on him) comes off on the 14th of June, and arrangements are afoot in centres of Muslim population throughout India to celebrate the occasion in a worthy manner. Our Holy Prophet was the greatest benefactor of humanity, a mercy for the whole world, the greatest teacher and the most beloved man that has ever lived. He is the Rock on which stands the great world-wide Brotherhood of Islam and love for his person is the essence and the dearest possession of our faith. It is but fitting, therefore, that the anniversary of his birthday should be celebrated as the holiest and dearest of all festivals.

We regard it as unfortunate and as a sign of the poverty of life and imagination in our people that the celebration of this festival has taken a very austere form, in which large sections of the populace, especially women and children, are deprived of the opportunity of participating, whereas it is but an axiomatic truth that no festival can possibly enter into the life of the people and exercise any influence on its destiny, unless and until it becomes a domestic festival in which women and children can take equal part. Let us, therefore, celebrate the occasion as a domestic festival. People should dress in their best as they do on other festivals, feast and invite their friends to social gatherings and dinners, so that women and children should wait for the return of this festival as they wait and prepare for the two great Id festivals. Only then will it begin to tell upon the morale of the people, because it will then enter into the homes and hearts of the people.

The present system of holding meetings and distributing literature to disseminate knowledge of the life-history of our Holy Prophet is also very useful and must be continued, because our Holy Prophet is still the most potent factor in the propagation of the message he brought to humanity. Our only complaint is that the tons of paper that have been distributed in India or abroad for this purpose during recent years and the thousands of meetings that are held every year have not created even a ripple on the surface of India. The spoken word is soon forgotten and the written word seems to have fallen flat on Muslim and non-Muslim alike, and if the same thing continues for a number of years, we are afraid, it will become impossible to

maintain public enthusiasm. The name and fame of the Great Prophet will suffer and the fate which has befallen literature on the religion of Islam will also overtake the literature on its Holy Founder. Books on religion find no readers; lectures on it attract no audiences; because the thing offered is already known to all and you cannot stir anybody with platitudes. The thing is too dry for the public taste. Audiences are attracted by the name of the Prophet. But if the present policy is continued, public enthusiasm will die out sooner or later and people will begin to question whether there is nothing in the life of the Founder of Islam beyond dates and battles and stories of miracles. Why? Because you cannot make any one enthusiastic over dates and events. Only living thought can give life to the people and living thought is dead among the Musalmans. At least, it has not been offered to the people so far.

We have discussed the matter with many people during recent years, but have not found any understanding among them for our point of view. Therefore, we have decided to make a beginning ourselves in this behalf to show what kind of work we have in mind. For this purpose we are publishing an essay called "Muhammad the Prophet". The book has been sent to the press and will be out in a couple of weeks. It is something wholly new in the literature of Islam. It will be an eye-opener to many. Musalman readers will jump at it and feel an expansion in their breasts, and non-Muslims will think and ponder. It will make India talk. And it will show to Muslim writers on what lines work on the biography of our Holy Prophet requires to be done.

Vivat Bhopal!

Readers must have learnt from the daily press that His Highness the Nawab Sahib Bahadur of Bhopal has settled a life-pension of Rs. 500 a month on Dr. Sir Mohammad Iqbal. The Muslim sage's health is poor and he has plans before him for an epoch-making work on "An Introduction to the Study of the Holy Quran", for which he wanted leisure. His Highness the Ruler of Bhopal has provided the leisure and thereby laid the whole Muslim world under a deep debt of gratitude. For Iqbal is not a private individual; he is one of whom it may be said with justice that he does not belong to himself alone: he is an asset to the Muslim world at large.

What will the work be like? During his missionary work in Western countries, especially in Germany, the present writer realised that adding to the existing number of translations of the Holy Quran was but a cheap way to fame, for the thing most urgently needed was what can best be described as an Introduction, a something that should unlock the great treasure-houses of truth and wisdom locked in the Quran for the Muslim youth and for the average non-Muslim reader. Introductions to the Quran have been written before, but they are all out of date. What the modern age demands most urgently is a synthesis of the teachings of the Holy Quran, which has never been attempted before in the whole history of Islam and cannot be done by commentaries and which should take note of the modern religious, scientific and philosophic thought of the West, of which this part of the world seems to be almost unaware. The present writer has been cherishing the dream for almost ten years of writing such an Introduction and perhaps, some day, when the wheel of fortune turns, he might be able to do so. In the meantime, a better and much greater

man has undertaken to work along the same lines, which gives us unbounded pleasure because we are conscious of the necessity and importance of the work more than anybody else and because we know that the man who is undertaking the work is best fitted for it.

And it is in the fitness of things that this great work should be associated with the name of the *Ruling House of Bhopal*. The family is known for the keen interest it has always taken throughout its history in the well-being of Islam, and the fostering of Islamic literature has become a household tradition with it. Muslim India can never forget the generosity, the solicitude, the far-sightedness and indefatigable labours which the present Ruler's mother Her late Highness Sultan Jahan Begum of blessed memory bestowed on the cultural advancement of Islam in India. The number of institutions indebted to her generosity must be legion. Aligarh was her special care, as it has been of her illustrious son His Highness Nawab Haji Sir Hamid-Ullah Khan Bahadur. The women of Muslim India have special cause to cherish her memory with love and gratitude, for she was untiring in her labours for their welfare and betterment and wrote many and very useful books for their benefit. And it was her generosity, continued by the present Ruler, which alone made Shibli-Sulaiman's monumental *Seerat-un-Nabi* possible. The "Begum Sahib of Bhopal", by which name she was known to every child in India was, indeed, a great woman, and her son and successor His Highness Nawab Hamid-Ullah Khan Bahadur is walking in her footsteps and carrying on her tradition. He is a man of education and enlightenment, a lover of learning, of courage and convictions and of great independence of character and thoroughly democratic in his ways. He is as solicitous for the well being of Islam as his mother was before him, and we beg to congratulate him for his wisdom and far-sightedness that he has chosen to patronize a work which will go far to infuse a new life into the Muslim world.

The Appalling Tragedy of Quetta.

No words can describe the picture of horror and devastation that is now Quetta. The catastrophe is appalling in its magnitude. The death role is five times as high as it was in the Bihar earthquake last year. In one terrible moment the whole populous and prosperous city was laid in the dust; not a stone was left standing one upon another, and the fallen debris was pounded by a series of violent concussions as if by a malignant army of fiends. Kalat too has been razed to the ground and all villages that lay between were levelled with the earth. The city of Quetta alone lost 26,000 dead, while the total loss of life in the whole area affected by the quake is estimated at 56,000. Some survivors have lost their entire families. Hundreds of women have been widowed and hundreds of children have been orphaned. Loss of property is beyond compute.

As one reads the horrifying details of the disaster from eye-witnesses and press correspondents, one cannot fail to be impressed by one thing. It is the promptness and expedition and thoroughness with which relief measures were adopted by the Government and by private organisations. The civil administration of the city had disappeared; the whole police force had been wiped out; the Telegraph and

Post Offices had been thrown out of gear; the railway station was in ruins, and had it not been for the presence of the military, loss of life would have been much greater. Within a quarter of an hour the whole army stationed at the place had been mobilised not for war but for an errand of mercy, and relief was started. Three hours later the first relief train loaded with provisions, medical stores and nursing and medical staffs left Lahore, and provisions and stores have been pouring into Quetta from all over India by air and special trains ever since. Special trains are carrying survivors to their homes free of charge. Private organisations are vying with the Government in providing relief to the sufferers. The Viceroy's Relief Fund, at the moment of writing, has touched the mark of four lakhs. The Government of India has sanctioned Rs. 10 lakhs, and Australia has contributed £10,000. The British Government has contributed £50,000 and the Lord Mayor of London has opened a Relief Fund to which Their Majesties the King and Queen have made their contributions by way of blessing and example which, we have no doubt whatever, will be followed generously by the people of England. Indian princes and the common people, rich and poor alike, are not lagging behind in this humanitarian work, and, most touching of all, His Highness the Nawab Sahib Bahadur of Bahawalpur has come out into the field to supervise relief measures in person and has been seen ministering to the comfort of the refugees with his own hands: A true son of Haroun Rashid the Abbaside!

While we mourn over the dead and the injured, we are also deeply touched by the spontaneous burst of humanity and sympathy throughout the world. The world has joined us in our sorrow and the tragedy has made as all feel as one brotherhood.

Quetta and Qadian.

But while the whole of humanity has been touched to the deepest by this appalling calamity, Qadian is happy. Qadian is jubilant, because an earthquake has destroyed more than half a lakh of lives, rendered thousands homeless and penniless, widowed thousands of women and orphaned thousands of children. Mirza Mahmood, Khalifa of Qadian is reported to have said in one of his sermons that there was no need to grieve over those who had perished or suffered otherwise in the earthquake. They had perished and suffered because they did not believe in his father's prophethood. The official organ of the Qadiani movement says that earthquakes and plagues will continue to visit mankind until they all believe in their prophet. There is indeed a frightful God Who keeps such a terrible stock of earthquakes and plagues for those who do not believe in the Mirza.

This is, indeed, horrible theology. In times of such disasters, it is our humanity that is touched first and foremost and not our theology. Apparently, this common law of our humanity does not apply to Qadian. Their theology seems to be dearer to them than mere humanity. The Qadianis plead for tolerance. But we do say that it is easier to live with bears and wolves and fraternize with the beasts of the field than to put up with this kind of inhumanity. The theology of Qadian may be right or wrong, but it is certainly too brutal for human beings to bear. Flesh and blood cannot endure it.

IRAN OF TO-DAY

His Excellency Mirza Hussein Khan Ala, Iranian Minister in London, gave an address on "Iran of To-day" on May 13, in the course of which he said:—

"During the whole of the 19th century, at the beginning of the 20th and throughout the baleful years of the War, Persia was a pawn in the game of foreign covetousness. Her progress was arrested and her aspirations stifled. In spite of the gloomy forebodings of those who believed that with the withdrawal of foreign advisers and the disbandment of foreign military organization the country would go to rack and ruin, the central government in Teheran, once freed from extraneous influence, was able to assert its authority. It is a remarkable fact in our history of 25 centuries that, whenever the fortunes of the country have been low and we were in desperate straits, there always arose a true son of Iran to draw us out of our difficulties and assure the salvation of our country. Such a man was Reza Pahlavi, of pure Persian stock. He is 57 years old, descended from an old family of Savadnough in Mazandaran, a region of Iran which has produced brave men, where invaders rarely penetrated and where there was little admixture of foreign blood. His father and grandfather were also in the army, the former having fallen on the field of battle in the Afghan War. Reza Pahlavi is over 6 ft. tall and every inch a soldier. He is distinguished by his simplicity, his quiet but forceful personality, he does not like show or luxury. He has great charm of manner and affability, and an extraordinary memory. Nothing escapes him. The Shah of Iran has foresight, commonsense and will power. His greatest merit has been to inculcate a new spirit of self-reliance, self-respect and fraternity into his people, to weld all the various elements, races and creeds: the tribes, the Armenians, the Zoroastrians, the Jews, the Chaldeans and Assyrians into one nation with equal rights and duties. He has put an end to feudalism by breaking the power of the unbridled nomadic tribes, depriving them of their arms and giving them every encouragement to settle on the land and cease their depredations.

Education

"After the peaceful revolution of 1906 some secondary schools were established and students sent abroad, but great progress was not made until recently. In comparing the statistics of 1914 with those of 1934 one sees that eleven times as many pupils attended schools in the latter year. The appropriations for education in 1934 are seven times as large as in 1924. Primary education is now free and compulsory. Secondary education has greatly improved, many colleges having been built all over the country and provided with laboratories, libraries, literary and sporting clubs. The great difficulty encountered at first was the provision of capable schoolmasters and schoolmistresses. Now Teachers' Colleges (*Ecoles Normales*), with a higher Central Institution in Teheran, are rising up in the important cities and turning out better educators. Girls' Schools have not been neglected and with the gradual discarding of the veil greater facilities for education at home and abroad have been obtained for the daughters of Iran. Many girls come to Europe for travel or study; one of them is graduating in London as a doctor. The number of boys sent to foreign universities is large; there are now more than a thousand of them in the various capitals

of Europe and in America—most in France, for, as you know, French is the language, *par excellence*, taught and spoken in Iran. English is gaining ground, however, and only recently I was asked by our progressive Minister of Education, who himself speaks English, to send over a large number of sets of the "Encyclopædia Britannica" for the schools in the provinces. We have now in England 65 Government students. Your system of education, which has an eye to the development of character and physique, is being more appreciated as it is better known in Persia. A University has just been opened in Teheran and is housed in a very fine new building.

Hygiene.

"As education advances, health conditions improve, the people being able to read articles on hygiene in the press and paying greater attention to the advice offered by the medical authorities. Much more money is being earmarked in the budget for the fight against malaria and other ailments.

"Formerly, the country used to suffer periodically from famine, for it was difficult and sometimes quite impossible to bring over the vast distances which separate the cities of Iran, to regions suffering from dearth of food, the surplus that was rotting away in more favoured districts. Now with the vast improvements in existing roads covering 20,000 kilometres and the building of new arteries of commerce over which 20,000 motor-cars and lorries travel easily every year, with the construction of the northern and southern sections of the new railway, which will in four years' time unite the fertile provinces bordering the Caspian Sea to Teheran and the Persian Gulf, a distance of 1,450 kilometres, conditions have completely changed. One does not hear of famine. Mazandaran, the northern province on the south shore of the Caspian Sea, has now been opened up and can be reached in a few hours from Teheran by the picturesque Rahé-Chalouss. This magnificent road, 218 kilometres long, is a great engineering feat; at the pass of Rendeven it reaches an altitude of 3,008 metres above sea-level."

The Country's Resources

After a reference to Iran's agricultural products (including tea, which was first introduced thirty years ago and of which two million plants were distributed last year to the peasants) and to the work done to industrialize the country and to encourage home industries, the Iranian Minister referred to Iran's mineral wealth. "The Anglo-Iranian Oil Company," he said, "is doing good work and is extending its operations. A new refinery and pipe-line will be inaugurated this autumn at Kermanshah, making available a larger quantity of cheaper oil for internal consumption. Our relations with that Company after the settlement of our differences at Geneva and on the basis of the new concession are excellent, and we are getting a fairer deal. This we owe in large measure to the vision and good will of Sir John Cadman." He continued:—

"To-day Iran is one of the rare countries where the budget is balanced and a surplus is available. There is hardly any public debt. The civil servants and the army are paid regularly, taxes are easily collected, the wheels of administration work smoothly. Old taxes which weighed heavily on the people have been abolished, and indirect taxes increased. The revenue and expenditure in this year's budget are five times as great as they were twenty years ago.

(See page 7)

ANOTHER STATEMENT BY SIR M. IQBAL

(Continued from page 1)

The *Light's* contention that Iqbal is influenced by Western thought, especially Nietzsche, is absurd in face of the fact that the Doctor has been criticising Western culture for a quarter of a century and Nietzsche too has come in for many strictures in his poetical works, but especially in his *Reconstruction of Religious Thought in Islam*, Oxford University Press (pp. 107—9). Such a serious criticism of Nietzsche from the philosophical point of view is not to be found even in European literature.

Sir M. Iqbal Interviewed.

The Doctor said nothing about the doctrine of revelation in his statement, but the *Light* has chosen to drag in the subject and has attacked the Poet very grossly. It says: "Like some other great thinkers, he (Iqbal) does not believe in the communion of man with God through the instrumentality of what is known as verbal revelation. In plain words, he does not believe that God ever speaks to man through the common medium of human language. . . . Revelation in a verbal sense is to Dr. Iqbal a relic of superstition."

In view of the mischief such an irresponsible statement can do, it was thought necessary to obtain Dr. Iqbal's own word on this subject as well as on the question of the advent of reformers. Accordingly, the present writer interviewed the Doctor and obtained the following statement.

The Meaning of Finality.

Questioned on the possibility of divine inspiration and the advent of inspired reformers after our Holy Prophet, Dr. Sir M. Iqbal said:—

"I had better answer this question by referring you to my lectures on the *Reconstruction of Religious Thought in Islam* in which I wrote on p. 120: 'The idea of finality should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that *personal authority* claiming a supernatural origin has come to an end in the history of man. This kind of belief is a psychological force which inhibits the growth of such authority. The function of the idea is to open up fresh vistas of knowledge in the domain of man's inner experience, just as the first half of the formula of Islam has created and fostered the spirit of critical observation of man's outer experience by divesting the forces of nature of their divine character with which earlier cultures had clothed them. Mystic experience then, however unusual and abnormal, must now be regarded by the Muslim as a perfectly natural experience open to critical scrutiny like other aspects of human experience. This is clear from the Prophet's own attitude towards Ibn-i-Sayyad's psychic experience. The function of Sufi-ism in Islam has been to systematize mystic experience, though it must be admitted that Ibn-i-Khaldun was the only Muslim who approached it in a thoroughly scientific spirit.'"

The Doctor continued: "The opening sentence clearly shows that saints in the psychological sense of the word or men of saintly character will always appear. Whether Mirza Sahib belonged to this category or not is a separate question. Indeed, as long as the spiritual capacity of mankind endures,

they will rise among all nations and countries in order to show better ideals of life to men. To hold otherwise would be to fly in the face of human experience. The only difference is that the modern man has the right to a critical examination of their mystic experiences. The finality of prophethood means among other things that all personal authority in religious life, denial of which involves damnation, has come to an end."

The Mujaddid Tradition

Questioned about the Mujaddid tradition quoted by the *Light* that Mujaddids appear at the head of every century, the Doctor said: "The editor of the *Light* quotes a tradition which gives a mathematically exact picture of the historical process. While I do believe in man's spiritual capacity and the possibility of the birth of spiritual men, I am not sure that the historical process is so mathematical as the *Light* thinks. We can easily confess that it is beyond our intellectual capacity to understand the nature of the historical process. All that I can negatively say is that it does not appear to me to be as fixed and mathematically exact as the *Light* thinks. I am rather inclined to Ibn-i-Khaldun's view which regards the historical process as a free creative movement and not a process which has already been worked out with definite landmarks. This view has been put forward in modern times by Bergson with much greater wealth of illustration and scientific accuracy than by Ibn-i-Khaldun. The tradition quoted by the *Light* was probably popularised by Jalal-ud-Din Sayuti in his own interests and much importance cannot be attached to it. It is not mentioned in Bukhari and Muslim, the two books which are believed to be most reliable. It may embody a vision of the nature of the historical process by some spiritual men, but this personal vision of the individuals can form no basis for logical argument. This is the rule which expert traditionists have always observed."

Verbal Revelation

Questioned about the *Light's* accusation that he denied verbal revelation, the Doctor said: "The *Light* bases its accusation on an Urdu verse of mine, viz.:—

ہم کلامی میں غیریت کی دلیل حاشی پر مٹا ہوا ہوں میں

"This is plain Urdu and only means that there is a higher stage in the spiritual life of man than verbal communion. But the verse has nothing to do with the doctrine of verbal revelation as a theological doctrine for which I must refer the *Light* to my *Reconstruction*, in which I write on p. 21: 'The organic relation of feeling and idea throws light on the old theological controversy about verbal revelation which once gave so much trouble to Muslim religious thinkers. Inarticulate *feeling* seeks to fulfil its destiny in *idea*, which, in its turn, tends to develop out of itself its own visible garment. It is no mere metaphor to say that *idea* and *word* both simultaneously emerge out of the womb of *feeling*, though logical understanding cannot but take them in a temporal order and thus create its own difficulty by regarding them as mutually isolated. There is a sense in which the *word* is also revealed.'"

Magian Encrustations of Islam

As they were about the business, the representative of *The Truth* thought it advisable to inquire about the Doctor's views on a letter from a Parsi gentleman, Mr. Dinshaw, which had appeared in the *Statesman*, as well as on two letters of Qadianis which

had appeared in the Qadiani *Sunrise* on this controversy. Questioned about the first, the Doctor replied :

"I have got nothing to say about it, except that I fully agree with his main thesis that 'to the Iranian element belongs a very rich rôle in the external as well as the internal history of Islam'. This Iranian influence is so extensive that Spengler has been misled by Magian overlappings of Islam and has practically taken Islam for a Magian religion. In my *Reconstruction* I have made an attempt to divest Islam of its Magian encrustations and I hope to be able to do further work in this direction in my *Introduction to the Study of the Quran*. Magian thought and religious experience very much permeate Muslim theology, philosophy and Sufi-ism. Indeed, there is evidence to show that certain schools of Sufi-ism now known as Islamic have only repeated the Magian type of religious experience. I regard Magian culture as one form among other forms of human culture and did not use the term as a sort of stigma. It had its ruling concepts, its philosophical discussions, its truths and its errors. But when a culture begins to show signs of decay, its philosophical discussions, its concepts and its forms of religious experience become fixed and immobile. It was at that time in the history of Magian culture that Islam appeared and according to my reading of cultural history entered a strong protest against that culture. There is definite evidence in the Quran itself to show that Islam aimed at opening up new channels not only of thought but of religious experience as well. Our Magian inheritance, however, has stifled the life of Islam and never allowed the development of its real spirit and aspirations"

Appeal to Prof. Hurgronje

In the first of the other two letters the writer says that a Dutch Muslim lady wrote to inquire of the Dutch savant Prof. Hurgronje (the Qadiani calls him *Herr Gronje*, which shows that he has never seen the name written anywhere) who replied : "There have been two schools of thought about the interpretation of 'Khatam', some translating it as the Final Prophet, the closer of prophethood, and others interpreting it as the choice, the best of Prophets. The former interpretation has prevailed in the latter days." Questioned about this strange opinion of Prof. Hurgronje, Dr. Sir Muhammad Iqbal replied :

'As far as my study of the history of Islamic theology goes, I have never come across these two opinions which the Professor describes as 'schools'. The word *Khatim* or *Khatum* does not mean and can by no trick of linguistic subtlety be made to mean the 'best.' But I doubt whether this is the position of the followers of Mirza Sahib. I shall be very grateful to them if they throw some light on this subject and quote the names of the representatives of that school of Muslim theologians, which interprets *Khatim* or *Khatam* as 'best.'"

We for ourselves have strong reasons to believe that Prof. Hurgronje never wrote the words imputed to him. We, therefore, request the editor of the *Sunrise* to kindly publish a facsimile of the letter to set all doubts at rest.

Living Men and Stones.

"Have you seen the letter in the *Sunrise* for June 1, in which the writer refers to a lecture of yours and accuses you of inconsistency?"

The Doctor replied : "Yes. I am sorry I have no copy of the lecture in question either in the original English or in the Urdu translation which was made by Maulana Zafar Ali Khan. As far as I remember, the lecture was delivered in 1911 or perhaps

earlier. I have no hesitation in admitting that about a quarter of a century ago I had hopes of good results following from this movement. Earlier still, even that eminent Muslim, the late Maulvi Chiragh Ali, the author of several English books on Islam, co-operated with the founder of the movement and, I understand, made valuable contributions to the book called *نبراهین احمدیہ*. But the real content and spirit of a religious movement does not reveal itself in a day. It takes decades to unfold itself. The internal quarrel between the two sections of the movement is evidence of the fact that even those who were in personal contact with the founder were not quite aware of how the movement would evolve itself. Personally I became suspicious of the movement when the claim of a new prophethood, superior even to the prophethood of the Founder of Islam, was definitely put forward, and the Muslim world was declared *Kafir*. Later, my suspicions developed into a positive revolt when I heard with my own ears an adherent of the movement mentioning the Holy Prophet of Islam in a most disparaging language. 'Not by their roots but by their fruits will you know them.' If my present attitude is self contradictory, then, well, only a living and thinking man has the privilege of contradicting himself. 'Only stones do not contradict themselves,' as Emerson says."

"One may be consistent with one's spoken word, out of vanity, so as not to appear inconsistent in the eyes of others, or one may be consistent to truth as it may ultimately discover itself, and you prefer the latter consistency to the former. Is that your meaning?" "Exactly."

IRAN OF TO DAY

(Continued from page 5)

"A foreigner coming to Iran for the first time is impressed by the almost feverish activity that goes on all over the country, everybody seems busy, there are no unemployed, in fact there is a dearth of labour, new public and private buildings are springing up everywhere, factories are being built, railway construction is pushed on rapidly

Foreign Relations.

"We are firm believers in international co-operation and the ideals that the League of Nations stands for. Persia has been a member of that institution ever since its birth, and has shown at every step its determination to uphold the cardinal principles underlying the Covenant. Article 10 was at one time in jeopardy, Iran saved it by her single opposing voice when all others were yielding to pressure exercised to modify it. Now that same article is being invoked as one of the most important pillars of the whole fabric. We have also regional arrangements of non aggression with most of our neighbours and are co-operating to assure peace and stability in the Middle East. . . . We hope very much that with Iraq a fair and friendly solution of the difficulty over the Shatt-el-Arab and the land frontiers will soon be found thus healing a festering wound. The two countries are so closely related that they cannot allow the present differences to remain unsolved.

"With Great Britain we have every reason to be on cordial, amicable terms. She has always shown herself a well-wisher of a strong and progressive Iran. We have common interests and many Englishmen have travelled and written about Persia, studied our language and made our literature and culture better known abroad."

READINGS IN THE HOLY QURAN

(Continued from page 4)

with man, man's duty towards Him and his fellow creatures, and belief in the certainty of retribution.

The word *al-ghaib* (here translated *the Unseen*) is sometimes translated as "hidden mysteries of faith," which is absurd. The Quran calls itself a clear wide-open book (کتاب مبين) and a wide-open book cannot start with requiring us to believe in hidden mysteries. In the verse just preceding it tells us that it is a book of guidance, but hidden mysteries cannot be guidance to anybody. The word *al-ghaib* points to a very important attribute of God. God is *al-ghaib* (Unseen) and for this reason He cannot become incarnate in a Krishna or a Christ, because as soon as He becomes incarnate He ceases to be *al-ghaib* and deprives Himself of His everlasting attribute of being *al-ghaib*. And when He ceases to be *al-ghaib*, He also ceases to be all-knowing because incarnation must confine His vision to His immediate physical surroundings.

God is *al-ghaib* (Unseen), because He is a spirit and can be worshipped only in spirit. The worshipper of idols argues that he does not worship the idol itself. He knows that it is nothing but a man-made figure. He uses it only to fix his attention. It is nothing but self-deception. When you look fixedly at an external object, you are bound to concentrate all your attention on it to the exclusion of everything

else including God, and if you try to turn your mind to prayer, the eyes lose their gaze and the external object disappears from view altogether. You can either take the idol for your God and bestow all your love and devotion on it or put it aside as a needless disturber of your attention; but you cannot worship God and the idol at the same time. And God being spirit, you can worship Him only in spirit.

It follows from it that a Muslim cannot believe in any incarnation, whether of Krishna or of Christ, that being opposed to commonsense as well as to the express word of the Holy Quran. And a Muslim cannot worship God in the form of any external symbols. He can worship Him only in spirit. This is the meaning of *al-ghaib*.

We are next told that prayer and charity are the two great duties of man, one towards God and the other towards man. The expression "what we have given them," must be understood in the sense in which the economist uses the term *wealth*, which includes money, every kind of property, personal ability and skill and learning, etc., and to be a Muslim one must serve one's fellow-beings with all of them. Throwing an occasional pice to a beggar is not charity; very often it is the reverse of charity. And the Quran says, "You cannot attain to righteousness unless you spend in the way of Allah that which you love." One must learn to sacrifice one's comfort for the comfort and welfare of one's fellow-beings.

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The Meaning of the Finality of Prophethood

(By F. K. Khan Durrani)

It is a pity that the general body of Musalmans have not appreciated the exposition of the idea of the finality of prophethood contained in the well-known "statement" of Dr Sir Muhammad Iqbal as it ought to have been. The Mirzai journals have sought to drag the discussion into wholly irrelevant channels and tried to read in the statement meanings which it did not contain. The attitude of the Muslim Urdu press, on the other hand, is enigmatic. No doubt, Urdu newspapers gave it the place of honour in their columns, but from their comments it would appear as if they had not understood its full significance.

The most important part of that statement is the one in which the idea of the finality of prophethood is expounded. I have written on it before and I intend to write on it again and I will go on writing on this theme until the Muslims do understand what finality of prophethood means to our religious and socio-political life. In the following article I restrict myself to commenting upon a poem of Dr Iqbal, and I do so because I find in it one of the best expositions of the idea of finality.

The poem is from *Masnawi Ramuz-i-Bekhudi* and is to be found on p. 115 of the combined edition of *Asrar-o-Ramuz*. The *Ramuz* is really an exposition of the Islamic formula of faith which consists of two propositions, *Tauhid* and *Risalat*. Under *Risalat* the Poet says:—

از رسالت در جهان کویر ما از رسالت دین ما این است
از رسالت صد هزار ما یک است جزو ما از جزو ما لایفک است

"We are an organic body by virtue of prophethood; from prophethood we draw our faith and our law. By prophethood a hundred thousand of us are one. Part of us are inseparable from part of us."

In plain prose it means that the Muslims are one organic body, one socio-political organism, by virtue of having one Prophet. This body is externally expansive, but its centre is for ever fixed in Mecca.

ما زخم نسبت از علایم اهل عالم را پیام رحمت

"By virtue of being connected with him (the Prophet) are we a community. And so we are a message of mercy to the world."

معنی حرم کنی تحقیق اگر بگویی چه پیدا صدیق اگر
قوت قلب و جگر گرده نبی از خدا مقرب تر گردنی

"If you look into the meaning of my words, if you look with the eyes of Siddiq (Abu Bakr), (you will find that) the Prophet becomes the strength of the heart and the soul. The Prophet becomes dearer than God."

There is an allusion in these lines.

Hazrat Abu Bakr (Allah be pleased with him) was once asked whether he loved Allah or the Apostle of Allah more. "I love the Apostle more," Abu Bakr replied very candidly. His interlocutor expressed surprise and asked how it was, and Abu Bakr replied, "You see, it is this way. God there was all the time, but we were what we were. It is only since His Apostle has come that we have learnt to know Him and He has looked upon us with grace."

Abu Bakr was, without doubt, the most clear-headed man among the blessed Companions of the Holy Prophet and knew how to express deepest meanings in plainest words, as he did in this dialogue.

The Poet goes on to say that our community obtains its breath of life through the Prophet. If we abandon our connection with him, we fall asunder, like the frost-bitten leaves of autumn, and perish. The following line points out the economy of the two propositions which together form the formula of faith in Islam.—

فره از حق ملت از و زنده است از شعاع مهر او تا پند است

"The individual is alive by God and the community by him (the Prophet), aglow with the rays of his sun." Belief in the oneness of God forms the spiritual and prophethood the socio-political basis of our faith. The individual's spiritual life depends upon his faith in God, but the community exists as such only by faith in the Prophet. By the grace of the Prophet we are one body politic having one common national purpose before us. We are a multitude and the multitude is alive by bonds of unity and the unity is vouchsafed to us by our faith. This faith we learn from our Prophet, from the measureless ocean of his grace we obtain this jewel, and we are one by his favour. Now comes the idea of finality and its meaning to our existence as one body-politic:—

تا به این وحدت ز دست ما رده هستی ما تا ابد هدم شوه

(See Page 7)

READINGS IN THE HOLY QURAN

(By F. K. Khan Durrani)

III

SURA BAQARAH

The following two paragraphs were crowded out from the last issue and may be read with my comments on the first section (*Raku'*) of *Sura Baqarah* :—

Belief in what was revealed to the Holy Prophet of Islam, namely the Quran, is of course essential. But the Quran also makes it essential that one should believe in older revelations as well. Of course, it cannot mean that the Quran certifies to the truth of everything contained in older scriptures, because it expressly tells us elsewhere that they have been tampered with. We may believe in them in so far as they agree with the Quran. But the Quranic insistence on our believing in older scriptures seems to have a two-fold object in view, inter-religious and inter-racial amity on the one hand, and an evidence of the truth of the Holy Quran on the other. Had the Holy Prophet Muhammad (on whom be peace) been the only recipient of divine revelation in the whole history of mankind, many people would have had reason to doubt it, because what is unique and rare always lacks proof. The fact that his experience, though unique in degree, was not unique in kind, goes far to prove its reality.

Belief in the day of judgment is really only another name for the law of cause and effect. It means that every action of ours must bear fruit, good or evil, according to its quality. And the Holy Quran goes on to tell us that those who fear God and follow the guidance laid down in the Quran will be happy and prosperous, while those who obstinately shut their hearts, ears and eyes to its healing message, will get what they deserve, namely, shame and sorrow here as well as in the hereafter.

Now we may take up the second section which runs as follows :—

8. And there are people who say, "We believe in Allah and the last day"; but they are not believers

9. They seek to deceive Allah and those who believe, but they deceive only themselves and do not perceive (it).

10. There is a disease in their hearts, so Allah adds to their disease, and they shall have a painful chastisement because they used to lie.

11. And when they are told not to make mischief in the land, they say: We are but peacemakers

12. Behold, they are certainly mischief-makers, though they do not perceive

13. And when they are told to believe as others have believed, they say: Shall we believe as the fools have believed? Behold! They are certainly themselves fools, but they do not know.

14. And when they meet the believers, they say: 'We believe', and when they are alone with their devils, they say, "Surely, we are with you, we were only mocking."

15. Allah shall mock them and He leaves them alone in their inordinacy, groping blindly.

16. These are they who purchase error for guidance; therefore their bargain shall bring no gain and they shall not be guided.

17. Their likeness is the likeness of one who kindled a fire; so when it illumined all around

him, Allah took away their sight and left them in utter darkness—they do not see.

18. Deaf, dumb, blind, so they will not turn back.

19. Or like abundant rain from heaven, in which there is utter darkness and thunder and lightning. They put their fingers in their ears because of thunder, from fear of death, and Allah encompasses the unbelievers.

20. The lightning almost takes away their sight: Whenever it shines on them they walk in it, and when it becomes dark on them they stand still. And if Allah had pleased He would have certainly taken away their sight; surely, Allah has power over all things

Two kinds of people were mentioned in the first section of the *sura*: those who desire to be guided and those hard-hearted ones who obstinately reject the truth and refuse to be guided. The second section mentions another class of people who have a strange kind of disease in their hearts. The disease is called "hypocrisy", but is far more comprehensive in its implications than the term generally signifies. The "hypocrites" here mentioned are those who are victims of self-deception (vv. 8 and 9); the fire of envy burns with ever greater fierceness in their hearts with every success of the truth (v. 10); their unwillingness to fight evil and their readiness to make compromises with it is a most powerful factor in spreading evil in the land (vv. 11-12); then there are the wealthy and the mighty with "stakes" in the country as the reactionary Indian politician of our day calls it (vv. 13-15). Verses 16-20 present a graphic picture of their mental condition, a picture at once exact, picturesque and, as an example of purely literary art, most powerful.

The section is rich in figures of speech and for this reason presents many difficulties to those not conversant with the art of letters. The literary art is extremely difficult to acquire and is even positive offence to the austere-minded religionists, whereas the Holy Quran, although a work of pure religion, is also a master-piece of the literary art and as such quite inaccessible to those who have no taste for literature. Writers of fiction, dramatists, poets and essayists try, each in his own way, to paint a picture of human nature, and they do so in a language which is spoken daily around us. This language of daily life is rich in metaphors and similes and picturesque idioms and phrases. It would be difficult to find a person who does not use some kinds of metaphors and similes and idiomatic phrases, and no literary work can avoid the use of these linguistic ornamentalations. Their use becomes all the more necessary because they express ideas more forcibly and with greater effect than ordinary plain language can do. Indeed, the value of a literary work depends in a large measure on the proper use of such figures of speech and apposite literary expressions. The Quran uses them too and does so with a moderation and restraint worthy of its exalted character; but it uses them all the same and the fact must be kept in mind by those, who desire to study it.

(See p. 3)

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The Truth

MONDAY, JUNE 17, 1935

Sessions Judge's Strictures

Elsewhere in this issue appears an extract from the judgment of Mr G. D. Khosla, Sessions Judge of Gurdaspur, on the appeal of the Ahrar leader Syed Ata-Ullah Shah Bukhari against his conviction in a criminal suit brought against him by the Punjab Government on the basis of a speech which the appellant delivered in October last year against the Qadianis. The learned Sessions Judge, whose independence, moral courage and sense of justice in the peculiar atmosphere created in the Punjab by the Government's undisguised favouritism deserve every praise, has not only torn the veil from off the face of Qadianism and stripped it naked for all to see it as it in reality is, but also castigated the authorities as they deserved. The Sessions Judge finds from the evidence placed before him that a reign of lawlessness prevails at Qadian, where the King's writ apparently does not run. They have a parallel government at Qadian. They have their own courts where civil and criminal suits are tried, decrees are executed and sentences of punishment are carried out. A corps of volunteers stands ready to carry out the orders of the Khalifa who exercises the appellate jurisdiction in all cases. Men who somehow incur the displeasure of the Khalifa are expelled from the town; their houses are pulled down or burnt; murders are committed, and murderers are extolled. When an awkward opponent has to be put out of the way, the Mirza makes a "prophecy" of his death and preaches to his followers openly that there are men who commit murders for the sake of their religion. And the prophecy is fulfilled and the death of the opponent follows! It would be hard to find such true prophets anywhere else.

After quoting a number of cases of Qadiani tyranny and oppression and of the Government's apineness and indifference, the Judge remarks: "The authorities appear to have been afflicted by an extraordinary degree of paralysis and the supreme authority of the Mirza in matters secular as well as religious was never questioned. Complaints were on different occasions made to the local officials, but no redress was forthcoming... It is sufficient for the purposes of this case to state that definite allegations of tyranny prevailing in Qadian were made and no notice seems to have been taken of them" Reducing the sentence to simple imprisonment till the rising of the court (about 15 minutes), the Judge says: "As regards the sentence it is only necessary to take into account the conditions obtaining at Qadian and the extreme resentment which the

millions of Muhammadans of India experienced on being called unbelievers and swine by the Mirza (Ghulam Ahmad) and by their women being compared to bitches, and I am inclined to consider that the offence of the appellant is only a technical one."

These are not the words of a demagogue, of a religious controversialist or of a political opponent. These are the words of a high judicial officer of the Government uttered by him in his judicial capacity. The Sessions Judge says that the case of one murder needs closer examination and there are one or two other complaints on record which require looking into. Muslim India will be waiting anxiously to see what the Government does to re-establish its credit and rehabilitate itself in public esteem, for its credit in the public eye has been reduced to a very low level indeed. Complaints have been loud for some time past that the Government is showing undue favours to the Qadianis and there is no doubt whatever that by writing consolatory letters to Mirza Mahmood the Government has given him a very swollen head and he feels that he can do and say whatever he likes with impunity. Only recently he delivered a most provoking speech at Qadian in which he held out dire threats to his opponents, threats of violence and "war to the knife" as the phrase goes. The Government has not taken any action on that speech so far. We shall wait and see whether the Government swallows down the rebuke of the Judge or orders an inquiry into the murder of Muhammad Amin and prosecution of his murderer.

We also invite the attention to the findings of the Hindu Sessions Judge of those Muslim and non-Muslim writers who hurried to the press to criticise the statement of Dr. Sir Muhammad Iqbal and pleaded for toleration of the Qadianis. Is it right, we ask, to tolerate the oppression and lawlessness and tyranny of this nest of religious fanatics?

And we appeal to the conscience of those Qadianis who still possess a conscience to look into their hearts and see whether they feel morally justified in holding on to the following of this man Mirza Mahmood. They plead for toleration. Do they want toleration for murders and arson and destruction of property and the various forms of high-handedness practised by them under the authority of their chief? And does their moral sense approve of these crimes? We are not asking them to answer the question to us. We are only asking them to look into their hearts, to ask themselves whether these things are morally and religiously right and whether they are morally justified in lending Mirza Mahmood the support that they do lend him. Are murders and arson any virtuous deeds in the Qadiani faith? Does your religion teach you that?

(Continued from page 2)

The number of objections raised against the first twenty verses of *Sura Baqarah* is large, but they are all due to the objectors' ignorance of literary conventions and usages. If God seals the hearts, it is not one's fault if one does not believe. How can any one deceive God and why should God deceive men? He ought to remove the disease of the hearts, whereas He increases it. How can God stoop to mocking people? These "objections" have often been raised against the Quran by non-Muslims and the average Mulla's ignorance of literary conventions and usages lends much support to the objectors.

Strong Plea for Separation of Qadianis

Allama Sir Muhammad Iqbal's Letter to the *Statesman*

The following letter from Dr. Sir Muhammad Iqbal appeared in the *Statesman* for June 10, 1935.

I am very thankful to you for your critical leader on my statement which was published in your issue of the 14th May. The question which you have raised in your leader is a very important one, and I am really very glad that you have raised it. I did not raise it in my statement because I felt that, considering the separatist policy of the Qadianis which they have consistently pursued in religious and social matters ever since the birth of the idea of building a new community on the foundations of a rival prophethood and the intensity of the Muslim feeling against this move, it was rather the duty of the Government to take administrative cognizance of such a fundamental difference between the Qadianis and the Muslims without waiting for a formal representation on behalf of the Muslim community of India. I was encouraged in this feeling by the Government's attitude in the matter of the Sikh community which till 1919 was not administratively regarded as a separate political unit but which was later treated as such without any formal representation on the part of the Sikhs, in spite of the Lahore High Court's finding that the Sikhs were Hindus.

However, now that you have raised this question I should like to offer a few observations on a matter which I regard as of the highest importance both from the British and the Muslim points of view. You want me "to make it perfectly clear whether, when or where I can tolerate official cognizance of any one community's religious differences." Let me point out:

First, that Islam is essentially a religious community with perfectly defined boundaries — Belief in the Unity of God, Belief in all the Prophets and Belief in the Finality of Muhammad's Prophethood. The last mentioned belief is really the factor which accurately draws the line of demarcation between Muslims and non-Muslims, and enables one to decide whether a certain individual or group is part of the community or not. For example, the Brahmos believe in God, they also regard Muhammad (on whom be peace) as one of the prophets of God, yet they cannot be regarded as part and parcel of Islam because they, like Qadianis, believe in the theory of perpetual revelation through prophets and do not believe in the finality of prophethood in Muhammad. No Islamic sect, as far as I know, has ever ventured to cross this line of demarcation. The Bahais in Persia have openly rejected the principle of finality but have at the same time frankly admitted that they are a new community and not Muslims in the technical sense of the word. According to our belief, Islam as a religion was revealed by God; but the existence of Islam as a society or nation depends entirely on the personality of the Holy Prophet. In my opinion, only two courses are open to the Qadianis, either frankly to follow the Bahais or to eschew their interpretations of the idea of finality in Islam and to

accept the idea with all its implications. Their diplomatic interpretations are dictated merely by a desire to remain within the fold of Islam for obvious political advantages.

Secondly, we must not forget the Qadianis' own policy and their attitude towards the world of Islam. The founder of the movement described the parent community as "rotten milk" and his own followers as "fresh milk," warning the latter against mixing with the former. Further, their denial of fundamentals, their giving themselves a new name (Ahmadis) as a community, their non-participation in the congregational prayers of Islam, their social boycott of Muslims in the matter of matrimony, etc., and above all their declaration that the entire world of Islam is 'Kahr'—all these things constitute an unmistakable declaration of separation by the Qadianis themselves. Indeed, the facts mentioned above clearly show that they are far more distant from Islam than Sikhs from Hinduism, for the Sikhs at least inter-marry with the Hindus, even though they do not worship in the Hindu temples.

Thirdly, it does not require any special intelligence to see why the Qadianis, while pursuing a policy of separation in religious and social matters, are anxious to remain politically within the fold of Islam. Apart from the political advantage in the sphere of Government service which accrues to them by remaining within the fold of Islam, it is obvious that in view of their present population, which according to the last Census is fifty six thousands only, they are not entitled even to a single seat in any legislature of the country and cannot therefore be regarded as a political minority in the sense in which you seem to be using the expression. The fact that the Qadianis have not so far asked for separation as a distinct political unit shows that in their present position they do not find themselves entitled to any representation in legislative bodies. The new constitution is not without provisions for the protection of such minorities. To my mind it is clear that in the matter of approaching the Government for separation the Qadianis will never take the initiative. The Muslim community is perfectly justified in demanding their immediate separation from the parent community. If the Government does not immediately agree to this demand, the Indian Muslims will be driven to the suspicion that the British Government is keeping the new religion in store as it were, and delaying the separation because in view of the small number of its adherents it is, for the present, incapable of functioning as a fourth community in the province which may effectively damage the already marginal majority of Punjab Muslims in the local legislature. The Government did not wait for a formal representation for separation by the Sikhs in 1919; why should they wait for a formal representation by the Qadianis?

AN ETHICAL STUDY OF HADIS

(By F. K. Khan Durrani)

I

THE MATERIAL LAW OF LIFE

One may enter upon the study of Hadis from various standpoints. The Hadis literature has been drawn upon most for positive injunctions of law and morality, the term *law* here including the civil and criminal as well as the ceremonial law, and to a lesser extent for its historical content, while there are also those who base their faith upon the reports of Hadis. But there is a body of Hadis reports of a rather philosophic nature which have been almost entirely neglected by commentators and to which I propose to devote exclusive attention in this series of articles.

Ethics in its modern developments has come to mean a study of motives and ideals. The Hadis reports under reference are all concerned with questions of motives and ideals. For this reason I call this series an Ethical Study of Hadis.

As far as I know, neither the Holy Quran nor Hadis has ever been studied from the ethical standpoint. The work is yet to be done and is of extreme importance in this age of synthetic religious thought. A religion may be ever so fine in its teachings and commandments taken singly, it will not command the allegiance of the modern mind unless those teachings can readily fall into a system and form a synthetic whole, which is so grand, so beautiful and so full of life and fire that it should be able to inspire us with a new life and a new enthusiasm. The late Prof. Carl Becker's taunt (contained in his booklet *Das Christentum und Islam*) keeps ringing in my ears that "The Quran contains a sermon but no teaching, a bundle of laws and commandments but no system". It is one of my long cherished dreams to answer this taunt, and perhaps the readers of *The Truth* might enable me one day to undertake the work. In the meantime, I am making a beginning with the study of Hadis, and I have a hope that those who read these articles with thought and care will be able to see before long what the spirit of Islam is, what was the world of thought in which the Holy Prophet lived and moved, what kinds of motives he wanted his followers to cherish and what ideals to pursue. Ethics is closely associated with psychology; in fact, ethics is nothing but a psychological study of the moral nature of man. And as we study saying after saying of the Holy Prophet, we shall see what a deep insight he had into the workings of the human mind. His psychological analyses are a wonder, and some of his psychological concepts are so unique, so characteristically his own, so beautiful, so sweet and grand, albeit so very exact, that one cannot but stand amazed before them.

It is sayings of this description that I propose to discuss in these columns. I believe I am a pioneer in this line, and pioneering has its own perils. But I have a distinct advantage over those who study Hadis for its historical or juristic content. It is not my business to test the chain of reports for each tradition, for I would confine myself to the authentic collections only, and if a saying does not go beyond a Companion of the Holy Prophet, it would not be without value on that account, because early Muslims drew their inspiration directly from the Great Master and reflected his thought.

I am going to begin with the collection of Bukhari and will deal with saying after saying as I come across it without any order. When the various collections have been exhausted, these notes will be arranged into separate chapters to form one collection.

The first saying recorded by Bukhari is reported on the authority of Omar the Great, who heard the Holy Prophet say: "Verily, the fruit of actions depends upon intentions, and verily one obtains naught but what one aims at. So, if the object of a man's *hijra* is to gain worldly ends, he gains them; if it is quest of a woman, he marries her. The merit of a man's *hijra* is, therefore, to be determined by the object for the attainment of which *hijra* is made."

Hijra is the term applied in the first instance to the flight of early Muslims first from Mecca to Abyssinia and later from Mecca to Yatrib (Medina). Literally it means change of habitat or migration from one place to another. In the above saying, the term is generalised and is applied to exclusive devotion to the pursuit of a particular object. The saying is a statement of a universal law governing the material conditions of human existence, namely, that human endeavour is bound, sooner or later, to be crowned with success, quite apart from the consideration whether the object sought is worthy or unworthy. If a man seeks to elevate himself spiritually and devotes himself exclusively to that object, he may become a saint, but there is no guarantee that he will also become wealthy as a reward for his righteousness. If, on the other hand, he seeks wealth and loses sight of every other consideration in his quest for riches, he will become wealthy, although he may lose his soul thereby. In short, the condition of success in this material world is sustained endeavour and not the goodness or badness of the objects sought. It is open to man to become a saint or a devil. By perseverance and sustained endeavour, the Hindu becomes wealthy and the Westerner becomes mighty, whilst a pious Muslim through indolence and lack of application remains a poor wretch. If in addition to his piety the Muslim also worked hard for obtaining material wealth, he would have the reward of his piety as well as of his material labour and would be a better man than the other two. Endeavour is, therefore, the main condition of success.

The saying further teaches us that the morality of our actions depends upon our intentions and motives. If a man seeks wealth in order to be able to advance a noble cause and does not injure others in his search for wealth, he must be looked upon as an honourable man. On the other hand, that man is worse than a common worldly swindler, who by apparent acts of piety creates a halo of sanctity around his name and by virtue of that halo preys upon his victims with impunity. He is worse because he cheats in the name of religion and cheats those most who repose the greatest faith in him. It is not the act but the motive that lies behind that act which makes it good or bad and upon which alone moral judgments can be based.

Lawlessness, Arson and Murder at Qadian

SEVERE CENSURE OF GOVERNMENT BY SESSIONS JUDGE

[The following is an extract from the judgment of the Sessions Judge of Gurdaspur on the appeal of the Ahrar leader Syed Ata-Ullah Shah Bukhari against his conviction in a case which arose out of a speech made by the appellant against the Qadianis. The extract is only of that portion of the judgment which deals with the unlawful activities of the Qadiani sect. The Sessions Judge upheld the conviction but reduced the sentence to simple imprisonment till the rising of the Court (about 15 minutes)].

About 50 years ago one Ghulam Ahmad of Qadian announced to the world that he was the promised prophet of God. Simultaneously with this declaration he assumed the role of the High Priest of Islam and laid the foundations of a new sect, the members of which, although they claimed to be Mohammadans, professed certain beliefs and doctrines at complete variance with the generally accepted tenets of the (Muslim) religion. The distinguishing feature of this sect, which is variously known as Qadiani, Mirzai or Ahmadi, was implicit belief of its members in the prophethood of the founder who was called Mirza. The movement thus started soon took shape and began to grow at a gentle but unmistakably certain pace and began to count among its followers a few thousand believers.

There was naturally some opposition and the majority of Mohammadans resented the arrogation of religious supremacy by the Ahmadi founder. Non-believers in the new-fangled religion vehemently replied to the accusation of Kafir which was bestowed on them by the Mirza. The Qadianis, however, remained heedless to these foreign criticisms and, secure in the local safety of their home town, flourished as well as they could in the circumstances. This comparative security of their position gave birth to pride amounting almost to arrogance on the part of the Qadianis. In order to enforce their argument and further their cause they called into play weapons which would ordinarily be termed highly undesirable. They not only intimidated the persons, who refused to come within their fold, with boycott and excommunication and occasionally threats of something worse, but they frequently fortified the process of proselytizing by actually carrying out these threats. A volunteer corps was established in Qadian with the object probably of giving sanction to their decrees. They even assumed judicial functions and dealt with cases civil and criminal. In civil cases decrees were passed and enforced. In criminal cases punishment was awarded and executed. People were actually turned out of Qadian. This was not all. The Qadianis were actually accused of being responsible for destruction of house property, arson and, it is said, even murder.

Tyranny and Oppression

Lest it should appear that the above is merely a product of the Ahrar imagination, it is necessary to give a few concrete instances which have been brought on the record of this case. At least two individuals were turned out of Qadian, their home town, because they did not fall in with the views of the Mirza. They are Habib-ul-Rehman D. W. 28 and Ismail. There is on record a letter Ex: D. Z. 33 written by the present Mirza himself ordering that Habib-ul-Rehman D. W. 28 was not allowed to come in Qadian. The letter was admitted by Mirza Bashir-ud-Din Mahmood Ahmad D. W. 37. It is also admitted by D. W. 20 that Ismail was excommunicated

and not allowed to enter Qadian. A number of other witnesses have told tales of oppression and tyranny. Bhagat Singh D. W. 49 stated that he was assaulted by the Marzais. One Gharib Shah was beaten by the Qadianis and when he tried to start a case nobody came forward to give evidence on his behalf. Files of cases decided by the Qadiani judges were produced and are on record. The Mirza has admitted that judicial functions are performed in Qadian and that he is the final court of appeal in such matters. Decrees of court are enforced and there is one instance of a decree for the sale of a house having been executed. Privately stamped paper is manufactured, sold and used for petitions to the Mirza. The existence of a volunteer corps in Qadian is deposed to by D. W. 40.

Veritable Tale of Woe

Then we have the most serious case of Abdul Karim whose story is a veritable tale of woe. This man embraced the Ahmadiya religion and went to Qadian. There, however, he became a prey to religious doubts and renounced the Ahmadiya faith. Then his persecution started. He began to edit a paper called *Mubahila* which aimed at criticising the cult of the Ahmadiya community. The Mirza in a speech reported in Ex. D. Z. 39 prophesied and compassed (?) the death of the publishers of the *Mubahila*. This speech made reference to the people who were ready to kill for the sake of their religion. A murderous attack was made on Abdul Karim soon after this, but he escaped.

Murder Extolled

One Mohammad Hussain who identified himself with the cause of Abdul Karim and stood surety for him in a criminal case against Abdul Karim was in fact attacked and murdered. The murderer was tried and sentenced to death. The death sentence was in fact carried out and after his execution the dead body was brought to Qadian and buried in great style in what is called the Bahishti Maqbra (the heavenly graveyard). The murder was extolled and the act of the murderer was praised in *Alfaisal*, the organ of the Ahmadiya community. It was given out that the murderer was not guilty and that he had escaped the calumny of death by expiring before the event. God in his justice had thought fit to take away his life before he underwent the ignominy of hanging. The Mirza when examined in court with respect to this incident told a different tale and stated that the murderer of Mohammad Hussain was given a decent burial as he had repented of his offence and was purged of his sin. Ex. D. Z. 40, however, contradicts this and the intentions and attitude of the Mirza are plain from the expression of his views as set out in D. S. 40. Incidentally, the contents of this document amount to contempt of the Lahore High Court.

Another Murder

We have another incident relating to the death of Mohammad Amin. This Muhammad Amin was also an Ahmadi and was in fact a missionary of this sect. He was sent to Bukhara to preach the religion of the Mirza but was for some reason discharged. He met his death by a hatchet blow given by one Ch. Fateh Mohammad D W. 2. The lower court has disposed of this matter in a summary way, but it needs closer examination. Muhammad Amin, although he was an Ahmadi, had incurred the displeasure of the Mirza and was, therefore, not a persona grata. Whatever the circumstances which attended his death, it is undeniable that Muhammad Amin died a violent death and was killed by a hatchet blow. A report of the occurrence was made to the police but no action whatever was taken. It is idle to argue that the murderer was acting in self-defence, for this is a matter which can only be determined by the trial court. Ch. Fateh Mohammad has curiously enough admitted in court on solemn affirmation that he killed Muhammad Amin. The police, however, could not take any action in the matter and it is suggested that so great is the power of the Mirza that no witnesses dared to come forward and state the truth.

Arson

We have also the case of Abdul Karim's house. After Abdul Karim was turned out of Qadian his house was burnt down. An attempt was made to demolish it in a quasi-legal manner by obtaining an order from the Small Town Committee of Qadian. These regrettable incidents point to a state of lawlessness accompanied by arson and murder in Qadian. Add to this the circumstance that the Mirza of Qadian spoke of the millions of Mohammadans who did not believe in his supremacy in the most abusive language. His writings furnish a curious commentary on the manners and methods of a pious high priest who not only claims to be a prophet but professes to be the chosen one of God the Masih-ul-Sani (the second Masih).

Official Paralysis

The authorities appear to have been afflicted by an extraordinary degree of paralysis and the supreme authority of the Mirza in matters secular as well as religious was never questioned. Complaints were on different occasions made to the local officials, but no redress was forthcoming. There are on record one or two such complaints, but it is needless to refer to their contents and it is sufficient for the purposes of this case to state that definite allegations of tyranny prevailing in Qadian were made and no notice appears to have been taken of them.

The Meaning of Finality

(Continued from page 1)

"Lest we should lose this bond of unity, our life is made co-terminous with time." The translation is rough, but the meaning is clear. There seems to be a reference in this line to a Saying of the Holy Prophet who is reported to have said once, holding two fingers of his right hand together, that he and the Last Day were joined to each other like the two fingers. He meant to say that no new prophet would come after him till the day of judgment, none to come between him and the Last Day, and that

the creed-community founded by him would continue to the end of time. The Poet goes on:—

یس خدا پرما شریعت ختم کرد بر رسول ما رسالت ختم کرد
روبق از ما محض ایمان را اورسل را ختم و ما بقوام را
خدمت مافی کربا ما گذاشت داد مارا آخرین جا مع کد داشت
تا نبی بعدی ز احسان خداست پرده ناموسی دین مصطفی است
موم را سرمایہ قوت ازو حفظ سر وحدت ملت ازو
حق تعالی نفس هر دعوی شکست تا ابد اسلام را شیرازه بست
دل ز غیر الله مسلمان بر کد نعره لا قوم بعدی می زند

'Therefore God completed His law on us, and completed prophethood on our Prophet. The company of days is populous by us. He is the last of prophets and we the last of (creed) communities. He left us the cup-bearer's service and gave us the last cup that he had. 'There is no apostle after me' is a mercy of God, a garment for the honour of the religion of Muhammad. It is the source of the community's strength, a protection for the basis of our national unity. God Almighty wiped out the marks of every other claim and strengthened the national life of Islam for all time. The Muslim takes his heart away from everything besides Allah and cries aloud: 'There is no nation after me.'"

The translation is, of course, rough and makes no claim to doing justice to the original. But the meaning is plain, which is this that Islam exists and can exist as a political unity only through faith in the finality of prophethood in Muhammad (on whom be peace.)

I have only to add that the book in which this poem occurs was published in 1918. The idea of finality as recently expounded in the statement is, therefore, nothing new with Iqbal, as some of his critics have tried to make out.

The Anti-Qadian League

Some enthusiastic young men of Lahore have formed an association called the Anti-Qadian League with a view to combating the Qadian heresy. The League is publishing 10,000 copies of Dr. Sir Muhammad Iqbal's famous "statement" for free distribution in India and abroad and intends continuing the publication of such literature at short intervals. The next pamphlet will be the judgment of the Sessions Judge of Gurdaspur District, which exposes the criminal activities of the Qadianis in a ruthless manner. The first pamphlet is now ready and copies of it can be had by sending three-pence postage stamps per copy to the Secretary, The Anti-Qadian League, Lahore.



Letter to the Editor

QADIANIS MAKE A POOR CASE

To the Editor, *The Truth*, Lahore.

SIR,

Mirza Mahmood, in his speech published in the *Sunrise* for June 8, 1935, says: "I wonder how these great men who style themselves poets, philosophers and what not forfeit their reason when they raise themselves in opposition to the Ahmadiyya Movement. The statement of Dr. Sir Muhammad Iqbal is an evident proof of it. I was surprised in reading this statement as it was he who in 1931 was responsible for my being appointed President of the Kashmir Committee. . . We were evidently Muslims in his view at that time. . . If we were not Muslims, why did Sir Muhammad Iqbal use all his influence in getting me elected President of a Muslim Committee?"

Mirza Mahmood ought to know that there is no cause for wonder if poets and philosophers "forfeit" their reason at times, because in our own age we have seen persons, who claimed to be prophets, "forfeiting" not only their reason but also all sense of shame and decency when in their old age they have the misfortune of falling in love with young girls.

As to the Kashmir Committee, the Mirza seems to have forgotten that it was conceived in a much broader spirit than he now thinks. The committee was open to all and Muslims and non-Muslims alike could become its members. That is why no rules or regulations were framed for the Committee, as the Mirza himself says. Unfortunately, press propaganda made out the Kashmir agitation to be a purely communal affair with the result that no Hindus or Sikhs joined the Committee. At any rate, the Mirza cannot consider the All-India Kashmir Committee to

be a purely Muslim concern, for there were many in the Committee who according to his belief were Kafirs. The purely Muslim All-India Kashmir Committee was formed much later and that Committee clearly laid down that its membership was open to Muslims only. Mirzais were scrupulously excluded from this Committee. Surely, Mirza Mahmood should have the sense to think out better arguments to prove himself and his father to be Muslims than appealing to the fact of his being made President of the Kashmir Committee or quoting the courteous obituary notices of the *Pioneer* and other journals for this purpose.

As to Dr. Sir M. Iqbal's statement, it confines itself to the idea of finality alone. There is nothing else in it. Mirzais of both the Qadian and the Lahore section are trying deliberately to create misunderstandings about it by reading in it ideas which were not there and by dragging the discussion into irrelevant channels. The comparison between the British and the Romans was not intended to insinuate that Qadianism, or Ahmadiism as it chooses to call itself, should have been suppressed by the Government by force. Sir Muhammad has already made it clear that modern liberalism cannot but adopt the policy of non-interference in religion. If the integrity of a community is threatened by a religious adventurer, it is that community's business to safeguard its identity in the best possible manner. In the present case, the integrity of the Indian Muslims can be best protected by an administrative recognition by the Government of Qadianism being a new religion. It is open to the British to do so; it was not open to the Romans to take this course of action, since Jesus had practically no following at the time he was brought before Pilate.

Yours truly

A MEMBER OF THE KASHMIR COMMITTEE

IN THE PRESS

MUHAMMAD THE PROPHET

An Essay

"**Muhammad the Prophet**" is now in the Press. It is an essay and not a biography. It is an attempt to know the man MUHAMMAD (on whom be peace), to know the world of thought in which he lived and to arrive at a true estimate of his work. We claim without fear of contradiction that the book, in respect of the subjects dealt with in it and the manner of their treatment, is something wholly new and unique and nothing like it has ever been written before in any language. It is the outcome of ideas that had been maturing in the author's mind for years. The book has been written from a very high level; the language is uncommonly powerful; the author is at his best. It is a work of love and devotion.

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MY WORK IN TRINIDAD, B. W. I.

(By F. K. Khan Durrani)

The reader might find this article interesting and informative, but it is unpleasant for me to write it, because it is going to be about my own work. I am moved to write it by two things, a letter which came from Trinidad by the last English mail and reminded me of the two pleasant years I spent in that beautiful island several years ago and of the unpleasant problems I had to face there, and a passage in the book *A New Muslim World in the Making* by my dear friend and brother Hafiz Fazlur-Rahman Ansari reviewed elsewhere in this issue. Mr. Ansari writes :—

Last year Syed Muhammad Hosain, the charming Muslim leader of Trinidad, visited India on a mission of securing the services of a few Muslims for doing missionary and educational work among his people. He met me at Aligarh and I was grieved to hear certain things which he told me. He said that till 1920 there were no religious differences among the Muslims of Trinidad. But in that year the Muslim leaders of the island realized the loss that they were suffering owing to the absence of efficacious arrangements for religious instruction of Muslim children and consequently wrote to Khwaja Kamatuddin Sabir at Woking to send a missionary to the island whose expenses were to be borne by the Muslim community. This they did under the idea that the Woking Mission was a 'Hanafi', non-sectarian and 'non-Ahmadi' institution as the Woking missionaries had so often proclaimed. The Missionary was sent who resided there for two years. During this time he never talked of any thing except the truth of Ahmadism. The result was that the Muslims, who were without any efficient religious head, were easily divided into two camps, the Muslims and the Ahmadees. A native student Mr. Amir Ali was sent to Lahore where he was coached in Ahmadiism for some years by Mr. Mohammad Ali, the head of the Lahore Ahmadees. He returned soon after the Ahmadi missionary from Woking had been compelled to leave the island. During all those years there has been interminable struggle between the two parties and though today Ahmadiism has breathed its last in the island, it has caused great trouble and pain. It may be remarked here that these Ahmadi missionaries have always focussed all their energies on proselytizing the Muslims and have never taken the trouble of converting the Christian population.

The author has been very kind not to mention the missionary's name, but I think he would have been more kind if he had referred the matter to the missionary in question and learnt his version of the story as well before writing the above-quoted paragraph. The missionary in question was no other than Mr. F. K. Khan Durrani, I myself, and I do say that Mr. Mohammad Hosain's allegations are a gross misrepresentation of facts, and Mr. Ansari's inexperience has made him guilty of spreading the misrepresentation far and wide. For his future guidance and for the

guidance of those who desire to adhere to truth and avoid falsehood, I here state a principle in the words of the Holy Prophet who says, "It is enough to render a man a liar that he should repeat before others whatever he hears," and the Holy Quran warns us not to speak of anything of which we do not possess sure knowledge, because on the day of judgment our very ears and eyes and hearts shall be questioned about it (XVII, 36.)

The Scorpion's Bite.

Mr Mohammad Hosain came to Lahore last winter and met me three or four times. On his arrival he called at the Qaumi Kutub Khana, publishers of my educational works, and desired to see me, adding, "You see, I opposed him much when he was in Trinidad, and he must be very angry about it". "Oh no!" the proprietor replied, "Mr Durrani isn't the man to keep such things in his mind. You had better go and see him." He came. "I believe I have seen you before, but I forget where," I said on seeing him. He said his name was Mohammad Hosain and that he had come from Trinidad. Upon that I embraced him tightly and for long. Having established his identity that he was the brother-in-law of the late Hafiz Yaqub, I made him welcome and asked news of Trinidad. He began by speaking of his enmity towards me when I was in Trinidad. I told him the thing was thirteen years old and I was not prepared to inflict upon myself the pain of harbouring ill-feelings against others for such long years. He apologized for his former behaviour and spoke of his future plans. As he spoke of these, my prejudices against him revived, because I had known him in Trinidad. He said the people over there had formed themselves into an association of which he was the president. My mind silently registered the thought that the association of which he was the president could not be a very respectable body. He said he had come to look for a suitable gentleman to take back with him as a missionary and had chosen Hafiz Fazlur-Rahman Ansari whom he had met at Aligarh. I said I knew Mr. Ansari, that he was a capable young man, very enthusiastic in the cause of Islam and just the man for Trinidad and that I would write to him to accept the invitation. But to

(See Page 10)

READINGS IN THE HOLY QURAN

(By F. K. Khan Durrani)

IV

SURA BAQARAH (vv. 8-20)

(Continued from No. 6)

[The reader is requested to keep the Holy Quran before him when reading the following].

Commentators explain that these verses refer to the hypocrites who lived at Medina in the lifetime of the Holy Prophet, and doubtless reference was originally to hypocrites like Abdullah bin Ubayy about whom Wellhausen says that—"Er war ein richtiger munafiq—he was a real hypocrite." But the description is general and applies as much to modern hypocrites as it did to those of Medina. There are those among us who affect much piety, who are very strict in their beliefs, are regular in the observance of religious ceremonies and ordinances and go about with such a sanctimonious mien as would make one think as if they had shaken the dust of the world off their feet and really belonged to the other world, far above this mundane world and its common affairs. Here I meet a man with a shaven skull, at least a foot long beard, a very long shirt and a very short pyjama. I meet him frequently on my way and call him a walking advertisement of religious piety. Every inch of him from top to toe seems to be proclaiming: "Behold, how righteous I am! Every feature of my person and clothes is in strict accordance with the regulations of *Shariat*." How does he impress me? His person and manners fill me, and others whom I have consulted, with disgust and loathing not merely for his person but also for the thing which his person represents. I have never spoken to the man nor do I know his name. I only know that his manners are very bad, that he is a dangerous fanatic and that the kind of bread he eats would not go down my throat. A real Muslim ought to be an attraction. His smiling face, clean looks and manly carriage ought to inspire others with respect and affection. But this sanctimonious wretch only fills the world with aversion and disgust first for his person and then for the thing for which he stands.

And then I know a man whom half the world reveres as a great divine. He writes commentaries on the Quran and the Hadis, preaches long sermons, says long prayers, carries the black mark of prostrations on his forehead, and has written many books on Islam. But I know and those who have had the misfortune of coming into closer contact with him know that he is a hard-hearted man who has no fear of God. He is pious not because of any inner urge, but because it brings him money. He can cheat and defraud others without a qualm. Questioned once as to why he did such things, "Oh!" he replied, "such things are done very commonly in the world."

Here are two men—and there are hundreds and thousands of men like them—of whom it can be said that they say with their mouths that they believe in Allah and the Last Day, but whose actions show that they do not so believe. Their prayers and their fasts and their whole piety are for show, to deceive men into believing that they are very holy persons. The hypocrite is mentally always blind; by a strange psychological process he comes to think that God does not see the wickedness of his ways. In fact, he comes to believe that God also has the same conception of piety as

he himself has. Thus, by attempting to deceive men and God, he really deceives himself and becomes in course of time so confirmed in his habits of self-deception, that it becomes impossible for him to act otherwise, and impossible to know even that he is acting under self-deception.

This kind of self-deception is a dangerous disease of the heart and the disease goes on increasing through persistence and repetition. "In their hearts is a disease," says the Quran, "so God increases them in their disease." I think this increase of the disease of self-deception which aggravates through the hypocrite's persistent habit of dealing in falsehood is its own punishment. It is really a very severe punishment because the individual in course of time loses his mental vision altogether and becomes incapable of moral reformation. This incapacitation is a dire punishment.

The Quran next makes mention of peace-makers, who really sow seed of mischief and disorders in the land. Two types come to my mind at the moment of writing, the one represented by the Emperor Akbar and the other described by Nietzsche who says: "Oh, these good men! Good men never speak the truth. To be good to that extent is really a disease." Akbar's policy of *sulah-i-kul* led to the persecution of the Musalmans, spread of gross immorality in the country and the rise of that communalism which is paralysing India to this day. The type of the moral coward mentioned by Nietzsche is more frequent. It is the man who instead of cutting at the roots of evil and fighting resolutely for the cause of righteousness shirks the conflict and makes compromises with evil. He thinks he is making for peace thereby, whereas he is acting only from cowardice, and by perpetuating evil makes the establishment of lasting peace impossible.

Next come the mighty ones with proverbial "stakes," who see their own subversion in every revolution and set out resolutely to oppose it. To them every reformer is a misguided enthusiast and a dangerous maniac. Being wealthy and mighty, they look upon the poor with uttermost contempt. Most revolutions begin with the poor not necessarily because the poor expect to improve their lot by revolution, but more often because the principles of truth, justice and righteousness appeal to them more strongly than to the rich. The fact is undeniable. It is amply supported by history and is amenable to psychological explanation. Not only the sense of self-preservation but also their sense of pride and arrogance keeps the wealthy from joining popular movements. "What! Shall we join these who are less than the dust of our feet?"

Then there are scoffers and common mischief-mongers, the trimmers who sway from side to side pendulum-wise. These and those mentioned above can never find the right path. Deliberately they choose to defy the truth with the result that they go on waxing in inordinacy and hard heartedness. Deliberately they reject truth and embrace error. How can they obtain guidance?

The Truth

MONDAY, JULY 1, 1935

Our New Management.

Readers are requested to kindly note our new address which is "Outside Mochi Gate, Lahore." The change of address was necessitated by the fact that the management of this journal has been entrusted to Messrs. Peco Ltd., the well-known printers of the Holy Quran by the photo-block process and several other publications. In fact, the firm has been established only to publish high class Islamic literature. Change of address also necessitated renewal of the declaration, which took time and we are bringing out this double number to catch up with the march of events.

The Late Lord Headley

Readers must have learnt from the daily press that Lord Headley, the Muslim peer, is dead. He was looked upon as a personality and his name was frequently in the news. It is strange that no meetings have been held in India to mourn his loss, while the Muslim newspapers of Lahore have contented themselves with reproducing the obituary notice of the local *C. & M. Gazette*. This coldness is due perhaps in part to the fact that he was associated with a sectarian movement of the Punjab which the Punjab Muslims cannot look upon with favour and in part to the doubts which have been lurking in the public mind of late years in respect of Lord Headley's management of the Nizamia Mosque fund. It is true, the late Right Honourable Syed Amir Ali did not consider Lord Headley to be quite the right person to undertake the work and refused to give him necessary letters authorising him to collect funds for a London mosque.

But there is no reason to doubt Lord Headley's integrity. His misfortune in our opinion was that he had entered Islam through a wrong door. We are not referring to any sectarian differences. We are referring rather to the "family jagir" spirit which stalked naked at the Woking Mosque in the reign of the late Kh. Kamalud-Din, and which could not but affect those who came into close association with the mosque and its people in those days. Lord Headley was not an angel that he should have escaped the spell of that spirit. In any case, in spite of the large missionary activity he developed in later years, he could never inspire any one with earnestness or zeal for the faith. If he had associated with different men he would have been far more useful to Islam. But now that he is gone, we can only say, may his soul rest in peace.

More Misrepresentations

The *Light* for June 24 devotes three columns to vilification of Dr. Sir Muhammad Iqbal. The article is the third of the series. This time the attack is based on the following quotation from the *Doctor's Reconstruction of Religious Thought in Islam*:—

"The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In his life discovers other sources of knowledge suitable to its new direction. The birth of Islam . . . is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need for its own abolition. This involves the open perception that life cannot for ever be kept in leading strings; that in order to achieve full self-consciousness, man must be thrown on his own resources."

The passage is very clear and above criticism, but the *Light* sees a great peril to Islam in it "too subtle for the layman to detect." Therefore the *Light* brings its expert brain to bear upon the subject and proceeds to distort the passage as follows:

"The italics are ours and the sentence sums up Dr. Iqbal's interpretation of finality. The *perfection* of prophethood, we are told, lies in its own abolition, that since "inductive intellect" has taken birth, man no longer needs the "leading strings" of religion, that rather than regulate his life by the light of Divine revelation, "man must be thrown on his own resources." Finality of prophethood with the Holy Prophet thus means, according to the Allama, the abolition of the teachings of the Prophet."

The italics are ours and mark the phrases which the editor has inserted from his own brain in order to distort the meaning of the original and find a justification thereby for throwing mud at the writer. For it is not honest criticism; it is called making mouths at another, as naughty boys sometimes do.

It is the faith of every Muslim that the perfection of prophethood in Muhammad (ﷺ) abolishes the institution of prophethood for ever after and acts as an insurmountable barrier to the advent of any new prophet. "The post has been abolished," as the current idiom says. The Mirzai Anjuman of Lahore has been issuing posters, leaflets and pamphlets for several years past declaring its faith in that very proposition. The *Light* also upheld the same principle in the first article of the series. Why then this distortion? The italicised sentence in Iqbal's statement above means neither more nor less than that. To interpret it to mean abolition of the teachings of the Holy Prophet, of course, required a very intelligent and "subtle" man like the editor of the *Light*. A mere "layman" could not detect it.

The same remarks apply to the insertion of the phrase of religion after leading strings. It requires either a very foolish man or a very evil-minded man to predicate of the author of *Bang-i-dara*, *Asrar-o-Ramuz*, *Piarm-i-Mashriq*, *Javid Nama* and *Bal-i-Jibril* that he thinks religion to be useless or that he has surrendered himself to Western thought or Western civilization. At any rate, the *Light's* criticisms are an eloquent exposition of the Mirzai methods of discussion—or distortion as it should more correctly be called.

We have been wondering why any man should be thus distorting the very lucid writings of Iqbal, indeed writings which have been before the Muslim world for many years and nobody ever found fault with them. The editor of the *Light* himself praised the *Six Lectures* when they were first published and had nothing to say to the contrary. We are informed on good authority that the *Light* is indulging in these misrepresentations deliberately and with a purpose, the purpose being to cause a split among the *Sunnis* by giving rise to a controversy among them. If that is the aim, we can assure the *Light* that it is wasting its energy, for it is not going to achieve its purpose.

Dangerous Honesty.

The *Ehsan* published a piece of news the other day which must have caused heart-burnings to thousands in the Punjab and much rejoicing among the Qadianis. It was about some revolt against the Ahrar which portended a split in the party and the rebels were said to have held a meeting which was reported to have lasted from sunset to midnight and at which election of office-bearers was said to have been held. The news was a fake and the paper published a dementi two days later. We have made enquiries and learn that the news was inserted by a

night sub-editor who had some private grievance against the Ahrar. The mischief has been nipped in the bud, though the dementi ought to have come earlier than it did. But we refer to the incident because the news, we are informed, was inserted on the basis of some supposed principle of journalistic honesty, which is a peculiar possession, however, of the Lahore Urdu journals only.

We are told, the principle is that a newspaper is bound in honesty to publish any news that comes to its office, however damaging it may be to persons or parties. If that is really a principle, we must say the Government is justified in taking disciplinary action against newspapers that publish false news, as it is frequently called upon to do. The principle of journalistic honesty, as better class journalists understand it, is that the editor should satisfy himself that the news he is going to publish is substantially correct. If the news affects any person or party, it is his duty to refer to the party concerned for confirmation of the news. The American practice in this respect is very business like. In that country, when a newspaper receives a complaint about some public authority and the complaint is such as can be rectified by direct reference to the authority concerned, the editor does make the reference and the following day the complaint and the answer are published together. The Urdu journals of Lahore, unfortunately, are in the habit of publishing news without such confirmation or reference, however libelous the news might be. When complaints are made, the editor shamelessly pleads this stupid principle of journalistic honesty, which is certainly anything but honesty. This is a very dangerous practice, of which many, including the present writer, have been victims. Honesty requires that inquiry should first be made of the persons affected. Might we expect that Urdu newspaper writers would revise their notions of journalistic honesty?

The Karachi Massacre.

Judged by events, the Bombay Government seems to have been doing its level best to create bad blood between Hindus and Musalmans in Sind. It will be remembered that when Muslims gathered in large numbers in a public cemetery of Karachi to perform the last rites over the body of the late Shahid Abdul Qayum Khan, they were accompanied by dozens of Hindu hawkers, none of whom was molested or in any way interfered with by any Musalman. Later, when the same Musalmans passed in a peaceful procession through the city, no Hindu was interfered with. The Magistrate of Karachi ordered the procession to be fired on, in which a very large number of people lost their lives. India was horrified at this unnecessary massacre, the Hindus of Karachi expressed their sympathy with the sufferers and the Hindu Mayor of Karachi took a leading part in organising relief for them. But the Government in order to justify the firing and to shield its blundering officials, pleaded that the firing had been ordered for protecting Hindus from Muslim violence. This was news to India. The Karachi massacre was no ordinary event; from all reports that have appeared in the press so far it is apparent that it was not justified. In order to clear itself of all blame and allay public feeling it was the duty of the Government to order a public inquiry. The Government's refusal only confirmed the public suspicions that the Government's hands were not clean in the matter. The long rambling statement issued by the Bombay Government was not at all convincing. All Muslim political organisations have protested against the Government's

decision. But their protests have fallen upon deaf ears and the Government has proved adamant in its refusal to hold an inquiry.

Recently a Conference of Sind Muslims was called at Shikarpur to voice Muslim sentiments on that dreadful massacre and think out ways and means to move the Government to hold an inquiry. Several leading Musalmans from other provinces, including Maulana Shaukat Ali and Maulana Habib-ur-Rehman of the Ahrar Party, were invited to take part in the Conference. These two gentlemen were refused entry into Shikarpur and S. 144 C. P. C. was proclaimed in the town so that the Conference should not be held, the reason given being the same old fear of a Hindu-Muslim riot. The Hindu community has the reputation of being the first in making mischief and engineering riots and appearing as suffering martyrs after the event. In the face of this well-known fact and of the fact that there is not much love lost between the two communities, the Bombay Government's plea of pending riots sounds like an invitation to the Hindus to get up and make fuss. It is surprising, however, that the Hindus have not taken the Government's hint and have not made any fuss so far.

It is apparent from the Government's tactics that it is determined not to allow any inquiry, and does not mind leaving the public to draw its own conclusions as to its own guilt. We are glad to hear, therefore, that Syed Mohammad Aslam, Barrister-at-Law of Karachi, has decided to take the matter to a law court and has served notice upon the Government on behalf of some of the sufferers. If the matter does go to court ultimately, the purposes of an inquiry commission will be served much more effectively and the public shall have the true facts concerning the massacre before them.

Italy and Abyssinia.

The Italian cat is at last out of the bag and Signor Mussolini has told the world in his usually blunt manner that he will be satisfied with nothing less than complete subjugation of Abyssinia. He wants to reduce Abyssinia to the same status of vassalage and impotence which Morocco has under France. He demands the right "to go to Abyssinia and build roads, railways and bridges and open schools and use Italy's good influence in civilising the country." In other words, he wants complete sovereignty over the country, and to insure the fulfilment of his demands he has been pouring huge armies into Eritrea and Italian Somaliland for several weeks past and complaining at the same time that European countries were supplying arms to Abyssinia and thus making the conquest more difficult for him. This declaration of Italian aims, of course, reduces the negotiations through the League of Nations and the Arbitration Commission appointed by the League to a farce. In fact, the Italians are threatening that if the League attempts to throw any obstacles in the way of the realisation of their ambitions they will withdraw from it altogether. It should also suffice to convince the world that the Italian complaints of Abyssinian aggressions on Italian borders were only an excuse to cover the real purposes of Italy. The plea of "civilising" the country is so threadbare and so hypocritical that nobody is likely to be deceived thereby. Abyssinia's real crime is her weakness, and

بے جرم ضعیفی کی سزا مرگ و فاجات.

"the punishment of the crime of weakness is sudden death." Unless some European entanglements divert the attention of Italy, war is certain

within the next few months, because the presence of such huge armies—900,000 strong—which Italy has poured into the adjoining territory cannot be without its meaning and its menace.

If war breaks out and Abyssinia falls into the Italian clutches, of which there is every likelihood, it will create some new problems for Egypt due to the proximity of Soudan. Italy has not proved a very comfortable neighbour on her western frontier in the hinterland of Tripoli and is not likely to be so in the south-east. In the meantime, the world seems to stand stunned at this new development

India Bill in the Lords

The debate on India Bill in the House of Lords centred mainly around two points: Federation and indirect election and both of them are inimical to the political advancement of India. Indirect election means in effect abolition of the electorates so far as the Central Government is concerned and federation will be an expensive toy of little use to those at whose expense it will be maintained. The House is now in committee and among the proposed amendments is one for direct election to the central legislature. From the temper of the House it appears, however, that the Bill will emerge from it substantially the same as it left the House of Commons.

S. 299

But it is S. 299 of the India Bill which affects the interests of the Musalmans most closely and most adversely, and it is this Section which has thrown Muslim India into a very serious turmoil. The Section provides that the right of separate electorates on the communal basis, of which the Muslims have been in enjoyment since 1909 and which is absolutely essential to the integrity and existence of the Muslim community, can be taken away from them by an Order-in-Council of the Secretary of State for India presumably on his own initiative or on the vote of the Central or a provincial legislature. The Section in effect amounts to abolition of the Muslim community as a separate entity, because the Hindus command clear majorities in all provinces except Sind and N. W. F. P., while in the Punjab the Muslim majority is too small to be effective, and the Hindus can carry the resolution of mixed electorates at the Centre and in the majority of provinces any day they like.

It will be remembered that ever since the publication of the Nehru Report in summer of 1928 the principal matter of dispute between the Hindus and the Muslims has been this very question of electorates. The second Round Table Conference foundered on the rock of communal electorates until almost every British statesman had to admit that separate electorates were essential to the continued existence of Musalmans as a separate community and were their inalienable right. The well-known Communal Award assigning the number of seats to each community in the legislatures affirmed the principle of separate electorates which was reiterated in the White Paper. The British Government made three distinct promises to the Muslims in this respect, namely, (1) that the method of election shall not be changed for at least ten years, (2) that when change is made at all, it shall be made with the agreement and consent of the Muslim community, and (3) that provision shall be made in the constitution bill for making an inquiry about the mutual agreement of the communities. The Musalmans were satisfied with these declarations of the British

Government and thought that their interests had been safeguarded.

But they forgot that Britain's word must not be depended upon; they forgot the promises which Britain made to Muslims in India and abroad during the War and how they were honoured; they forgot that sanctity of promises and engagements was not a European weakness. Accordingly, now comes the surprise that the British Government has thrown its promises over-board and inserted the above mentioned Section in the India Bill. When the leaders of the Muslim community learnt of this latest British summersault, they approached the Viceroy with a request that His Excellency should receive them in deputation, so that they should be able to explain their point of view. But the Viceroy refused to receive the deputation.

Nation-Wide Demonstrations on July 5

This has created a very perilous situation for the Muslims. The Bill is already before the House of Lords, its discussion will be finished on July 11, and what is to be done must be done promptly. The President and Vice-President of the All-India Muslim Conference have, therefore, issued a manifesto calling the attention of the Indian Musalmans to the dire menace to the existence of their community contained in S. 299 of the India Bill and to the double collar of slavery to the British and the Hindus which it will place upon their necks, and urging that on Friday next, July 5, public meetings should be held in every city, every town and every village throughout India to protest against this gross breach of promise by the British Government. It is the last opportunity for the Muslims of India to declare with one voice that the new law is unacceptable to them, that the right of separate electorates is their inalienable right which they are not prepared to abandon. Copies of resolutions adopted at the meetings should be sent to the press and cabled to the Secretary of State for India, London, and to "His Highness the Agha Khan, Ritz, London." We do hope that the Musalmans will not let this opportunity pass, and give proof of their will to live because the necessity is dire and affects their very existence.



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The Lord Muhammad

(By Dr. George S. Arundale, President, Theosophical Society)

No effort is needed to write in praise of the Lord Muhammad. His whole life was marked by signs of greatness and no less by signs of a very beautiful, a very deep, and a very simple spirituality. He was indeed a Man fit for the times in which he had to live, and for the work he had to do. He was supremely a Prophet, for he had to cry in a wilderness; and the Qur'an itself is less a book, more a mighty call to the generations which were to come after him and build the splendid culture and polity of Islam. The very word itself—Islam, suggests the basic foundation of the new spirit the Lord Muhammad was to release in special form—Peace and a striving after Righteousness.

The supreme strength of Islam lies first in the fiery purity of the Lord himself, second in the brushing aside of all complexities of thought, of all metaphysical speculations, and in basing the great Islamic Call on the existence and the power of God, not on His nature. The result has been a compelling simplicity of conviction which has created and sustained the wonderful solidarity of the Musalman people, and has made them one of the greatest brotherhoods in the world. Doubtless this solidarity has from time to time been marked by fanaticism, perhaps by ruthlessness. But nothing great can ever be accomplished without fanaticism; and largely an exalted fanaticism has been the cause of much of the priceless contribution of Islam to the world.

The Prophet's Spirit Still Working

As in the case of all other faiths, Islam as it is to-day, is by no means the true reflection of the teaching of the Lord Muhammad. The intervention of man is always prejudicial to the purity of the Message. But in the case of Islam the deflection has been on the whole less than in the case of most other faiths; and the average Musalman of to-day exemplifies many of the characteristics on which the Founder of the Faith insisted. In him still resides the fighting spirit which at first was utilized to weld a variety of peoples into some semblance of a nation, to establish them upon a basis of the simple life, and in the outer world to fight the corruption which was making the spiritual life both empty and ridiculous. In him still resides the sense of solidarity which no distinctions of nationality, or race, or social position, can in the least degree affect. In him still resides a deep-rooted attachment to the creed set forth by the Prophet. In him still resides that unique religious spirit which keeps him far away from all religious polemics, and tunes him to the supreme note sounded by his faith—Mecca.

His Teaching and Practice

Nevertheless, to a student of the life of the Lord Muhammad, it seems of special urgency that there should be a great renaissance of absorption in the daily life of the Prophet. It is always stirring to read of the lives of the great and specially of the very great, the Lord Buddha, the Lord Sri Krishna, the Lord Sankaracharya, the Lord Christ, the Lord Muhammad. But the life of Islam's progenitor seems particularly near to the everyday individual. He shows us how simplicity is of the very essence of right living. He reveals to us how heaven and earth are in fact one, even down here on earth, for those who at last have learned that earth is heaven for those who have entered heaven. He reveals to us

the beauty of charity, the glory of compassion. He causes us to realize that in the sight of God there is no distinction between man and beast. "There is no beast on earth," says the Al Quran, "not bird which flieth with its wings, but the same is a people-like unto you—unto the Lord shall they return." He insists upon the control of the passions, upon reverence for life, upon the sense of responsibility for thought, for feeling, for actions, and for speech. Yet, through all these insistencies, there is no dogmatism, no threat of penalty for non-observance of his precepts, only as Syed Ameer Ali says in "The Spirit of Islam," an "appeal . . . to the inner consciousness of man, to his intuitive reason alone."

"His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those whom he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say: "I have never seen his like, either before or after." He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said. He would stop in the streets listening to the sorrows of the humblest . . . he would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken . . . his conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance."

Cling to His Life

What need have we of the teachings of these Fire-Pillars of life, what need have we of all the fussy religious tortuosities born of the ignorance of man, when we have their daily lives, their daily actions, their daily speech? Back to the personality of the Christ I say to the Christians. Back to the personality of the Buddha I say to the Buddhists. Back to the personalities of your mighty Teachers I say to the Hindus. Back to the personality of the Lord Zarathushtra I say to the Parsis. Back to the splendid example of the life on earth here of the Lord Muhammad I would say to Musalmans. It is always the life which inspires the teaching, and the teaching exists but to lead to the life. Because the Lord Muhammad lived greatly, his teachings are alive to-day. But these teachings must lead his followers back to his life, not away from it.

May each Musalman become in increasing measure a true devotee of his Lord by growing like him in power, in wisdom, in understanding and in compassion—*The Muslim Chronicle*.

اردو کا ہر عزیز اسلامی اخلاقی اور اصلاحی ماہوار رسالہ

حقیقت اسلام

مکے بنیاد پر ایسے بدترین اہل الرائے حضرات اس کے معاون سرپرست ہیں

ملائے چند دو روپے نمونہ منت

ملائے کاپی بھیجیں سیکرٹریٹ۔ بیرون جو پشیدہ خانہ لاہور

A New Muslim World in the Making

A REVIEW

A New Muslim World in the Making, by Hafiz Muhammad Fazl-ur-Rahman Ansari, B.A. (Alig.), published by the All-Malaya Muslim Missionary Society, Singapore (S. S.). F'scap 8vo. pp. 156 The price is not mentioned.

This is a very interesting little book, so interesting indeed that the present reviewer read it from cover to cover in one sitting. It is a running survey of modern activities for the propagation of Islam all over the world. The author seems to have taken great pains to collect the information and has marshalled his facts with much skill. He goes from continent to continent, country to country and confines himself strictly to facts. The book is so well-written that we are tempted to give a few extracts from it. About the Muslim population of Cardiff, England, the author writes :—

Muslims in Cardiff

Since the days of Quilliam the Muslim population of England has been on the increase. At present there are important Muslim minorities existing in Cardiff, Southsea, South-shields, Liverpool, Glasgow and other cities. This Muslim population is composed of English, Somalis, Indians, Malays and West Africans. The greatest Islamic centre is Cardiff where there is a Muslim population of five thousand residents and a floating population of seven thousand.

The Muslims of England are distinguished from other communities by their abstinence from gambling and liquor. They are, therefore, able to feed, shelter and clothe their women, children and themselves far better than the Christians of the same social status. But these Muslims are working people and not millionaires. Some of them follow the son as their profession while the greater number carry on business on a small scale or own house property. It is, therefore, evident that they are not in a position to execute all their schemes and to form themselves into a powerful and organized community. For instance they need mosques for worship and schools for their children who have to attend the local Christian schools and being in the minority in numbers are jeered at and pointed out with scorn by the Christian fellow students. If at all these communities are to become a source of strength to Islam in the British Isles, it is necessary to help them and organize them and to provide Islamic education for their children before thinking of spending large sums of money on Islamic propaganda. It is pleasant to note that they have recently shown great signs of activity in spite of the fact that they have to rely on their own modest resources and are not cared for by any Muslim organisation in England. The first move came from Cardiff where Mrs. Masba-Allah, Mrs. Ali, Mrs. Abraham, Mrs. Rafae, Mrs. Joyce Mohammad and Mrs. Jofia Ali with their husbands are the leading lights of the Muslim society. A resolution was passed in 1930 to build two mosques in that town but I do not know whether it was carried out or not. I regard it necessary to appeal here to all Muslims to help their Muslim brethren in Great Britain and to make them a strong community, for in that way alone can Islam gain any real footing in that country.

The Mirzai Mission at Berlin

About the Mission of the Ahmadiya Anjuman Ishaat Islam, Lahore, at Berlin, the author writes :—

"And it may be reasonably asked as to what great work has been done by the Ahmadiyya Mission after spending so much money of the poor community of Muslims during the last thirteen years of its existence. The missionaries sent were all Ahmades and even as Ahmades they hardly possessed the ability to carry on the work. This can be gauged from the emphatic protests which all distinguished Muslims who have visited Germany, like Dr. Zaki Kiram, Dr. Rafique Hashmi, Dr. Wail Arsalan, Hafiz Manzooruddin Ahmad and others, have made in the Muslim press concerning Dr. Abdullah, the Imam who, they say, has sullied the name of Islam. The Mission has published four or five pamphlets, one of which is on the claims of Mirza Ghulam Ahmad Qadiani. A "quarterly" journal is irregularly published under the title of *Muhammadiyah Review*. So far as the lectures are concerned, a great economy has been observed by the missionaries and whenever this principle of economy has been broken the ability of the lecturer has been cruelly criticised in the German press. As regards the converts some very high sounding claims have been made in India from time to time. But when some time back Dr. Rafique

Hashmi went to the Berlin Mosque and requested the Imam to submit the list of those hundred persons who, according to Mr. Muhammad Ali's statement, had been converted by the Mission, the Imam could hardly show the names of twenty or twenty-five converts in the register. These are the facts which have been placed before the Muslims from time to time by eminent Muslim contributors to Islamic organs like *Hindi-e-Jadid*, *Zamindar*, *Al-Jamat*, etc.

Misappropriation of Funds

We have heard much of the incompetency of Dr. Abdullah. The earliest information came from an employee of the Ahmadiya Anjuman Ishaat-i-Islam, Lahore, the late Maulvi Asmat Ullah who said on the authority of an Indian visitor to Germany that Abdullah could not answer questions put to him by German inquirers. Allegations have also been made in the Indian press against the missionary's character and of the extravagances of his wife who paints and powders and goes to play tennis with strangers. A Muslim society at Berlin and the vernacular Muslim press of India have several times called upon the Anjuman to explain these matters, but the Anjuman's attitude is characteristic. It dubs the critics as "enemies" and refuses to listen to their complaints, its "friends" being only those who obediently pay subscriptions and never dare say a word of criticism. To say the least, it is a diseased mentality that sees an "enemy" in every critic, however honest and sympathetic the latter might be.

Why is Dr. Abdullah so incompetent? The reason is simple. He is a student of chemistry and knows nothing about Islamics. He used to be a lecturer in chemistry at Islamia College, Lahore, and was very anxious to go to Germany for the degree of Ph. D. He had no money to go with. But, fortunately for him, his first wife died and the way opened for him to go to Germany at the expense of the Anjuman. The man in charge of the Berlin mission, who had resigned permanent state service at the Anjuman's request to become their missionary and had been working as such in the West for more than eight years, was dismissed without cause and without notice in order to make room for Abdullah. The former missionary's arrears of salary were confiscated and he was refused passage home in order that he should never be able to reach India and tell his tale of woe to his fellow countrymen. But he went to court, recovered part of his arrears after a legal fight of four months and did manage to reach India. On his arrival in the Punjab he found that the Anjuman, in order to justify this extraordinary brutality of theirs, had been carrying on a most vigorous propaganda to blacken his name so that he should never be able to open his mouth. A most grievous injury was done to him; and then they tried their utmost to take away his good name also. It is our experience that the Lahore Anjuman knows not where to stop in its enmity. The lie spread against him was that he had embezzled public money! It is true that not a word was said in writing. The propaganda was carried on from mouth to mouth by means of the organization which is spread all over the Punjab, and the preachers paid from public funds to preach Islam were used to spread this lie.

As for the reasons for this preference of Abdullah, it was stated at the time that on his return from Germany he would marry a sister-in-law or a daughter of Muhammad Ali, President, Ahmadiya Anjuman Ishaat-i-Islam, Lahore. Abdullah was sent to Germany on the clear understanding that he was to study chemistry at the University

of Berlin and take his degree, while the Anjuman went on collecting funds by representing to the world at large that they were maintaining a "missionary" at Berlin. When Abdullah came home towards the close of 1932 after taking his degree, it became the common topic of conversation in the Ahmadi Buildings - even the boys of the Muslim High School talked about it - that he had been helped to his degree and the other man ruined because he was going to marry Muhammad Ali's daughter. The present writer made a veiled reference to this subject in an article which he contributed to the *Zamindar* in February 1933. Many councils were held and lawyers were consulted with a view to prosecuting the writer, but nothing came of them, except that Muhammad Ali's relations stopped speaking to him.

From the above allegations follow two things, namely, (1) that Muhammad Ali, the "Hazrat Maulana," the commentator of the Quran and the Hadis, the preacher of long sermons who carries the black mark of prostrations on his forehead, cold-bloodedly doomed an old worker and his family to destitution and poverty, ruined his good name and sacrificed the interests of the mission to the interests of his daughter, and (2) the Anjuman spent on the education of his prospective son-in-law at a European university moneys which had been collected in the name of a Muslim Mission. The reader may form his own opinion about the extraordinary injustice and brutality of the first; the latter appears to us to be a gross breach of trust, of which the Anjuman has been guilty. We would be very grateful if some responsible member of the Anjuman threw some light on this subject.

Islam in Spain

But to return to the book under review. The author writes about Islam in Spain:—

In Spain, formerly the royal seat of Christian antagonism to Islam, the overthrow of monarchy has ushered in a new era for Islam. No sooner had the Republic been announced than several Spanish families came forward to proclaim that since the day when the glorious Muslim regime gave place to Christian rule and Islam was banned at the point of sword they have cherished Islam in their heart of hearts and getting the freedom of conscience now felt the need of announcing their faith in Islam publicly. Besides this band of Muslims, there is a floating population of thousands of Arab season labourers. Consequently soon after the establishment of the Republic, the powerful Muslim Association of Madrid was brought into existence under the leadership of Dr. Zaki Ali Arab. During late years a large number of Arab scholars have visited this country of their past glory and some of them have also permanently settled down there. The conversion to Islam of the Spanish Ambassador at Damascus reveals the change in the attitude of the Spanish people towards Islam.

In February, 1932, an Institute of Arabic Studies was opened at Granada by the Spanish Republic which is making every effort for "reviving all the past historic dignities and achievements which made Spain glorious and popular among all nations in the day of Muslim sovereignty and to create a lasting bond of friendship with the Muslim world." The church in the famous cathedral mosque of Cordova has been disestablished and the mosque has been restored to the Muslims. Dr. Sir Muhammad Iqbal, whose tour in Spain has created a new awakening for Islam there, was the first Muslim after the expulsion of the Moors to offer his prayers in the mosque.

The popular journal of Madrid named as *Yusra Rasa* is devoted to Islamic interests. The Muslim Association of Madrid looks after the Islamic problems and as the first Muslim institution in Spain after the Christian revival may be regarded as the inaugurator of the second Islamic era in that country.

The Light Spain Fund.

This reminds us of "The Light Spain Fund" opened by the Ahmadiya Anjuman Ishaat Islam, Lahore. (The name sounds ominous and reminds one of "light fingers." It would be better to change

it into "The Light's Spain Fund." But then it would be correct!) Will it not be more profitable, we ask, to strengthen and co-operate with the Association already working in Spain instead of starting a separate mission of their own? This we ask presuming that they really mean what they say and desire to open a Muslim and not a Mirzai mission. We also know that the Berlin mission is not a very prosperous institution and the Anjuman cannot find competent men to send there. Will it be able to find men and money enough for Spain? Or is it only a ruse for collecting money? They have already collected Rs. 6,000.

The Anjuman's Vienna "Mission".

That these so-called "Ahmadiya missions" are a source of much mischief in the West will appear from the following extract. After giving figures of Muslim populations in Western countries the author writes:—

"All these Muslim communities scattered over diverse Western countries form one strong fraternity. Before the advent of the Ahmadiyyas, their peace had never been outraged by 'sectarian' bickerings and warfare. But since the day when the first Ahmadiyya mission was opened in England which in its turn was responsible for the opening of other Ahmadiyya missions, this curse has been showing its face continuously in Germany, U S A, the West Indies and even England.

In this connection, I may cite here an incident. When the *Islamischer Kulturbund* was formed in Vienna through the labours of Dr. Zaki Ali and his co-workers, Baron Omar Ehrenfels was welcomed in the Society as a brother Muslim co-worker. But when Dr. Zaki Ali came to know of the truth about Ahmadiyyism through the Arabic Press, the members of the Society requested Baron Omar to sever his connection with the Ahmadiyya Mission at Berlin. He was induced by the Ahmadiyyas not to accept the request and to start his own society. And now we have the much-boasted "Vienna Mission" started by the Ahmadiyya Anjuman of Lahore," which exists only in the brain of Mr. Mohammad Ali and reflects seriously on the "unparalleled work" done by Lahore Ahmadiyyas.

The Woking Mission.

The author contends that the Woking Mission is a Mirzai concern and not a non-sectarian institution which it claims to be. His arguments may be summarised as follows:—

1. Of the 17 trustees of the Mission ten are Mirzais and the remaining seven have been so chosen that they can never meet or exercise any check or influence over the Mission. "What a Trust that can never possibly meet and I dare say has not so far met for once!"

2. The Ahmadiya Anjuman of Lahore, in all its propaganda literature, speaks of the Woking Mission as its own work and presents it as an evidence of the truth of Mirza Ghulam Ahmad's claims.

3. All the permanent employees of the Woking Mission, past and present, are followers of the Mirza.

In this connection we beg to reproduce the following note from *The Truth* for May 27. The questions contained in it have not been answered so far:—

A Question to the Woking Missionaries.

We have been hearing for some time past that those connected with the Woking Mission do not belong to the Mirzai community and that they have made a declaration to that effect. It is hard for us to accept the declaration at its face value without a word of explanation. Several years ago, Kh. Nazir Ahmad, eldest son of the late Kh. Kamal-ud Din, declared in England that he and those associated with him were not Ahmadiyyas. Questioned about it, he explained that the general public understood by the term "Ahmadi" a follower of Mirza Mahmud which he was not, his faith being otherwise, what it was. It is quite possible that he might have meant the same thing on this occasion as well. In order to put the matter beyond all doubt, therefore, we crave permission to put the following questions to Kh. Nazir Ahmad and his associates:—

1. What is your opinion about the late Mirza Ghulam Ahmad of Qadian? Do you believe him to be the "Promised

Messiah and Mahdi" and the reformer (عالم) of the age?

2. What do you think of his claim to prophethood?

World Peace through Islam alone

The author closes the major part of his brochure with the following telling quotation from *Whither Islam* by Mr. Gibb, Professor of Oriental Languages at the University of London :—

But Islam has yet a further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Moslem communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and the West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relations with the East. If they unite the hope of a peaceful issue is immeasurably enhanced—but if Europe by rejecting the co-operation of Islam, throws it into the arms of its rivals, the issue can only be disastrous for both.

The author Mr. F.R. Ansari has been known to us for a considerable time through correspondence. His zeal and sincerity for the cause of Islam are absolutely above question and worthy of imitation. His book comes to us as a revelation of his ability and industry. He intends to devote his life to the service of Islam, in which field of work he has certainly a brilliant future before him, especially as we feel sure from the trend of his thoughts that he is not likely to fall into the snares of the Lahore Mirzas. We commend this book to all those who are interested in the well-being of Islam.

ONE REASON

Why you should Read the Truth

The *Bedar* writes in its "Rasul Number":—"The loss which the Musalmans have sustained from want of possessing political English journals is apparent, but the injury which the absence of English religious journals is inflicting upon them is also very great. One of the principal causes of the success of Qadianism is the fact that they own several English periodicals, and when a Muslim or a non-Muslim, in the East or the West, desires to know something about Islam and can do so only through the medium of the English language, he naturally turns to Qadiani English journals (or books published by them). This is a very powerful factor of Qadiani propaganda."

ANOTHER REASON

For high thought, liberal views, freedom from sectarianism, for the highest expression of religious truth as revealed in Islam and for purity of language, *The Truth* stands unequalled among Muslim religious journals throughout the world. *If you want to know anything about Islam, read The Truth.*

A PREFACE

To all to whom this little book may come—

Health for yourselves and those you hold most dear!

Content abroad and happiness at home,

And—one grand Secret in your private ear:

Nations have passed away and left no traces,

And History gives the naked cause of it—

One single, simple reason in all cases;

They fell because their peoples were not fit.

Now, though your body be mis-shapen, blind,

Lame, feverish, lacking substance, power or skill,

Certain it is that men can school the Mind

To school the sickliest Body to her will—

As many have done, whose glory blazes still

Like mighty flames in meanest lanterns lit.

Wherefore, we pray the crippled, weak and ill—

Be fit—be fit! In mind at first be fit!

And, though your Spirit seem uncouth or small,

Stubborn as clay or shifting as the sand,

Strengthen the Body and the Body shall

Strengthen the Spirit till she take command;

As a bold rider brings his horse in hand

At the tall fence with voice and heel and bit,

And leaps while all the field are at a stand.

Be fit—be fit! In body next be fit!

Nothing on earth—no Arts, no Gifts, nor Graces—

No Fame, no Wealth—outweighs the want of it.

This is the Law which every law embraces—

Be fit—be fit! In mind and body be fit!

The even heart that seldom slurs its beat—

The cool head weighing what that heart desires—

The measuring eye that guides the hand and feet—

The Soul unbroken when the Body tires—

These are the things our weary world requires

Far more than superfluities of wit;

Wherefore we pray you, sons of generous sires,

Be fit—be fit! For Honour's sake be fit!

There is one lesson at all Times and Places—

One changeless Truth on all things changing writ,

For boys and girls, men, women, nations, races—

Be fit—be fit! And once again, be fit!

—KIPLING.

MY WORK IN TRINIDAD, B.W.I.

(Continued from page 1)

myself I said, "But before I ask him to entrust his future to this man, I must make sure of the prospects." So next morning I wrote to Mr. Abdul Ghani of St. Joseph, whom Mr. Mohammad Hosain described as his vice-president, to kindly certify to the *bona fides* of Mr. Hosain. It is six months now, but Mr. Ghani has not replied. I, therefore, ask him now and all of those in Trinidad who read this journal, to kindly let me have substantial accounts of religious activities among the Muslims in the island as well as Mr. Hosain's connection with them for publication in this journal.

But to go on with the narrative I invited Mr. Hosain to dinner the following evening, gathered a couple of friends to give him company and placed the humble fare that I could afford before him. Mr. Hosain stayed nearly two months in the Punjab. One day he told me he was leaving the following day. Actually he stayed two or three weeks longer, though he did not come to see me again. It was during this period that he managed to get damaging statements issued against me in two local papers. He also appealed for funds and selected a young man from the *Zamindar's* office to accompany him to Trinidad as a missionary. The young man is still waiting to hear from him. Speaking at Lahore last April, Mr. Khalid Sheldrake complained that Mr. Hosain had come to obtain the services of a missionary but had gone back disappointed because India could not produce a single missionary! This is a gross slur on India, which even now maintains several theological colleges and can produce any number of missionaries. To mention only one instance, Maulana Abdul Aleem Siddiqi of Meerut has done extensive work in the East Indies and in Africa and has converted several high-placed men to Islam. Putting two and two together I find that Mr. Mohammad Hosain's object seems to have been to collect funds in order to pay for his tour, to pay for the goods which he wished to purchase for sale in Trinidad and to have some extra pocket-money. And he has been also blackening my name wherever he has gone. I cannot think of any reasons for his doing so, except as the Indian saying goes that the scorpion cannot help stinging.

I regret to have dwelt upon this personal matter at such length, but it is necessary to know the man in order to understand the nature of the differences which are keeping the men of Trinidad at loggerheads with one another. But before I speak of my work in Trinidad, it is necessary also to say a few words about my connection with the "Ahmadees".

My Connection with the Ahmadees.

I joined the Lahore section of the Mirzais in 1918. Two things moved me to take this step. In the Mirzai's presentation of the teachings of Islam there is a certain show of rationality which appeals to modern youth and I was young. The whole of India was almost without exception under the influence of the Mirzai propaganda and sincerely believed that they were doing great work in England. I was carried away by the same propaganda. I was then employed in the Revenue Secretariat of Kashmir State. The Anjuman requested and Malik Sher Muhammad, my immediate officer and a big one in the Lahore Anjuman, begged that I should give up service and become a missionary. I had serious

objections, but at last agreed and joined the Anjuman in August 1919.

We were a batch of four under training, Mr. Yakub Khan, editor of the *Light*, being one of us. Mr. Yakub Khan was a brother-in-law of Muhammad Ali, the President, and had been in the community for many years, probably since 1912 or 1913 if not earlier. We had been under training for two or perhaps four weeks, when I was selected for service in Trinidad. But I stayed for several months longer, during which I realised that the idols I was worshipping had feet of clay, that "personalities" played greater part in their calculations than the interests of Islam. The disillusionment was so rapid that in November I resolved to give up the job and return to state service on which I still had a lien. But Muhammad Ali spoke to me very kindly, exhorted me to put up with the unpleasantness of things because men are not perfect and allotted to me some work which kept me engrossed for several weeks. At its end, early in February 1920, I left for Europe. This was the whole duration of my personal association with the Ahmadees. I am perfectly certain, had I stayed longer at Lahore, I would have walked out of the community much earlier than I did.

At Woking

On arrival in England I was told to wait for the return of Kh. Kamal-ud-Din who was then in India. Sojourn at the Woking Mosque brought more disillusionment. We were four at the mosque and the work did not suffice to keep two persons engaged. I got tired of doing nothing in a few weeks and begged the Anjuman to allow me to proceed to Trinidad. The permission came by cablegram and I sailed for the West Indies on 21st July. I had been at the mosque for nearly three months. From what I saw then and later in 1922 and 1928, I was driven to the conclusion that the Woking Mosque was not a "mission" but a "shop", a business concern, run in the interests of the late Khwaja's family. Indians may believe what they like, but nothing can alter my opinion in the matter because of what I have seen with my own eyes.

A Mixed Reception

One fine morning—it was the 8th or 9th of August,—our little packet cast anchor in the Port-of-Spain harbour and a fleet of small boats carrying an army of Indians came to meet the steamer. They were coming to receive me. They were mostly poor people, coolies as they are called in those parts, but the enthusiasm and sincerity which was bringing them towards me moved me very deeply. But curiously enough their warmth cooled off when they saw me from a nearer view. We shook hands, and some of them even kissed my hands and embraced me, but I could see from their faces and their awkward movements that their minds were filled with disgust, as if I bore the plague on me. And they would have left me then and there had not another party arrived on the scene and carried me off with them.

After clearing through the "Customs", I entered my host Mr. Abdul Ghani's car. The late Syed Abdul Aziz of Princes' Town and Mian (now Hajji) Rukn-ud-Din of Tunapuna also came in. A few minutes later, as we were speeding on our way to St. Joseph, Syed Abdul Aziz made some remark on some people and on dress, when he was suddenly cut short by Rukn-ud-Din who said: "Now it is you who are the first to start this question," and Mr. Ghani removed

trated in his mild apologetic manner that the question should be put off to some later opportunity. I could not understand what it all meant, and my mind was soon absorbed in viewing those rich glories which nature puts on in those parts, spread on both sides of the road as far as the eye could reach. I was made to understand it three days later, when I learnt that the disgust evinced by certain people on seeing me was due to the English cut of my clothes!

Mr. Mohammad Hosain says that the people of Trinidad were perfectly united upto 1920, and became divided into parties in that year, presumably on my arrival and through my activities. This is a most shameless lie, of which only Mr. Mohammad Hosain could be capable. The fact is that the people had been divided into two parties for many years before. The division was apparently on religious questions. I was two years in Trinidad, learnt much about both sides and after close analysis realised that the division was originally due to the mutual antipathy of a few leading persons, to which interested persons had given a religious colouring. I think it would be well if I mentioned a few particulars about the people before I go further with my narrative

The Life of the People.

Two elements may be said to be common in the lives of all peoples settled in the two Americas and in the West Indies: absence of tradition and of family circles called *baradaris* in India, both of which exercise a restraining influence upon the individual. The individual is much freer in the New World than he is in the Old. Each feels independent of his fellows in respect of moral restraints and acts in the consciousness of that feeling. Fathers do not repose the same unlimited trust in their sons as they do in India; sons do not mind robbing their parents if opportunity offers itself, and there is not the same love and pride and sense of honour in the relations of brothers and sisters as it is among us. (I am speaking of the people at large and not of any particular cases). Perhaps the laws of marriage are also responsible for this state of affairs to some extent. The law is of strict monogamy, whereas the Musalmans here and there do enter into polygamous relations. This becomes possible by not getting the marriages registered at all, with the result that children become illegitimate in law and are at the mercy of their parents in the matter of succession.

Indians in Trinidad belonged to the labouring classes and went as indentured labourers, and I say without fear of contradiction that it was the Indian labourer's industry, sobriety and frugality that saved the colony from bankruptcy and gave it its prosperity and wealth. After serving their terms of indenture, some became free labourers while others took to land or commerce. Some of them have succeeded in building up large fortunes, while others have not been so fortunate.

I have spoken of the individual's freedom above. The same freedom showed itself in their choice of work. I remember one fellow whose family lives next door to my maternal grandfather's at Hoshiarpur. He had run away from home in early youth and gone to Trinidad as an indentured labourer. Having served his term somehow, he found himself unable to earn his bread in the market of free labour. Being the son of a *Pir* and having a body fed for several generations on the offerings of a grave, he

had not the grit to work like a man and wanted an easy job. As he could not get one, he began to sell pork. This created a fury among the scandalised Muslims who compelled him to abandon the filthy business. But the fellow was a downright incompetent; he must either sell pork among the blacks or starve. Ultimately he became a Christian and was a catechist engaged in preaching Christianity among the Muslims when I went to Trinidad. I was sorry for him but could do nothing to help him. I saw that his mind was not at rest. He wanted to come back to the faith of his fathers, but the economic organisation of the country had no room for such incompetents and he remained a Christian.

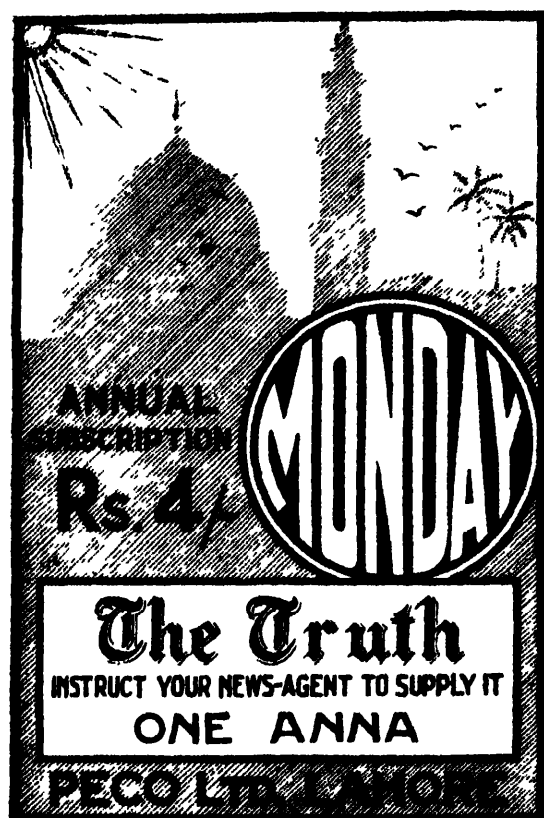
One other case deserves mention—that of Mr. Rahmat. He owns the largest dry-goods store in San Fernando, the second largest town in the island. He also owns several branch stores in addition to a landed estate, and provides employment for several young men. At one time he also kept a liquor shop. Musalmans protested against this un-Islamic practice, but his children and nephews who carried on the business defied public opinion and kept on with it. Their contention was that they did not drink. They did it only for business, and others earned profit from it, why should not they? And profits in liquor shops are always large. One of the first questions asked me related to the legality of selling liquor, and I made it known to the people that I would not accept for my work any money that came from the sale of liquors. The hint proved enough and the business was disposed of—personally I never saw it—although it remained an easy handle in the hands of his opponents for several months. "What do you think of keeping a liquor shop?" was a frequent question. "Do you keep one?" I would ask in return. My questions killed the topic. I may note here in passing that the Musalman population of Trinidad is singularly free from the curse of drink, the black sheep being rare.

How Parties were Formed

Parties arose originally, I think, from some deep-seated antipathy between Mr. Rahmat and another fellow of Chaguana whose name I forget. The cause of the antipathy I do not know. I only know that these two persons formed the centres of the parties, and the rest of the people sided with one or the other, especially when a religious tint was lent to the purely personal ill-will.

I have spoken of the late Syed Abdul Aziz of 'Princes' Town above. This gentleman seems to have come from a good family and was one of those few among the immigrants who could read and write. He was a genius. Resourceful, intelligent, broad-minded and large-hearted, selfless and tactful, with plenty of mother-wit and strength of character, Syed Abdul Aziz could have ruled a state if he had had the chance. He had done much work for the political rights of the Indians and for the religious and social well-being of the Muslims. In consequence, he enjoyed universal esteem in the Island, and his influence on the Muslim youth was boundless. In his religious opinions he was rational and very liberal. He towered high above the mullas, and to many his hegemony must have been unwelcome.

(To be continued)



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Organ of the Majlis Tabligh ul Quran

Editors :—F. K. Khan Durrani and Syed Muhammad Shah

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Why Are the Muslims Going Downward?

THE SOCIO-POLITICAL AIMS OF ISLAM

(By F. K. Khan Durrani)

The *Bedar* of Muzaffarnagar (U.P.) in its beautiful "Masul Number" puts a question to its readers to which the editor has invited my attention in a private letter and asked me to give an answer in the columns of this journal. The question is so important and so large that I cannot give an answer to it in the usual "Questions and Answers" form and must deal with it in a special article.

The question runs: "It is obvious that the condition of the Musalmans is getting worse and worse every day. Many Anjumans, schools and journals are trying for their upliftment, but the result is disappointing. There was a day when 313 Muslims could shatter a large army. To-day we are eighty millions in India, but we are begging favours of Hindus and find the prospect very dark. Why is it so?"

It is not a new question. It has been engaging the attention of thinking minds not only among Muslims all over the world but also among non-Muslim Europeans. The Christian missionary has been dinning his own answer into our ears to the effect that Islam is incompatible with this age of science and intellectual progress and must be discarded if Muslim peoples are ever to make any progress. I only mention it as one hypothesis that has held the attention of the modern educated world for a long time, but I am not going to examine it, because that would take me far away from the real subject. It is enough to state here that the hypothesis is absurd and is based upon false notions of Islam.

The Musalmans as a rule give one typical answer. A big Maulana was once heard proclaiming from the public platform: "You have displeased your God. Go and please Him by acting upon His *shariat*, so that He should be kind to you again, as He was kind to the ancient Musalmans." The most frequently heard answer is: "The Muslims of the first decades said prayers and kept fasts most regularly and became a great people. You can become just as great by keeping up prayer and observing fasts."

These are the answers of people who carry heads of wood upon their shoulders without any brains inside

them to think with. You ask them for bread and they give you stones. To these the editor of the *Bedar* gives a brief but very trenchant reply as follows: "Do we not fast and do we not pray? Are we any way poorer than the Muslims of the first decades of Islam? Certainly not. We have plenty of right believing Muslims, and religious institutions are adding to their number every year. Why is it then that our condition does not improve? We must have strayed from the right path; otherwise we would not be so backward."

Nawab Sir Amin Jung Bahadur, a former Secretary in H. E. H. the Nizam's Government and a scholar of repute, wrote a book some years back, called *Notes on Islam*, just to answer this question, but succeeded only in avoiding it. He plunged into proving the irrelevant thesis that the teachings of Islam were quite compatible with modern philosophy and science and there he lost himself. In truth, the question has yet to be answered, and if I may be permitted to say so, I do claim that *The Truth* has been started not only to furnish an answer to this question but also to try as much as in me lies to persuade my readers to act upon my solution in order that further decline of our community should stop and that it should enter upon the path of construction and positive achievement.

The *Bedar* splits the question into three sub-questions, namely:—

1. What is Islam?
2. What is the aim of Islam?
3. How can the aim be realized?

These questions, especially the latter two, are very large and must be answered at considerable length in order to make them intelligible. The prevailing ideas about Islam are extremely misleading. Not until these are brushed aside will it be possible to understand its true nature. The angle of vision itself must be changed.

The Islam of almost every man, the Maulvi or the layman, with rare exceptions, is a bundle of laws, commandments, ceremonies and ritual observances, and its object is salvation in the hereafter. Now, if

(See page 5)

READINGS IN THE HOLY QURAN

(By F. K. Khan Durrani)

V

A reader tells me that my "Readings in the Holy Quran" are very brief. I am glad to know that, for it is much more hopeful than being told that they are too long. What is "too long" is generally laboured and what is laboured is more often than not tiresome to read. And my endeavour always is to see that my readers should not feel my writings to be tiresome. It is possible, other readers might have the same grievance. I feel, therefore, that it would be better to point out the objects I am pursuing in these "Readings", so that my readers might be able to read them with greater sympathy.

In the first place it should be understood that these "Readings" are not a "commentary" in the sense in which the word is generally used. In commentaries one has to go from verse to verse, and even when one or more verses are skipped over without comment, the reader does not miss anything, because he has the verses before him all the time. This is not possible in a serial, especially one in a journal with limited space. I feel this difficulty myself in writing these "Readings", and it was this feeling which moved me to request the reader in the last instalment to keep the Quran before him when reading the same.

Also, a serial is not a book. In a book, the writer as well as the reader has the whole field before him, and he can allot proportionate space to every subject he has to deal with, making a light suggestion here and amplifying there. In a serial one cannot do so without making oneself tedious. One must pass over secondary subjects lightly, if not omit them altogether, in order to save space enough to dwell upon the more important features of what one is writing upon. As a matter of fact, in this series I am presuming that the reader, if he does not understand Arabic, has an Urdu or English translation before him and has some acquaintance with the Quran already.

Modernization

Two things I am aiming at in these Readings and both can be expressed by one word: modernization. Let not the reader take fright at this word, for what I mean by this word is not what is generally understood by it. When one takes up the study of an average commentary, one begins to feel as if one were living in Arabia thirteen hundred years before one's time. Connection with life as it is present in actual fact around us is thereby broken and the meaning of the Holy Quran for our own present life gets lost. One begins to feel as if the Quran were an "old" book, meant for an age that is long past, as if it treated of things that are past and gone for ever, whereas the Quran is the book for all times and its message should have the same freshness for us to-day as it had for those in whose lifetime it was revealed. My endeavour in these articles is, therefore, to make the Holy Quran a living book, to make it read as if it had been revealed for our own age. It is for this reason that when the Holy Quran speaks of *Muttakis*, and those whose hearts are sealed against truth or the hypocrites, I do not go back to Abu Bakr and Abu Jahl and Abdullah bin Ubbay to look for the types of men implied in the Quran as the commentators generally do. I rather seek those types in men whom I meet in daily life, and whom my readers can find around them any day. I take these living

specimens from the circle of my acquaintanceship, describe them as I find them and see how the descriptions of the Quran apply to them. Read in this light, the Holy Quran becomes a living book meant as much for to-day as for those in whose lifetime it was revealed.

The other object pursued by me is really what may be called modernization. The Arabic language is very terse and the modern mind is analytic. This circumstance necessitates psychological analyses of truths which are expressed in a very terse language in the Holy Quran.

It is also a fact that the modern manner of thought is different from the ancient. Our modern educated men brought up on the literatures of Western countries are so used to the expressions, idioms and *clichés* of the West that unless religious truths are translated and presented to them in modern Western garments, they are lost to them. I, therefore, use the terms and expressions to which the modern man is used. The thought in its bases is the same. Only it is dressed in a different garment, namely, the contemporary garment, so that the modern man should be able to recognize it at once.

Psychological Study

I am also pursuing another object, that of stirring thought, observation and personal psychological study among my readers. Religion is a "human" institution, born of and meant for the human soul, and its message will always remain sealed, unless and until men learn to look around themselves with open eyes and to look into the depths of their own hearts. "Know yourself and know the men around you if you desire to live a clean life, do your duty by your fellow beings and make your life a success." This is what I want to teach. And in order to lead my readers into habits of personal study and observation of the world around them, I place my own observations before them and plunge frequently into psychological analyses. And it is not possible to comprehend the truths of religion and ethics without such psychological study.

A Suggestion

Another friend suggests that instead of writing a commentary like this in a series, I should write special short articles on the teachings of the Quran. The suggestion is excellent and I had the idea in my mind even before I started this journal. It happens, however, that I have many demands for special articles on subjects other than the teachings of the Quran, which I have not been able to meet so far. When I have paid off these debts, I shall take up this suggestion in a freer mood.

In the meantime, I might inform my readers, if they have not found it out already, that each "Reading" in this series is self-contained and complete in itself and only one subject is treated in one instalment. The articles not being exhaustive in the style of commentaries which at times expatiate at great lengths on single words, I take the one most salient feature of the teaching contained in a section and confine myself to that alone.

Also, I do not care to walk in beaten tracks. If a subject is already well understood, I pass it by with a slight hint, in order to be able to devote more space to those subjects which are not so well understood.

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The Truth

MONDAY, JULY 8, 1935

The Communal Award Stands

One cannot but commend the promptitude with which His Majesty's Government has sought to allay the fears of Indian Musalmans with regard to the right of separate electorates and the numbers of seats allotted to them in the various legislatures in India under what is known as the Communal Award by issuing an explanatory statement. The statement is to the effect (1) that no change in the constitutional provisions of separate electorates and reservation of seats will be made within the first ten years, (2) that when change is made at all, it will be made by the agreement of both Houses of Parliament expressed in an affirmative resolution and not by the authority of the Secretary of State for India alone, and (3) that no recommendation will be made to the Parliament in this behalf without the agreement of the communities concerned.

The procedure will be as follows: After the expiry of ten years, the Government or one of the legislatures may make proposals for the modification of the constitution, including questions covered by the Communal Award. But the Government cannot make any proposal in this behalf merely on the recommendation of a legislature without at first satisfying itself by public inquiry whether the community or communities affected by the proposed change agree thereto. In case the communities have expressed their agreement, the Secretary of State will lay a draft Order-in-Council before the Parliament in accordance with the Government of India's recommendation and the Order-in-Council will come into force if both Houses of Parliament agree thereto. "Before the expiry of ten years there is no similar constitutional initiative residing in the Government and Legislatures in India." Power is reserved to the Secretary of State, however, to order an inquiry even within the first ten years with regard to the working of the constitution as well as other matters with a view to making any changes in it that may be deemed necessary.

Strictures on Mr. Khosla's Judgment

An Indian proverb says the elephant has two sets of teeth, one to eat with and the other to show to the world for admiration. And the Lahore section of the Mirzai community has two English journals, one for the edification of the general body of Musalmans and the other for preaching pure and unadulterated Mirzai-ism. The latter is a "One

Year Infant" (never mind the grammar) as its last number informs us, and is called *The young Islam*, so young is it in fact that its youth had to be emphasised with the definite article. To the last issue of this journal Muhammad Ali, President, Ahmadiya Anjuman Ishaat Islam, Lahore, contributes a long article strongly criticising the judgment of Mr G. D. Khosla, I. C. S., Sessions Judge of Gurdaspur, an extract from which was published in this journal a few weeks back, and asking the Government to expunge certain portions from the said judgment (Queerly enough, the writer calls himself "Maulana" in the body of the article!) Mohd. Ali complains: "The impression which a perusal of that judgment leaves on the mind of an ordinary reader is that the learned Sessions Judge was not so much dealing with the case of an accused (sic) under Sec. 153-A as with the condemnation of the Ahmadiyya Movement itself." Mohd. Ali recently published a pamphlet of 48 pages under the title "Propagation of Islam in the West" and devoted 40 pages of it to the preaching of the Mirza. Reasonably, therefore, he ought not to complain if somebody else adopts the same method. Besides, no judge could arrive at a just judgment in the case without forming a clear opinion about the character of the movement which was a party in the case.

The second complaint that the Sessions Judge has confounded the present head of Qadian with "the Holy Founder" is an error of reading. Also it was not a point at issue in the case whether the Mirza claimed to be a prophet or not. It was enough for the court to know, in order to arrive at a fair judgment, that his followers believed him to be a prophet. And there is no denying the fact that the majority of Mirzais (about 99 percent) do believe Mirza Ghulam Ahmad to have been a prophet. As to the remaining one percent who form the Lahore section, we invite Muhammad Ali's attention to Open Letter No. 1 which was addressed to him in these columns a few weeks back and in which it was pointed out that he himself formerly believed that Mirza Ghulam Ahmad was a prophet and changed his belief later on. He is requested hereby to kindly give an answer to that letter. The Mirzais have been fighting among themselves for more than twenty years about the Mirza's claims and have not come to an agreement yet. What could the Sessions Judge do in such a case? He had naturally to accept the contention of the 99 percent majority and of its unanimous Muslim opponents. The same remarks apply to the Mirzais' calling the Muslims Kafirs.

It is also true that Mirza Ghulam Ahmad used tonics, not only for general physical and mental health but also for rehabilitating sexual energy. Is it or is it not a fact? One of his "signs" (see sign No. 11 in Taryaq-ul Quloob, p 78) was that by the use of a certain medicine which was revealed to him by an angel he recovered sexual power equal to that of fifty men. Also from letters published by a devoted follower of the Mirza it is apparent that he used musk very frequently. Where was the wrong then, if the Sessions Judge described him as a *bon vivant*?

As to the abusive language of the Mirza, Muhammad Ali admits that he did use the words 'swine' and 'bitches,' but says that these words were not meant for "millions of Musalmans," but only for their religious leaders, the Mullas! That is a very fine apology. Muhammad Ali adds:

"At best, these expressions amount to what Jesus uses in the Bible." Is that a sufficient justification for the use of such abusive words? Is a person who claims to be a Musalman to be judged by the standards of the Quran or the Bible? And does Muhammad Ali believe that the Gospels are an authentic record of the sayings and doings of Jesus? Can a Musalman take them for a norm? Does he really believe that the Prophet Jesus used such abusive language? It is certainly a very atrocious apology. And are not the Musalmans justified in saying on the basis of such statements of the Mirzais that they are very disrespectful to prophets and do not mind saying outrageous things about them?

In the meantime, every Musalman, who knows anything about the Mirza's movement and possesses some acquaintance with his writings, knows for certain that Mr Khosla's judgment is based upon impartial justice. The Government has not taken any action upon that judgment yet. Muslim India is in a state of tense expectancy as to what action the Government takes on the strictures which the Sessions Judge passed on its conduct. As regards this new move on the part of the Mirzais, we have no hesitation in saying that if the Government yields to the entreaties of the Mirzais and expunges any passage from the judgment, Muslim India will be justified in regarding it as another instance of unjustifiable favouritism. And to the Mirzais we say: If your feelings are injured, change your faith or get another prophet, for you cannot expect the world to see Mirza Ghulam Ahmad through your eyes.

The Shahidganj Mosque

There has been great tension of feeling at Lahore between Sikhs and Musalmans over the possession of what is called the Shahidganj Mosque, and the fears of a violent clash are not quite passed yet, though leaders of the two communities are negotiating for a peaceful settlement. The Mosque in question was built in 1743, but passed into the possession of the keeper of the adjoining Sikh Gurdwara in 1764, and has been in the possession of the Sikhs ever since. On the downfall of the Sikh monarchy and establishment of British rule efforts were made by Musalmans to recover possession of the mosque and these efforts were renewed several times subsequently, but they failed every time, the High Court deciding in the favour of the Sikhs on the ground of continued possession for such a long time. Adjoining the mosque and the Gurdwara there is also a Muslim shrine, to which visitors had free access until recently. A little while back the Gurdwara passed into the possession of the Gurdwara Parbandhak Committee which decided to enforce their right of possession of the whole property including the mosque and the shrine, built a wall around it and proceeded to demolish the mosque as well as the shrine, to which the Musalmans objected, thus leading to the present ugly situation. Negotiations for a peaceful settlement are proceeding and the Musalmans have formulated their demands to the effect that the mosque and the shrine should be restored to the Musalmans and that a five-foot path should be left for access to the latter. It has to be seen how far the Sikhs prove themselves accommodating.

The legal position, as created by the continued

possession of the Sikhs since 1764 and confirmed by the decisions of the courts is certainly in their favour. But justice demands that Muslim places of worship should be in the possession of the Muslims, and policy also dictates the same course in order that the two communities should be able to live peacefully together. We do hope better counsels will yet prevail and the jingoism which has been responsible for bringing in thousands of armed Sikhs from the neighbouring districts will give way to peace. The authorities too, we are constrained to say, are responsible in a large measure for the development of this ugly situation, for it was their duty to stop the influx of such large armed bands into the city. Nor has the conduct of Sikh leaders been quite above reproach, for whereas the Muslim leaders without exception from the very beginning of the dispute have been trying their level best to restrain the Muslims from any violence and to maintain peace, Sikh leaders have been busy in organising and calling for funds as for a war. We have our own opinion on the morality of the activities of the leaders of the two communities but will reserve them till a safer date.

Getting Civilized

In a recent issue of the *C & M. Gazette* appeared the picture of a group of Indian ladies, three Parsi and three Hindu women, who were guests at a cocktail party in London at the house of Lady Warrender. "What is a cocktail party?" we have been asked by several friends. The present writer, when returning from the West Indies several years ago, found himself, on board the ship, in the company of a nondescript whose nationality it was hard to determine. Questioned whether he was English he replied, "Ah, well, no! I am a cocktail," a fellow with the blood of several races flowing in his veins. And that is what a cocktail is, a strong drink made up of various kinds of liquors. Who can say after this that Indian women are not getting civilized, touching in fact the topmost rung of civilization?

It is some consolation to know, however, that these women were not Muslim. But there is nothing to crow over and we may rest assured that, unless some revolution takes place in the Muslim community and awakens it to the dangers that lie ahead of it, what Hindu women are doing to-day Musalman women will be doing to-morrow. A class of people has sprung up among us, which deserves really to be called a caste—the caste of Khan Bahadurs—who in their moral outlook are so wholly different from the rest of the Musalmans as if they were a different race altogether. It is easier for the wife or daughter of a Khan Bahadur to meet the wife or daughter of another Khan Bahadur or a Rai Bahadur than to meet her next of kin, if the latter happens to be poor. The moral code, the whole religion, the God and the Prophet, the *mai* and *bap* of this caste of Khan Bahadurs is "Imperial Service." This is the only God they worship, for Allah and Muhammad (on whom be peace) they have driven from their homes and never allow to enter. They send their daughters to Christian missionary schools and boarding houses and to Government schools where they are taught and trained by Hindu and Christian women and one can well imagine the future of a community whose

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WHY ARE THE MUSLIMS GOING DOWN- WARD?

(Continued from page 1)

men are reasonable and logical and if their whole good, their *summum bonum*, their ultimate end, lies in the hereafter, they must not grumble if they are thrown in the dust in the here.

There is one question which presents itself to almost all men, Muslims and non-Muslims alike. The question has been before the minds of the world's greatest thinkers ever since man began to think at all, and it may be said with perfect truth historically that the world's religions, ancient or modern, are but so many answers to this very question. What is the object of man's life? Why was he created? What is the fate in store for him? Buddhism answers the question in its own way and Christianity in its own. What is the Quran's answer?

If you ask the average Maulvi what is the object of man's life, he will promptly answer in the words of the Holy Quran —

ما خلقنا الجن والانس الا ليعبدون (I.I, 56)

"I have not created the jinn and the men except that they should worship Me," i.e., Allah. The idea is excellent and quite true; only the word *يعبدون* is mis-translated. The word for prayer in the Holy Quran is *salat* and not *ibadah*, which means service. Curiously enough, the next two verses tell us that He does not stand in need of any service from us in the ordinary sense of the word, for we are dependent upon Him for all we need, not He upon us. The word plainly means obedience to His commands, i.e., execution of purposes which He has appointed for us. But what are those purposes? We are thrown back upon the same original question.

A God on Earth

The true answer to the question is contained in II, 30 where God Almighty declares in respect of Adam that He is going to make him a vicegerent of His on earth. This is the ideal which according to the Holy Quran every man should strive to attain. He should be God's representative; he should be himself a god on earth owing allegiance only to One, the Highest, to God Almighty Himself and to none beside Him. This is the highest ideal conceivable and it is a very noble ideal.

What does it mean? What is it that robs man of his divinity? And how is he to regain it? Nothing outside us, but inside us is the thing that abases us. Our hungers, our appetites, our low desires and greed and covetousness, the passions to which we surrender and make our real and heartfelt worship—these are the things that abase man and rob him of his high station. The man who has learnt to command himself, who commands his desires, appetites and passions, is a king among men and a god on this earth. Sorrow and defeat do not overwhelm him and success does not make him vain and exulting, for the man who has surrendered his Self to God and has himself attained to a degree of divinity thereby is the lord both of victory and defeat, of sorrow as well as of joy. The man who has attained to this high station cannot be false to his fellow men. He cannot be a traitor to the nation he belongs to.

What a True Leader is Like

Let us come down to brass tacks and speak in the terms we are used to. In India two things lead men astray from the right path: a title or a job from

the Government or applause of the populace. But the man who serves God alone and has realised his own divinity thereby looks upon both with contempt. High titles and high posts do not make him false to the interests of the community to which he belongs. He does not care for public applause or fame or processions. He does not care even for leadership. He only desires opportunities for serving his people and in that service he sinks his whole person. He does not even desire to see the fruits of his labours in his own lifetime, for to him service is its own reward. His whole happiness consists in the consciousness that he is serving his people. More than that he does not care for.

A man of this type is a king among men, a god on earth, and this is the ideal the Holy Quran places before the individual. The Holy Quran desires that all men should strive to achieve this ideal, and Islam, so far as the individual is concerned, is the path, laid down in the Quran, along which he must travel in order to attain this high ideal. So far as the individual is concerned, the present writer cannot find any other definition of the Islamic faith in the Quran.

Our National Purpose

Man is a social being and moral life is a social phenomenon. Man can make moral or spiritual progress only in society. By cutting oneself off from society, by retiring into the thickness of a forest or the solitudes of a mountain one might make oneself an angel or a beast, but one cannot become a good man, for the spiritual development of man is bound indissolubly with his human surroundings. For this reason Islam postulates the existence of a free and morally healthy society, a society whose members are inspired with the high ideal noted above, in order that the interactions of the individual and the society should serve the purposes for which Islam stands. The individual should derive his strength and sustenance from the society and the society should derive its strength and sustenance from the individual, like the "Law of the Jungle" about which Kipling says:—

'Like the creeper that girdles the tree-trunk the law runneth forward and back,

For the strength of the pack is the wolf and the strength of the wolf is the pack."

And for the same reason the Holy Quran lays down an ideal for the Muslim nation when it says, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers (vicegerents or *Khalifas*) in the earth." (XXIV, 55). This is the criterion of our faith and righteousness. If we are true believers in Allah and His Apostle Muhammad (on whom be peace), and if we lead righteous lives in the light of that faith, we should be a free and mighty people, mightier than any other people. And, conversely, if we are not free and mighty, if we have put on the collar of slavery on our necks, then we are not true believers in Muhammad the Prophet of Allah, then there is something wrong with our belief and we are not leading righteous lives. And being not free, we are incapable of serving the purposes for which Islam stands.

Conclusion

The centre of the universe is undoubtedly the individual. But the individual depends for his life upon society; alone he is nothing, just nothing. In order that he should be able to rise to his full

stature, that he should be able to attain to the highest altitude of which his nature is capable, that he should be able to achieve the uttermost of what he can and ought to, he stands in need of a free and well-ordered society. And in order that such a free and well-ordered society, capable of performing its functions and duties towards the individual and capable of producing a free and mighty manhood, should be able to come into existence and maintain itself, the individual should exert himself to the utmost, practising all those virtues which are necessary for the construction and maintenance of such a society and eschewing all those things which militate against the construction and maintenance of that society. One depends upon the other. Our virtues are acts which strengthen our nation, and our sins are acts which weaken and tend to destroy its integrity.

This is what I have learnt from my study of the Quran and the Hadis. Islam cannot prosper; I mean, the purposes for which Islam stands cannot be served and the virtues which it enjoins upon its followers to practise cannot be practised in a state of slavery and subjection to alien rule, whether it be British rule or Hindu rule, whether it be French rule or Russian rule. Your prayers and your fasts, your orthodoxies and your heterodoxies are all in vain; they are all self-deception and attempts to deceive God, unless they contribute to bringing into existence a free and mighty Muslim nation in which a Muslim can lead a *Muslim* life.

This is a very brief statement, a real nutshell as they call it. It requires amplification. I shall come back to it at some other time.

MY WORK IN TRINIDAD, B.W.I

(Continued from page 1)

you care to have money, you will have to accede to their demand. You will suffer if you don't." I was to prove my orthodoxy not only by changing my own dress, but also by declaring that the European dress was un-Islamic and absolutely forbidden (حرام مطلق). I rejected the demand and chose to "suffer" in preference to selling my conscience for their money.

Personally I do not care for the European dress and the felt hat I sincerely detest. I had to wear it during my sojourn in the United States and in Germany, while in England and in the West Indies I wore either turban or an Afghan cap, but never the hat. My wife is English and my children were born in Europe, but they too, when on their visit to India wore Indian clothes and I went with them in shalwar and the inevitable fez. But I do not do so on any religious principle, and I am the last man on earth to dub a man a kafir just because he happens to be dressed in European clothes. The demand was made in a most shameless fashion; the fellow wanted to buy me, and I have never been for sale. And, had I agreed to the demand from policy, its effect on the younger generation would have been most disastrous.

(To be continued)

RELIGION AND MATERIALISM

(By F. K. Khan Durrani)

A preacher brought to me a batch of his scrawls, which he called the manuscript of a book. He expected to revolutionise the world with his new production and asked me to put it into shape. It was a tedious affair; the scrawls were hopeless, and ideas, whatever they were, had to be picked up from all over the manuscript and pieced together, much in the fashion of a bone-setter. But I agreed to do the job and sat down to it with earnestness.

I worked hard but got stuck in the introduction. It took me more than a week to get over it. Here and there were sacred texts, which would have flashed with the fire of diamonds, but the rank weeds of the author's own ideas had smothered them and hidden them out of sight. One idea stood out above the rest, viz, that we ought to worship God because He is very powerful. To me the idea appeared to be materialistic, cowardly and unmanly. Is it right to worship a being simply because it is more powerful than ourselves? I expressed my misgivings before the teacher, but he only looked wise and said nothing. I said, we worship God because He is good and benevolent, because the contemplation of His love and grace has a hallowing influence upon our minds. We worship Him because the act of prayer lifts us above the mundane and brings us nearer to the source of all goodness and holiness and thus purifies our souls. Prayer refreshes us and strengthens us to lift our burdens with courage and confidence. Positive commandments and prohibitions have small effect upon creative, liberal spirits. It is by creating an attitude, a disposition in us that prayer purifies us and brings us nearer salvation. "That is all very interesting," said the preacher, "but I have no time," and up to this day he has had none.

I said, every act done honestly and with righteous intention is an act of worship. "There is a strong streak of materialism in you," politely remonstrated the preacher, "and I warn you to give it up." Oh, but it is a spiritual teaching, I protested. No, it is downright materialism, he said, and I would remove this kind of atheism that you have put into my book, which he did. I turned to a philosopher for consolation, and the philosopher smiled a smile of bitter scorn and pity. "These ultra-religious minds are survivals from a by-gone age destined to go, so bear with them."

I am glad, the printed book contains no acknowledgement of my three weeks' hard labour.

(Continued from page 4)

mothers are brought up by women of an alien and inimical race

The Musalmans, therefore, need not be jealous of Hindu women, for Musalman women are also making great progress. Their so-called purdah is but a travesty of purdah now! Their veils are more of an attraction than a covering for fineries—a sheer mockery of the word of God. And the day is not distant when our sisters and daughters too will be inviting their friends to cocktail parties at their homes.

لو کیاں بڑھ رہی ہیں انگریزی۔ ڈھونڈ لی قوم نے فلاح کی راہ
روش مغربی ہے مد نظر وضع مشرق کو جاننے میں گماہ
یہ ڈرامہ کھیلے گا کیا سب سے پردہ اٹھنے کی خاطر ہے تاکہ

MY WORK IN TRINIDAD, B. W. I.

(By F. K. Khan Durrani)

The hegemony of Syed Abdul Aziz seems to have been particularly distasteful to the late Hafiz Yaqub, brother-in-law of Mr. Mohammad Hosain. He was a Hafiz of the Quran; but that was all he knew. He had come to India for education, but had gone back chirping verses of the Quran like a parrot, but otherwise as blank as he had come. He joined himself to the Chaguana clique, especially as Syed Abdul Aziz and Mr. Rahmat were friends. A third man, M. Rukn-ud-Din, a Punjabi, controlled two districts, Sangre Grande and Arima, as his diocese like a bishop. He was a balancing influence between the two parties, but went more often with the clique of Chaguana which is not far from his own place Tunapuna.

Religious Dissensions

Religious dissensions are of very long standing among the Trinidad Muslims. The first dispute took place about the direction of the mosques. We in India face towards the west in prayers because Mecca lies to our west. Indian emigrants to Trinidad, the majority of whom were illiterate and none knew geography, continued to do the same in their new home, until an educated Muslim from abroad told them that they should turn towards the east, because Mecca now lay to their east. Great battles were fought on this question, battles with sticks and clubs and not merely with words, until one by one the mosques were rebuilt to face towards the east.

Then there came in 1916 a man from India to whom every young Trinidadian points as the real cause of religious dissensions in the colony. It was one Maulvi Mohammad Hosain from District Gaya in Bihar, dubbed "Redbeard" by his opponents. The fellow was not at all a scholar, could barely read Urdu and belonged to that class of *Pirs* who ply their trade among the illiterates in villages. Like these *Pirs* he carried a whole string of titles to his name, Qadri, Naqshbandi, Chishti and what not, and like the *Pirs* he stood surety for the entry into heaven of all those who became his *Mureeds* and paid their fees. He would get a few turbans tied one to the other by the ends and ask the people to hold the turbans like a tug-of-war rope, while he would himself pull them at one end, saying, "Thus shall I carry you into paradise!" This race of *Pirs* is on the decline in India, but is still plentiful.

The man was warmly received by all parties. But before long he was made by the Chaguana clique to deliver a *Fatwa* which has kept the Muslims of Trinidad at loggerheads with one another ever since.

The Question of Dress

The *Fatwa* went that wearing European dress was absolutely forbidden in Islam (مطلق حرام) and those who wore it were outside the pale of Islam. It was wrong to wear the European hat and wrong to wear boots and English trousers, knickers, coats, waistcoats and shirts with buttoned sleeves. The dress prescribed was pyjama and shirts with open sleeves. The *Fatwa* destroyed the peace of the community; violent feuds and fights took place between the parties, from which arose several law suits, and the faith was made a thing of laughter and ridicule in the eyes of non-Muslims.

In the meantime, both the parties continued

to wear felt hats. The climate requires it. Workers in fields wear felt hats without exception, while shop assistants and clerks also wear straw hats. Felt hats are worn for protection against rain. Trinidadians are awfully afraid of rains and have reason to be, because a few drops of rain on an uncovered head are likely to cause chill and fever, and quite frequently the chill develops into bronchial asthma. I have not seen so many cases of asthma in all my life as I did during my two years' stay in the Island. The chill also develops at times into pneumonia. It was significant of the hypocrisy of the *Fatwa* that it did not in the least affect the dress of the party which supported it, and Mr. Mohammad Hosain, the recent Trinidadian visitor in India who acted as personal secretary to the redbear *Pir*, was always immaculately dressed in European clothes. In fact, his dress was usually smarter than that of most young men. I concluded from this circumstance, that the disunion was not due to any religious principle; that it had arisen primarily from the personal antipathies of certain leading figures, who in order to serve their own selfish interests had deepened the gulf and perpetuated the differences by giving them a religious tint. With Mr. Mohammad Hosain himself it was a question of family interests, because his brother-in-law, the Hafiz, was a leading figure in the party of what I should call "dress orthodoxy", and it is this family feud that makes him use his poison fangs thirteen years after.

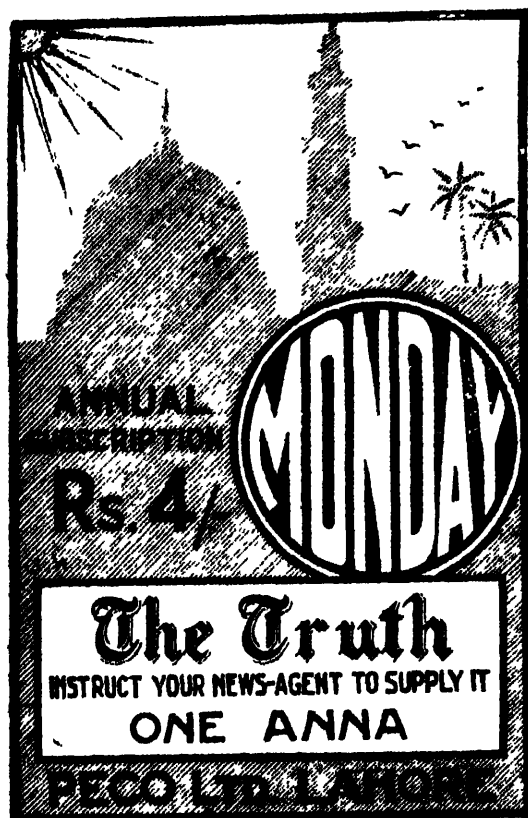
The Ultimatum

Maulvi Mohammad Hosain, the redbear *Pir*, left the Island after a sojourn of two years and returned to India, but the party feelings he had inflamed and fed with assiduousness continued to rage high, much to the pain of those "under the ban" and to the laughter of the non-Muslim population of the country. At last, those under the ban, whom I might call the party of Syed Abdul Aziz, put their heads together and resolved to send for a missionary from India. They had a much nobler aim in view: they wanted some one who should save the younger generation from Christianity and bear the brunt of Christian controversy against Islam. They also hoped that the missionary might be able to bridge the gulf between the two sections and reunite them in one common brotherhood. They asked the late Khwaja Kamal-ud-Din to select a suitable person for the task. The choice fell upon me and I reached Trinidad in August 1920, as I have stated above.

It appears that the party of "dress orthodoxy" had planned among themselves to carry off the missionary from the boat and make him their partisan. But to their disgust they found him dressed in clothes of European cut. Thereupon they changed their mind and abandoned him to the rival party.

I had been barely three or four days in the Island when the matter was decided finally. The ultimatum was delivered by the mouth of M. Rukn-ud-Din who told me that I should change my dress and adopt the one which they considered to be orthodox and which consisted of a pyjama, and a shirt with buttonless sleeves. "The party that demands it," he said, "is the one that has money. If

(See page 6)



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The Truth

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Organ of the Majlis-i-Tabligh-ul-Quran

Editors:—F. K. Khan Durrani and Syed Muhammad Shah

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Why Are the Muslims Going Downward?

(By F. K. Khan Durrani)

II

A GENERAL SURVEY OF PRESENT CONDITIONS

Writing last week under the above caption I defined Islam as a socio-political unity informed by a certain faith. The individual, I said, was the centre of the universe and his development and perfection the main concern and ultimate ideal of religion as defined in the Holy Quran. Man is to be the vicegerent of God on earth.

But the individual is not regarded in Islam as an isolated entity, as in Christianity, in Buddhism and in the various sects of Hinduism. He is conceived as a member of a society and all his virtues and vices have reference to the society in which he is placed. By himself he is nothing, just nothing, neither moral nor immoral, neither virtuous nor sinful. His merit is to be measured by the contribution he makes to the common good, and his sins are the injuries he inflicts upon the community to which he belongs. What are called private virtues and private vices are private only in a limited sense; they are virtues and vices because of their indirect effect upon the well-being and prosperity of the whole, and for no other reason.

Speaking in religious terminology, the individual, according to Islam, can attain salvation only by assuring salvation for others. There is no other way of salvation in Islam, which means that there is no other way of salvation for men at all, because the schemes of salvation propounded by other faiths, which differ from the Islamic teaching, are false, untrue to the facts of human society and nothing but so many fools' paradises.

The individual draws his sustenance and strength as well as his weaknesses and vices from the society to which he belongs. If the moral tone of the society is healthy, the individual too will tend to be morally healthy. If the society is morally rotten and vicious, the individual will be just as vicious. His sense of self-preservation will compel him to be so, because if he tries to be otherwise, he will go to the wall, for in a society of thieves it is the honest man who is a scoundrel and is soon suppressed. In order, therefore, that a man should be able to live a clean and morally healthy life, it is necessary that the society to which he belongs should be clean and

morally healthy. And in order that the individual should be able to attain his goal of perfection and rise to the full height of the stature which is appointed for him by his Creator, it is necessary that the society in which he is placed should be free and mighty. Only a free and mighty society can bring forth a free and mighty manhood, and only good, pure-minded, clean-living, selfless and strong, hardworking men can maintain such a free and mighty society. The two depend upon each other.

Who is a Muslim?

And, according to the teachings of the Quran and the Hadis, a Muslim is one who works indefatigably and is willing to sacrifice his all, even to the extent of his own life, for the well-being of the society to which he belongs. He eats and drinks and tries to keep himself fit not for personal enjoyment but in order that he should be able to do his duty towards his community more worthily. He raises a family of children, nourishes them and educates and trains them not to make them props of his old age nor to perpetuate his own name but in order that they should be able to fill their place in society worthily. He seeks learning, wealth or power not for personal distinction but in order that he should be able to serve his community more worthily. He prays and fasts and he subjects himself to the discipline of religion not to gain a paradise for himself in the hereafter but in order that with the strength he draws therefrom he should be able to serve his community the more worthily in this life. The man who prays and fasts and performs other religious duties in order to gain paradise for himself in the hereafter and does not exert himself to build a paradise for others on this earth will find the gates of heaven shut in his face when he goes to render his account before his Maker. And the man who makes his own self the sole object of his endeavours, who is centred in himself and leaves the community to its own fate, is a traitor to that community, and no prayers and no religious observances can wash the guilt of his perfidy.

(See page 5)

READINGS IN THE HOLY QURAN

(By F. K. Khan Durrani)

V

As I have pointed out before, the Holy Quran in the first two sections of Sura *Baqarah* points out the different kinds of men we meet with in life. There are those who are zealous in their search for truth and are willing to accept it wherever they find it. These are the *muttaqi*, the ones who fear God. Opposed to them are those who persist in the attitude they have once adopted and refuse to accept truth when it is offered to them. These are the hard-hearted ones of whom the Quran says in symbolical language that God has sealed their hearts, for they behave in a way as if a seal had been put upon their hearts. Not until they break this seal and bring an open and unprepossessed mind to consider truth can they find their way to its acceptance. It is absurd to think that such men were to be found only among the contemporaries of the Holy Prophet to whom Islam was presented in the first instance. If you look around, you will find plenty of them about you, for instance, among the Arya Samajis, the Mahasabhis, the Christian missionaries, the Qadianis and all those sectarians and religious debaters who refuse to see the truth in their anxiety to win a victory in debate. What I desire most is that every individual reader who happens to read these lines should withdraw unto himself for a little while, sit down quietly and look closely into his heart to see whether it is open for receiving the light of truth and guidance or whether someone else is sitting there to keep out the light—some idol of vanity or selfishness or sectarian or party loyalty. If there is such an idol in the heart, it should be cast out forthwith, for it is unworthy of a Muslim.

The Holy Quran next goes on to describe various kinds of spiritual diseases, such as mental blindness, self-deception, moral cowardice, hypocrisy, that low kind of cleverness which shows itself in lying and deceiving others, vanity, pride of birth and wealth which prevents many from accepting the truth, especially when the teacher is not so high and mighty that adherence to his cause should become a source of honour and profit to themselves, etc., etc. The condition of these people the Holy Quran then describes in two powerful similes in vv 17-20 as follows:—

17. Their parable is like the parable of one who lighted a fire, but when it had illumined all around him, Allah took away their light and left them in utter darkness—they do not see

18. Deaf, dumb and blind, so they will not turn back.

19. Or like abundant rain from heaven in which there is utter darkness and thunder and lightning. They put their fingers into their ears because of the thunder-peal, for fear of death, and Allah encompasses the unbelievers

20. The lightning almost takes away their sight; whenever it shines on them, they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would have taken away their hearing and their sight; surely Allah has power over all things.

The man who kindled the fire was, of course, the Holy Prophet himself. He was a beacon of light and the light of his refulgence was so great that the Meccans who knew him well were dazzled into blindness. They could not believe that the man, the orphan son of Abdullah and the humble citizen of Mecca, who had lived and grown up in their midst, the man of retired habits and unassuming ways who had not up till then given proof of any

special talents, who was neither the wealthiest nor the mightiest of them so that they could listen to him with respect—they could not believe that this same man was the chosen messenger of the Almighty, commissioned by God Himself to be the teacher and guide of the whole human race. A prophet is not honoured in his own village, they say. The high claim, the wondrous language that poured from his lips and, from the viewpoint of the fat moneybags of Mecca, the Teacher's comparatively humble position—all these were an offence and a stumbling block to the big ones at Mecca. They were dumbfounded by his eloquence; they were blinded by the glory of the high position he claimed for himself and they turned a deaf ear to his words because they just did not want to listen to him. And for this reason they could not see the beauty of the message he had brought for them.

The advent of the Holy Prophet was like a rain which brings the dead earth back to life and makes it yield plenty for man and beast. The simile is used frequently in the Holy Quran which says that Allah revives the earth after its death. A heavy downpour comes from thick black clouds. The clouds are sometimes so thick and black that they cover the horizon with darkness, and the first rain after a long period of drought is almost invariably accompanied by thunder and lightning. The loud cracks of thunder strike terror into the hearts and people stop their ears with fingers as from fear of death, and flashes of lightning dazzle their eyes almost to blindness.

The prospect was indeed very dark at the time of the Holy Prophet's advent. Reform was never so hopeless as in Arabia of the 7th century, as Muir tells us. And the early Muslims had to face many trials and bear many hardships. These trials and hardships, darkness and thunder and lightning as they are called, were an obstacle in the way of many. Nothing succeeds like success, they say. People are glad to join the popular party and when a cause is in the triumphant, everybody rushes to share the profit and the glory of it. But Islam had to meet with many rebuffs in its earlier days until the conquest of Mecca placed its final triumph beyond a shadow of doubt. Before the conquest of Mecca the condition of most people was the one depicted in verse 20. The victory at Badr, to take an example, inspired the Beduin tribes with a wholesome fear of the Muslim power and many came forward to embrace Islam. But the reverse at Ohud turned the scales against the Muslims and emboldened many tribes to rise in revolt against them.

But the description in the verse is general and applies to most people even to-day. A political leader or a religious teacher starts a movement. He has to struggle hard and has to face the ridicule and laughter of many for years, until his movement succeeds and it becomes an honour to join the movement. Then the big ones come forward to take their share in the glory and the profit, to become presidents and vice-presidents and what not. Presently, the movement becomes suspicious in the eyes of the Government, and the "leaders" make haste to fly off and leave the whole thing in the lurch. These weak-minded ones, these of little faith as Jesus is said to have described them, are the weak points in a nation's armour. The Muslim community in India contains heaps and heaps of these chicken-hearted ones.

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The Truth

MONDAY, JULY 15, 1935

Majlis-i-Ishaat-i-Quran.

The Peco Art Press, Lahore, was the first to conceive the idea of printing the Holy Quran from photo blocks illumined with artistic designs, and their production has caught the public fancy throughout India. For propagating the teachings of Islam the Press also issued a monthly journal called *Haqiqat-i-Islam* which has been serving the country very successfully for three years. Like many others who have studied the problem of Islamic propaganda and dreamed dreams of making Islamic missionary work independent of public charity and subscriptions, the proprietor of the Peco Art Press, Mr. Muhammad Ihsan, too had the ambition of combining profit with propaganda by making it a commercial concern as far as it was possible to do so. As the business developed, he thought it necessary to associate others also with himself in order that the high aims which he had set before himself should be served more effectively. Accordingly, what was a private concern was changed into a public joint-stock company under the title of "Peco Limited", under the auspices of the Company was organised the *Majlis-i-Ishaat-i-Quran* and for the furtherance of their basic object the company has also taken over the management of *The Truth* into its own hands. From the numbers issued so far the readers should be able to judge of the purposes and policy of the journal as well as the quality of the work we can produce. Our object is to do constructive social work among the Muslims, to work for their economic upliftment, to place the highest creative thought on Islam before them, thereby to strengthen their loyalty to the faith and the Muslim body-politic, and to propagate the teachings of Islam among non-Muslims. Of course, a paper cannot be judged by the promises it makes. Being a periodical, it unfolds its inner soul from week to week and requires time to show what it can do. But in order that it should be able to carry out its programme with efficiency, it stands in need of the generous patronage of the English-knowing Muslims. We are trying to do our duty; will you do yours?

The Forthcoming Ahrar Conference.

The Ahrar held a *tabligh* conference last year at Qadian and propose to hold another one this year at the same place. Probably at the request of the *Khatib* of Qadian and presumably to avoid any breach of peace the Government have ordered that

no such conference should be held within eight miles of the townlet. The Ahrar conferences have undoubtedly proved very useful and led to a great awakening among the masses against the social, religious and political dangers with which the Qadiani movement is threatening the collective life of the Muslims. In our opinion, they would do a great service to the country if they held such conferences at every district headquarters and at all large centres of population throughout the Punjab as well as in big cities outside the Punjab, wherever circumstances call for them. But we certainly do not see the wisdom or utility of holding such a conference at Qadian itself. Qadian is not a large centre and people who will attend the conference will have to travel from considerable distances at much expense of time and money. In fact, the money that will thereby flow into the coffers of the railway authorities will be enough to maintain a strong Islamic Mission for at least one year, though of course it will mean quiet, solid work with no "glory" attached to it. There will be no *tamasha*.

Also we are not prepared to believe that the Ahrar are taking all this trouble just for the sake of the handful of Muslims who live at Qadian. They are proposing to hold the conference because they desire to strike the imagination of the masses, thereby to make a *tamasha* for them and give them an opportunity of enjoying a certain amount of excitement, the kind of excitement one experiences on doing the forbidden thing. They desire to impress the world with an idea of their prowess that they can defy the Qadianis in their own home. If that is their ambition, we regret to say that it is a very petty ambition, and if the Ahrar really desire to serve the Muslim community they should rise above such pettiness and seek another venue for their conference.

At the same time we cannot see why the Qadianis should be piqued if the Ahrar held a conference at Qadian. They can keep away and need not take any part in the conference. There is no reason why any breach of peace should take place if both the parties are resolved to keep peace and do not molest each other. But perhaps the Qadianis too cannot arise above their pettiness and consider it a trespass on their rights of "sovereignty" over Qadian if the Ahrar held a conference there.

As to the Government's order, it is wholly unnecessary so far as the Ahrar are concerned. They have held several conferences during the year and no breach of peace has occurred anywhere. Nor is there any fear of one occurring at Qadian if the Mirzais themselves care to maintain peace by keeping within their rights. But as far as Qadianism is concerned the order is quite useless. What the Ahrar have to say at Qadian they can as well say outside the eight-mile radius and to the same people. Our well-considered opinion, however, is that the Ahrar would be well-advised if they selected another venue for their conference to avoid causing unnecessary unpleasantness. It does not do any good to anybody.

Finality and two "Schools"

A letter appeared in the *Sunrise* for June 1, over the signature of one Abdur Rahim Nayyar, a Qadiani Missionary, in which the writer addressed Dr. Sir Muhammad Iqbal in an extremely rude manner. The present writer has met Mr. Nayyar only once—it was many years ago—and always thought kindly of him as a worthy man. He was,

therefore, surprised and pained to see the old man thus lose his manners and speak so rudely of one of whom the whole world, minus those unfortunate ones who are afflicted with petty personal jealousies, speaks with reverence. Mr. Nayyar spoke in the letter of a "Professor Herr Gronje", who, the writer said, had written to a lady that there had been "two schools of thought" about the interpretation of the word *Khatam* حاتم النبيين, some translating it as the Final Prophet and others interpreting it as the choice of prophets, and that the former interpretation had prevailed in the latter days. In plain words it means that belief in the finality of prophethood in Muhammad (on whom be peace) is a later growth, not known to the earlier Muslims.

The letter was examined along with others in the *Truth* for June 10, in the course of which we said we doubted whether Prof. Hurgronje (for that was the name suggested to us by Mr. Nayyar's *Herr Gronje*, there being no such name in the list of orientalist) had ever written the words imputed to him, and we requested the editor of the *Sunrise* to "kindly" publish a facsimile of the letter in question. Our examination consisted in the major part of an interview with Dr. Iqbal who with reference to Prof. Hurgronje's statement had said that he had never come across these two "schools" in his study of the history of Islamic theology and would be grateful if Mr. Nayyar quoted the names of the representatives of that school of Muslim theologians, which interpreted *khatim* or *khatam* as "best".

Mr. Nayyar, whose reply appears in the *Sunrise* for June 29, is angry with us because we expressed our doubts with regard to Prof. Hurgronje's letter. We did so because we doubt it very much that the Dutch *savant* ever used the word 'school' in the letter ascribed to him. If, however, he did use the word 'school' for the kind of opinion which Mr. Nayyar is supporting, we fear the Professor who we believe was a cautious scholar made a fool of himself, for the simple reason that there is no such 'school' in the history of Muslim theology, nor has Mr. Nayyar been able to prove the existence of any such school. A 'school' is a systematic body of doctrine worked out by one or more individuals and commanding a following. Can Mr. Nayyar claim with good conscience that the stray opinions which he has cited, assuming that they warrant the inference which he draws from them, constitute a school of Muslim theology in the same sense, for instance, as the *Matridiya* or the *Mo'tazila* schools of Muslim theology? Did these theologians, whose books he has cited so triumphantly, ever work out the doctrine of finality in all its bearings, e. g., in its effect on the Muslim conception of God, its relation to another well-known theological doctrine called *امتناع نظير* or its cultural or socio-political consequences for Islam? These half-hearted opinions of a small number of theologians can certainly not be called a 'school'.

Uniqueness of the Prophet's Experience.

We can attach no importance to stray opinions, which were expressed probably under the pressure of Magian ideas which, as pointed out by Dr. Sir M. Iqbal elsewhere, have permeated Muslim thought and religious life to a very great extent. The socio-political aspect and the cultural significance of the idea of finality were not before the gentlemen cited by Mr. Nayyar. The question never presented itself to their minds in the way it does to us. Again, some of these writers, including Sufis, were never

really clear about the nature of *وحى* and *الهام*. They confused these two distinct experiences and the founder of the Qadiani movement was a victim of the same confusion. The *وحى* is a vital experience; its nature is collective, not individual. It speaks the heart of an isolated group (as in the case of "national" prophets) or the heart of the universe as in the case of the Founder of Islam. What is called *الهام*, on the other hand, is individual and psychological in its nature. Being individual it cannot form the basis of rational argument. Those persons to whom it is addressed may or may not believe in it.

The prophetic experience of the Founder of Islam was absolutely unique. A science of spiritual psychology can be based on the experiences of the recipients of *الهام* and this is what Islamic Sufism has attempted to do, but no such science can be based on a completely unique experience, because it is a single fact. It was because of the lack of psychological analysis that the gentlemen Mr. Nayyar cites were unable to see this important point. Still, greater Muslim theologians have always felt the uniqueness of the Prophet's experience. That is why they raised the question whether the experience of the Holy Prophet was repeatable. The result was the development of the doctrine known as *امتناع نظير*.

Mirza the "Last Prophet"!

The Qadiani doctrine of *بروز* negatives the doctrine of *امتناع نظير* which has good philosophical arguments in its support. But assuming that the Prophet's experience is repeatable, what justification has the repeater to declare those as *kafirs* who believe in the original experience which he claims to have repeated?

But to be just to the founder of the Qadiani movement, it seems that he realises the importance of the idea of finality *as we understand it*, because he thinks that the continuity of prophethood after the Holy Prophet of Islam will be the cause of social corruption (*جمع قسمة الوحى*, page 391, also *ازالة*). Only he is anxious to find just a little space for himself (see *Tashhiz ul-Azhan*, No. 8, vol. XII, for August 1917). This virtually means: "I am the last prophet, not the Prophet of Islam!" We fear that his disciples are going beyond the teachings of their master—perhaps in their own interest.

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WHY ARE THE MUSLIMS GOING DOWNWARDS?

(Continued from page 1)

The Cause of Muslim Downfall

Many causes might have contributed to the downfall of the Muslim peoples, but the cause of all causes was the fact that they forgot the true purposes of Islam and made salvation in the hereafter the sole end of their religious activity. They forgot that Islam promised no salvation in the hereafter unless it was achieved in the here. The kingdom of Islam had been established in order that the Kingdom of God should be established on this earth and the truth revealed through it should be spread through the whole world. The Muslims forgot the real missionary object of their constitution and began to fight among themselves for kingdoms and principalities. The Ulama who ought to have been the guardians of the true tradition and teachings of Islam gradually withdrew themselves from political life and confined their whole attention and their mutual bickerings and fights to the minor prescriptions of the religious ritual. And so far as the Ulama and their followers are concerned, the same continues to this day. Every believing Musalman follows the commandments of his religion, says his prayers, fasts and performs other religious exercises because he believes that God Almighty is keeping a book-keeping department in heaven where our prayers and fasts are duly entered in books, and that in accordance with the entries in those books he will obtain salvation. Islam of the Quran and the Prophet was a human, earthly institution; the present-day Musalmans have made it into an other worldly affair. They cannot rise to power and prosperity and become a great nation unless and until they change their point of view altogether. Not until then will the Quran and the Hadis be of any help to them.

A Disorganised Community

Islam is spread almost all over the world and each Muslim nation has its own national problems confronting it. Some of them are free. They are awake to their needs and are struggling resolutely to preserve their integrity and build up their power. It is well, therefore, that in the first instance we confine our attention to our own home. I do not mean that we are not to sympathise with our brethren abroad. That would indeed be unnatural and, in the modern age of international life quite impossible. I only mean that we cannot be of any help to anybody because of our helplessness in our own home. We must learn to stand on our own legs before we can be of any help to others.

And the Musalmans of India are thoroughly disorganised. There is hardly any aspect of life in respect of which we could say that we need not be anxious. Politically we lean either upon the Hindus or upon the British and have no ideal of programme of our own. Our economic life is extremely unsatisfactory. Our share in the commerce and industry of the country is not at all commensurate with our numerical strength. The Indian Musalmans are very enthusiastic about their religion, barring a certain section of the modern English-educated Musalmans, which unfortunately is increasing very rapidly and is bound to increase, unless a revolution takes place in the mental horizon of the community. But this enthusiasm is like the enthusiasm of the idolator, unintelligent and without any well-defined purpose.

It will be seen, therefore, that in order to maintain the integrity of our community we shall have to work along all three lines. The three lines of advance are not really separate. They are closely related one to the other, though on closer analysis one finds that the economic question seems to be the most urgent, because the economic position of a community forms the basis of its political strength or weakness. But the question is very large and I expect to deal with it in a separate article next week. Here I would confine myself to the other two questions.

The Place of Religion in Political Life

It would be useless to enter here upon a theoretical discussion of the mutual relations of religion and politics. And in part the question has been answered above. The religion of Islam being what it is, we can see no possibility of separating religion from politics. Islam is concerned with the well-being of its followers as a collective body and politics is therefore part and parcel of it. But in view of the many voices that one hears these days for keeping religion separate from politics, the fact has to be emphasised that religion is the only bond of union among the people who call themselves Muslims. Their loyalty to one another, i.e., their communal strength, depends entirely upon their loyalty to Islam. And loyalty to Islam is all the more essential because it is so helpful in our political struggles, and because Islam stands exactly for those ideals which the political leaders have set before themselves. Secondly, the discipline to which Islam seeks to subject the individual is absolutely essential for bringing into play those forces which are necessary to the building of a strong political organization. Mussolini in Italy and Hitler in Germany have demonstrated the truth of this proposition more effectively than any arguments of mine could do. What we want now is that thinking men in the community should devote their time and energy to clarifying and stating the teachings of Islam with due regard to modern conditions, and those who are responsible for the bringing up of the youth, parents, teachers at schools and writers, should see to it that the succeeding generations are brought up in those principles.

Our Political Ideal.

We have three political organisations but have no political ideal. The Muslim League is well-nigh a moribund body and we are reminded of its existence only once in a while. The All-India Muslim Conference came into being to fight for separate electorates and does not seem to have any other object before it. I had great hopes of the Ahrar which I feel reluctant to give up. But I must say that devoting every ounce of their energy to their fight against the Qadiani schism to the exclusion of every other question is not very wise. Certainly I do not minimise the services they have performed in awakening the general populace to the Qadiani menace. I only mean that there are other and much more important things of a constructive kind which are crying to be done. I have the constitution of the Ahrar before me, from which I find that they too have no well-defined political ideal or programme of work before them. They have caught the public imagination. It is time they set to work in a real business-like spirit, for if they lose the present opportunity, they may not get another one like it for a long time.

(See page 7)

MY WORK IN TRINIDAD, B. W. I.

(By F. K. Khan Durrani)

III

RESULTS OF CHRISTIAN PROPAGANDA

The work was started forthwith. Meetings were arranged and lectures were delivered at all considerable centres of population. In the meantime I continued to study the situation and it was not long before I realised that I should direct my efforts not so much to winning converts from other faiths as to strengthening the Muslims in the faith in which they had been born.

Trinidad has a mixed population of almost all races under the sun. The Chinese, the Japanese, Europeans, negroes and those of mixed blood, who formed the majority, were all Christians. Indians who formed about one-third of the population followed three different religions, Christianity, Hinduism and Islam. Hindus were in the majority. But about Hindus it may be said that they find it well nigh impossible to preserve their religion in foreign lands. About 16,000 of them had already embraced Christianity and others were following fast. About 300 Muslims had also gone over to the Christian fold. Several factors were working to smooth the way of the Indians to Christianity.

Christian Propaganda.

Christian missionaries had been working among the Indians for a very long time. Three great missions were in the field, the Roman Catholic, the Canadian Presbyterian and the Church of England. Education was almost entirely in the hands of the missionaries. With the exception of one "High" school at Port-of-Spain, the capital, every school, big or small, was maintained by one of these missions. At these schools, every Muslim and every Hindu child was educated as if he or she were a born Christian. The children were taught the catechism and the Bible. They were also taught that Christian countries were the only civilized countries in the world, that civilization owed itself entirely to Christianity and that non-Christian lands of the East were the homes of barbarism, savagery, mental darkness, immorality and sin. There was no way of checking the poison that was thus instilled into the tender minds of the young. Education for the majority stopped at the primary stage and only rare ones went to the college. There was only one public library in Trinidad, but Islam was very little represented in it. The Island was educationally very backward. Being too small to afford any large seats of learning and being wholly agricultural in its outlook it could not be otherwise.

Indians and Negroes

The effect of their educational backwardness on the religious outlook of the people can well be imagined. It was the case of the proverbial frog in a well. Trinidad with its wretched primary schools was their entire world. In respect of intellectual discipline, the general populace behaved as if the world outside Trinidad did not exist. Of all the Western countries I have seen, Trinidad was the only one where I met real believing Christians, and these I found only among Indians and Negroes. Among the Europeans I had occasion to talk with I did not find any believing Christian. Some of them, in fact, looked with amusement at the Indian Christian's enthusiasm for Christianity. By the way, this

amusement of theirs did not extend to the negroes who were just as enthusiastic over their faith. The European despises the negro and regards him as little better than a savage beast, and if the savage beast was enthusiastic over the Christian scheme of salvation, well, there was no occasion for surprise because one was worthy of the other. The primitive mind of the negro could not be expected to rise higher than the magical conception of religion that Christianity represents.

But I cannot withhold one word of praise from the negro, I mean those of them who have emerged from their native wildness and have become civilized—for there is still a large percentage of negroes, who, if left to themselves for a little while, would relapse into their ancient state of wildness and savagery in spite of several centuries of Christian discipline. The negro who has become civilized is a straight-thinking person. I have argued with Indians as well as with negroes, and I always noticed that the Indian would go on arguing even when beaten, while the negro promptly admitted his error when it was pointed out to him.

Primitive Religious Notions

But to come back to my subject. The religious outlook of the people was quite primitive. During my nine years' sojourn in Christian lands, it was in Trinidad alone that I found men who believed in Trinity and were anxious to argue about it. And one young man who was considered to be somebody by his fellows bored me to death by his repeated queries whether any religious book other than the Bible taught the morality contained in the Ten Commandments! That was the result of the missionary's way of teaching, for Christian Churches throughout the history of their faith have always sought to maintain it by keeping the people in stark ignorance and by a vigorous propaganda of vilification against other faiths. I for one hold this manner of teaching to be sheer dishonesty, for it is not the service of truth, which ought to be the sole concern of every decent religion. It is nothing but partisanship to which truth is shamelessly sacrificed. And I say the same thing to those sectarians and controversialists among Muslims who shut their eyes to truth in their debates and aim only at winning victories. I have known many debaters in my life, and I have always found that those who indulge in debates most and do it habitually are very often those who are mentally blind. It could be said with perfect justice about them that God had sealed their hearts.

Muslims in Despair.

On my arrival in Trinidad I found that Muslim young men, as a result of the teaching they had received at school and of the atmosphere in which they had grown up, were despairing of Islam. Opinion seemed to be universal in the Island that Christianity was the only true faith and that Islam was nothing in comparison. People in this country cannot realise the strength of the forces which were working against Islam and the depth of despair into which the Muslims had fallen. Chris-

(Continued on page 7, Col. 2)

An Ethical Study of Hadis

(By F. K. Khan Durrani)

II

THE ETHICS OF LEADERSHIP

The Truce of Hudaibia restored peaceful conditions in Arabia and left the Holy Prophet free to devote his whole attention to the work of the propagation of the faith he had come to teach. Arabia itself was by this time fairly well acquainted with his message and its conversion to Islam was a question but of a short time. But his message was not meant for the Arabs alone, and from the very beginning of his ministry he had been conscious of his world-embracing mission. To make a beginning himself, therefore, in the work of world reformation in order that his followers might carry it on after him, the Holy Prophet wrote letters to the neighbouring potentates inviting them to Islam.

The text of all the letters was the same and is preserved to this day in the books of Hadis. It may be noted here in passing that one of the Holy Prophet's letters is preserved in the original to this day and is to be found in the British Museum, while another is said to be in the possession of a Turkish prince. Of all the great founders of religions, the Holy Prophet Muhammad (on whom be peace and the blessings of Allah) is the only one of whose historicity we possess a direct evidence in the form of a letter which was dictated by him and which bears his seal.

One of these letters was sent by Dihya Kalbi to the chief of Bostra in Syria, who sent it on to Heraclius, the Emperor of Byzantium. It read as follows:—

In the name of Allah, the beneficent, the Merciful.

From Muhammad, servant of Allah and His Apostle, to Heraclius, Emperor of Rome. Peace upon him who follows the right guidance. Now then, verily I invite you to the call of Islam. Believe and you will be safe, and Allah will bestow upon you a double reward, and if you turn aside, the sin of your subjects will also be upon your neck. And ye people of the book! Come to what is common between you and us, that we should not serve any but Allah, and that we do not associate anything with him, and that we do not take for gods others than Allah, and if they turn aside, then say, bear witness that we are Muslims.

The simplicity and directness of the address is remarkable. But the sentence to which I want to invite the reader's attention is the one in which Heraclius is called upon to embrace Islam. "Believe and you will be safe and Allah will bestow upon you a double reward, and if you turn aside, the sin of your subjects will also be upon your neck." This is a brief statement of what I should call the Ethics of Leadership. In the sight of Allah and in the sight

of all discerning men the leader is responsible for the good and ill of his followers, a fact which the present-day leaders of the Muslim community in India so often forget. Leadership is more a duty than a privilege and the man who aspires to leadership must first see whether he desires it for his personal aggrandisement or because he has come to the certainty, after a close personal analysis, that he can serve the interests of the community better than others on account of the purity of his motives, probity of character and his personal ability. Desire for leadership for personal profit and aggrandisement, on the other hand, is nothing but damnation.

I am reminded in this connection of a saying of the great Abu Bakr who when asked for good counsel, said *inter alia*: "And above all, never desire to be a leader, for leadership adds to one's responsibility," responsibility here meaning answerability for one's actions before God.

This is the true test of a leader's worth. Let the man who desires to be a leader ponder in his heart first as to why he desires leadership. Is it for personal distinction, for fame, for profit, for personal aggrandisement? If so, he is entering upon the path that leads to hell, and if he succeeds in his ambition, he will drag his community also to hell along with him. Think of the Muslim community in India. Is it not the victim of its leaders? The leaders and the led both seem to have cast the words of the Holy Prophet and of Abu Bakr aside, and yet they wonder why they are going down the slippery slope of perdition!

WHY ARE THE MUSLIMS GOING DOWNWARD?

(Continued from page 5)

As to our ultimate political ideal, there can be one and only one for a self-respecting community if it has to grow in power and strength. It is an ideal which brings us back to the religious question. Islam is a missionary faith and depends for its maintenance and strength upon its propagation. We must expand our ranks, we must bring others into our fold in order that India should become a Muslim country one day. The task is certainly very big and will take a long time. But that is the only sure way of making India a free country. India's salvation will come through Islam alone and our political goal should be to make India a Muslim country and win the Empire of India for Islam. Not until we make this our ideal and ultimate goal shall our efforts bear fruit in any direction.

MY WORK IN TRINIDAD

(Continued from page 6.)

tianity was represented by men who had been educated at European and America universities, while Islam was represented by men who could read Urdu but with difficulty, and Urdu of the "gulabi" variety too! Add to this the internal divisions of the Muslims themselves and the dress controversy which had made Islam a thing of ridicule and laughter in the eyes of non-Muslims. It was no wonder that intelligent and thinking minds were revolting against their own religion and were inclined to the other preponderating one.

(To be Continued)

A CHAPTER FROM NIETZSCHE

(Editor's Translation)

WOMAN AND LOVE

"Why slinkest thou so fearfully in the twilight, Zarathustra? And what hidest thou so carefully under thy cloak?"

"Is it a treasure that hath been presented to thee? Or a child that hath been born to thee? Or goest thou thyself the ways of thieves, thou friend of the evil ones?"

Verily, my brother, spoke Zarathustra, it is a treasure that hath been bestowed upon me, a small truth it is that I carry.

But it is unruly, like a young child, and if I do not hold its mouth, it crieth aloud.

As I went my way alone to-day, at the hour of sunset, an old woman met me and spoke thus to my soul:

"Zarathustra hath spoken much to us women but he hath never yet spoken to us about women."

And I replied to her: "About woman one should speak only to men." "Speak to me also about woman," she said, "I am old enough to forget it soon after."

And I acceded to the old woman's desire and spoke to her thus:

"Everything about woman is a riddle, and everything about woman hath one solution: It is called pregnancy."

Man is for woman only a means: the object is always the child. But what is woman for man?

Two things doth the real man desire: Peril and Play. For this reason he desireth woman as the most dangerous of toys.

Man should be trained to war and woman for the recuperation of the warrior; all else is folly.

All too sweet fruits—the warrior doth not like them. For this reason he wanteth woman, for bitter is still the sweetest woman.

Woman understandeth the children better than a man, but man is more child-like than woman.

In the real man is hidden a child, who wanteth to play. Up, ye women! and discover me the child in man!

Let woman be a toy, pure and fine, like unto the diamond, resplendent with the virtues of a world which is not yet there.

Let the ray of a star shine in your love! Let your hope be: "May I bear the Superman!"

Let there be courage in your love! With your love you should go after him, who shall fill you with awe.

Let your honour be in your love! Else woman understandeth little of honour. But let this be your honour: ever to love more than you are being loved, and never to be the second (in loving).

Let man fear woman when she loveth; then she maketh every sacrifice and everything else is to her without worth.

Let man fear woman when she hateth: for man in the bottom of his soul is only angry, but woman is there bad (vengeful.)

Whom doth woman hate most?—Thus spake iron to the magnet: "I hate thee most when thou attractest me, but art not strong enough to pull me on to thyself."

The happiness of man is: "I will." The happiness of woman is: "he will."

"Behold, even now hath the world become perfect!"—thus thinketh every woman, when she with all her love—obeyeth.

And obey must woman, and find a depth to her surface. Surface is woman's soul, a mobile, stormy film on shallow waters. But man's soul is deep; its stream runneth in subterranean caverns. Woman surmiseth its force, but comprehendeth it not.

At this the old woman retorted: "Many kind things hath Zarathustra spoken, especially for those who are young enough for them."

"Strange is it that Zarathustra knoweth so little of women, and yet he is right about them. Is it because with woman nothing is impossible?"

And now take for thanks a little truth. I am old enough for it, indeed!

"Cover it up and hold its mouth, otherwise it crieth aloud, this little truth."

"Give me, woman, thy little truth!" I said, And thus spoke the old woman:

"Goest thou to women? Forget not thy whip!"—

Thus spake Zarathustra.

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The Truth

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Mussolini's Vision of an Eastern Empire

(By W N EWER)

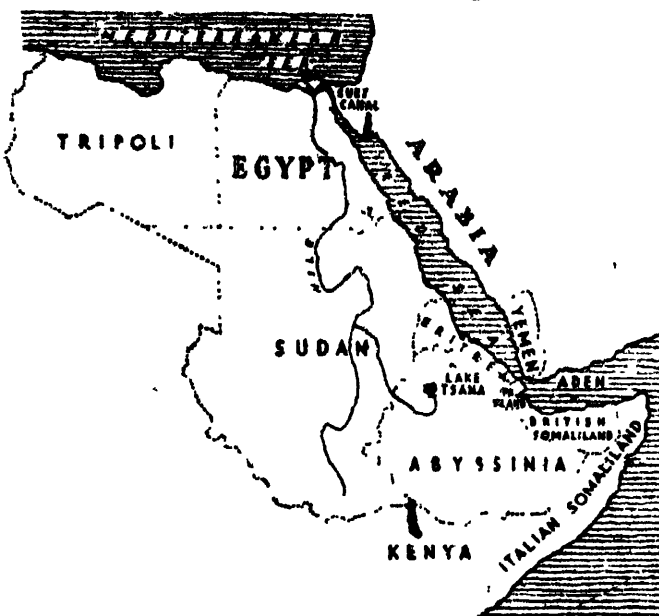
It may seem odd that a man so shrewd and so essentially realist as Signor Mussolini should be ever pondering the giant folly of the Abyssinian campaign. For it seems so obvious that the game cannot be worth the candle: the risks involved are so great, the value of the prize so small. But, if you want to understand why so adroit a politician should be contemplating so rash an adventure, you have to bear two things in mind. First, that Benito Mussolini has a double character, two contradictory natures. Second, that he sees as the ultimate prize of this venture, not just a "mandate over Abyssinia," but an Italian overlordship—in succession to Britain and France, "degenerate Western democracies"—over all the Near East.

One side of the Duce is the skilful cynical player of the game of politics: the man without principles and without illusions, aiming unscrupulously at the achieving of the holding of power. This is the Duce whom, the other day, I christened Machiavellini. He began, by the way, in 1924 to write a thesis on Machiavelli, and did actually write the first chapter.

But the other Duce is a visionary, a romantic, the man nurtured on Nietzsche and Sorel, the passionate exponent of the idea which dominates him at the moment and which becomes inseparably mingled with his own personality. In this mood he feels himself the Man of Destiny. The Destiny is Italy's and he is its servant. The Destiny is Mussolini's, and he is its master. He is a mystic. He thinks of himself as a new Cæsar: "We dream of a Roman Italy, wise and strong, disciplined and

Imperial." He thinks of himself as a new Napoleon: third in the sequence of great Italian Imperial conquerors. "Imperialism," he has said, "is the eternal and immutable law of life."

Cæsar, Napoleon, Mussolini. The destiny of Rome. These are ideas which "work like poison in the brain," even in the shrewdest brain. To day, Mussolini is in "one of his moods": he is in the grip of his own visions. He sees Destiny calling him. And, like the two whom he regards as his predecessors, it calls him Eastward. Abyssinia is, in his dreams, only a step on the path marked out by fate. Rome once ruled over all the Levant; and it was there that Cæsar laid the foundations of his greatness. In the Middle Ages it was Venice and Genoa, Pisa and Florence, that "held the gorgeous East in fee." It was in Egypt and in Syria that Napoleon first sought that destiny which he "missed" at the Siege of Acre.



And modern Italy, even before Fascism, reached toward the same prize. The conquest of Tripoli, and of Rhodes, the claim during the war to a great slice of Asia Minor, are indications of the ambitions of the Colonial school. To-day, with all the fervour of his character, Mussolini has adopted the idea. He wants not just this or that, but all Abyssinia. And—this is the point—he covets Abyssinia, not merely for its own sake, but as a "pivot," as a base from which, as and when opportunity arises, Italian

influence and Italian Empire can be spread "wider still and wider."

(See page 8)

Quranic Injunctions about Purdah

(By F. K. Khan Durrani)

European influences, which unfortunately arrive in India in a very bastard condition, have made a certain section of Muslim women, namely those who are educated in modern schools and especially those of the "Imperial Service" caste with a social flair, long for freedom. There are also men, frequently bachelors and rarely fathers anxious for the well-being of their daughters, who desire to see them brought out of their seclusion—for the sake of their health! Very few among us realise its cultural benefit to society if a certain degree of freedom were granted to women. I think this circumstance should be enough to determine our attitude towards the institution of *Purdah*.

The Quranic Standpoint

Opponents of *Purdah* generally appeal to the Holy Quran and contend that Islam does not prescribe the rigorous form of seclusion at present prevalent in India. Their contention is right, but the conclusions they derive therefrom and the remedy they prescribe for the present wrong are, I am afraid, ill-considered and too hazardous to be put into practice.

The Holy Quran puts a very high value on social purity. Men must be chaste and women must be chaste, because only chaste men and chaste women can make happy homes, because only chaste men and chaste women are truly valuable assets to the nation to which they belong. The strength of a nation lies in the purity of the lives of its citizens.

We want our women to be chaste in order that we should be able to honour them. We want to honour them in order that they should be worthy mothers of our race. Only honoured and self-respecting women can give birth to great and good men. Low and despised women can produce only a low and contemptible race—low and contemptible like themselves. We want our women to be chaste and honourable and self-respecting in order that the children they bear should be an honourable and self-respecting race. Unchaste women can never make happy homes and can never make good mothers.

In fact, an unchaste woman is worse than an unchaste man. An unchaste woman is a plague that spreads infection all around. In this busy world the husband frequently remains in blissful ignorance of the wife's escapades. But the race suffers, for the unchaste mother by her example destroys the children's self-respect and slowly instils a deadly poison into their young souls, which ruins all chances of their growing proud and self-respecting men and women.

For woman is the mother of the race. She can make it or mar it. Her power over the destiny of the race for good or ill is very great, almost boundless. It is for this reason that the Holy Quran sets such a high value on female chastity.

And it is for the purpose of ensuring social purity that the Holy Quran gives man certain authority over women and prescribes certain positive rules of social decorum both for men and women, in addition to other teachings on social morality.

Let us now see what these positive commandments are.

The Laws of the Quran.

The Holy Quran says in Sura *An-Noor* (XXIV) vv. 30-31:—

"Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is aware of what they do.

"And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof, and let them wear their head coverings over their bosoms and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women, and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers, so that you may be successful."

In Sura *Al-Ahzab* (XXXIII), 59 we have:—

"O Prophet! Say to thy wives and thy daughters and the women of the believers that they let down upon them their over-garments; this is more proper that they may be known, and thus they will not be given trouble; and Allah is forgiving, merciful."

In Sura *An-Noor* (XXIV), 58-60 the Holy Quran says:—

"O you who believe, let those whom your right hands possess and those of you who have not attained puberty ask permission of you three times: before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these; some of you must go about to wait upon others; thus does Allah make clear to you the communications, and Allah is knowing, wise.

"And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, wise.

"And as for women advanced in years who do not hope for marriage, it is no sin for them if they put off their clothes without displaying their ornaments and if they restrain themselves it is better for them, and Allah is hearing, knowing."

These verses are explicit on the intention of the Holy Quran with regard to the degree of restraint it seeks to impose on the freedom of women. They allow considerable latitude for making rules to meet special conditions. It remains to be seen how far they are applicable to the conditions obtaining at present in India. The question has never before been dealt with from this standpoint and requires to be discussed at some length. I shall deal with it next week.

BUSINESS NOTICE

All correspondence should be addressed to the Managing Editor, "THE TRUTH", Peco Ltd., Outside Moohi Gate, Lahore.

Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editors nor do the Editors hold themselves responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, JULY 22, 1935

The Shahidgunj Mosque

(Censored)

The Shahidgunj Mosque was demolished on Monday the 8th instant. Press censorship was established the same day, and instead of appearing with blank columns as several newspapers did for many days we refrained from commenting on the event at all and waited until passions had cooled down and censorship had been removed. But the period of censorship has been extended to another week; so we have decided to take our chance.

The entire responsibility for creating the tense situation which has had Lahore in its grip for three weeks now, ... lies at the door of the Sikhs. The Government has admitted that much in its communiques. We wonder whether there are any saner elements among the Sikhs who feel repentant and realise the grievous folly of which their community has been guilty. They have lost a splendid opportunity of creating an atmosphere of communal amity and goodwill in the Punjab. The Muslims are a brave and warm-hearted people and would have responded with their characteristic sincerity had the Sikhs made any gesture of generosity. But the latter were out for a victory and have won it — ... ! If that gives them any satisfaction, they are welcome to it. To brave and self-respecting men such a victory must be a source of the profoundest shame.

Suggestion has been made to us that we should make an appeal to the Sikhs' sense of generosity. They wanted a victory of physical force and they have won it. They should now score a moral victory also by voluntarily handing back to the Muslims the plot of land on which the mosque stood. But we doubt whether the idea would at all appeal to a people who considered it a point of honour to demolish a place of worship belonging to another faith. Nor do we think the Muslims' sense of self-respect would permit them to accept charity from a people who have behaved as the Sikhs have done. They were willing to arrive at an amicable settlement with the Sikhs and opened negotiations with them first directly and later through the mediation of His Excellency the Governor. The Sikhs promised not to demolish the mosque until further possibilities of an amicable settlement had been explored. They broke the promise, put an end to every possibility of settlement and demolished the mosque.

There are several standpoints from which the affair may be viewed. There is the standpoint of

religious piety, which strikes one before all others because the Sikhs and the Muslims are both religious and monotheistic communities and the dispute was in respect of a building meant for the service of God Whom both communities claim equally to worship. Bare statement of this fact is, in the eyes of all sensible men, a sufficient condemnation of the Sikhs who showed so much zeal for demolishing the building. But, then, Islam is the only religion and the Holy Quran the only book, which enjoins upon its followers equal respect for mosques and for places of worship belonging to other religions. Far from inculcating this spirit of broad humanity and liberality, other faiths regard it a sign of victory to profane or destroy the places of worship of other faiths and their followers have never felt any scruples in doing so.

Then there is the standpoint of social peace and communal appeasement. The present writer is not prepared to believe in the possibility of political unity between the communities, and in view of past experiences regards such unity as a menace to the collective life of the Muslim community. What the country needs more than anything else is social peace. Unfortunately, the militant kind of communalism, which the Hindu Mahasabha has been preaching for several years past, has not only destroyed every possibility of political unity but also rendered social peace increasingly difficult to maintain. The Sikhs, by acting in the spirit of the Mahasabha, have only deepened the gulf between the communities, and the memory of the Shahidgunj Mosque will continue to fester in the hearts of the Muslims for a very long time.

The Attitude of the Government

(Censored)

But while, in view of the spirit of virulent animosity which the Hindu Mahasabha has created in India and in the Punjab especially, we may not condemn the action of the Sikhs the way it otherwise deserves, we cannot refrain from asking a few questions of the Government. The District Magistrate and the City Magistrate are both Sikhs, and as Sikhs were one of the parties to the dispute, they ought to have seen to it that by no action of theirs should they give cause to the other party to doubt their impartiality. It may not have been a deliberate act, but it was certainly a sign of a want of far-sightedness on the part of the two Magistrates to permit entry into Lahore of armed bands of the Sikhs who kept pouring into the city in large numbers for several days on end, as if there was going to be a war. Had the District Magistrate acted wisely, he would have proclaimed S. 144, Cr. P. C. much earlier than he did, forbidden entry of armed Sikh bands into Lahore, turned out or bound down to keep the peace all those who had already come in, taken possession of the property in dispute and brought the leaders of the two communities together that they might arrive at an amicable settlement. In actual fact, nothing was done to put a stop to the influx of the Sikhs. On the contrary, notices were served on Muslim leaders, who had been doing their level best to restrain the Muslim public from any violence and maintain peace, to the effect that the District Magistrate would hold them personally responsible for any breach of the peace that might occur. The notice was served upon Muslim leaders alone. The

insinuation was a gratuitous insult to the Muslim leaders and was deeply resented not only by those to whom the notices had been addressed but by the whole Muslim public. The Muslims felt, and in the peculiar circumstances of the case were justified in feeling, as if the District Magistrate, Mr S. Partab was acting as a spokesman of the Sikhs and not as a representative of the Government.

It was indeed a very gracious act on the part of His Excellency Sir Herbert Emerson to travel all the way from Simla and face the scorching heat of Lahore in order personally to mediate between the contending parties....

The mosque in question was demolished on Monday. The Government has admitted in one of its communiques that it had learnt at 1 A.M. on that day that the Sikhs were going to precipitate action, but pleads that the law being on the side of the Sikhs it could not prevent them from demolishing the mosque. This is a question on which the public mind has not been feeling easy; the Government's plea has failed to satisfy the people, and it is contended that executive authority always has the right to postpone or otherwise interfere with the execution of judicial decrees if public peace demands it.

On Monday the 15th instant S. 144 Cr. P. C. was proclaimed throughout the district of Lahore, the same to continue for a whole month. Though likely to cause hardship to many, the action was sufficient to restore peace.

Lessons from the Affair.

(Censored)

The Shahidgunj Mosque has been demolished, but has left many lessons behind for the Muslim community as well as for the Government. The first lesson concerns the conduct of the three communities which form the major portion of the population of the province. The endeavours of Muslim leaders were directed towards peace and an amicable settlement of the dispute from the very beginning of the troubles. The Sikhs, on the other hand, far from showing any inclination to a peaceful settlement, showed an extremely offensive spirit of bravado throughout the dispute. They made brave speeches, and calculated how many lakhs of rupees, and how many sacks of flour and other eatables would be needed for carrying on the fight. The Hindus, if they are to be judged by the gutter-press of Lahore, were busy making mischief. They are reported to have taken part in the deliberations of the Sikhs. The gutter-press in any case did its level best to make the Muslims and Sikhs fight with one another. It was evidently very patriotic and very honourable on their part to do so. The mischievous writings of these rags go a long way to exacerbate public feeling. But the Government has so far taken no notice of them.

The second lesson for us all is that we possess a most splendid raw material for nation-building in what are called our lower orders. If properly organised, trained and rightly directed, they would form a mighty community.

The third and the most important lesson is that Muslims must organise themselves. The Sikhs have their Akali Dal, a standing force to carry out the community's will whenever called upon to do so. The Hindus have their Seva Dals and volunteer corps. It is time the Muslims too orga-

nised themselves The events of the last fifteen years should teach them how very necessary it is that the Muslims should organise themselves. Muslims welded into a compact body would be an unfailing guarantee of social peace in the province, and their existence as a community demands that they should do so without loss of time, The bane of the collective life of the Muslims is that they awaken only when a misfortune is already upon them, and when they are face to face with an ugly situation—such ugly situations arise frequently in the towns and have arisen more than a hundred times in the recent past—they find it impossible to organise. Organise, Organise, Organise if you want to live in India at all. That is our advice to the Muslim community.

Rendition of Shah Chiragh Mosque.

(Censored)

The Government's timely gesture of restoring the Shah Chiragh Mosque, in which the Sessions Courts of Lahore and Montgomery are housed at present, has been hailed with delight by the Muslims and has gone a long way to pacify their lacerated feelings. The history of this mosque is very like that of the Shahidgunj mosque. The latter was built in the 17th century by one Abdullah Khan, steward of Aurangzeb's elder brother Dara Shikoh. The former was built about the middle of the 18th century by the sale of the jewelry of a Muslim lady, the mother of the then governor of Lahore, who had made a bequest to that effect. The saint Shah Chiragh, a descendant of the saint Mohy-ud-Din Abdul Qadir Gilani, after whom the mosque is named, had died in 1657. On the fall of the Muslim power, the mosque was seized by the Sikhs and sold by them to someone else, and from the descendants of the latter it was purchased by the Government in 1860. The Muslims had made several representations to the Government for its restoration, and the Government had also promised to return it to the Muslims, though the promises were so vague that no great hopes could be built upon them. The Shahidgunj Mosque dispute, however, created a very ugly situation and the Government thought the moment opportune and made a definite promise of its restoration before the first of January next year in order to mollify Muslim sentiment. It should be remembered in this connection, however, that there are still some mosques in the possession of the Government. There is one, for instance, in the Lahore fort and another one in the Delhi fort. As the Government is in a fit of generosity, it would be just as well if these mosques were also returned to the Muslims, especially as they are of no use to any Government. We are making this suggestion in the hope that Muslim leaders would impress the Government concerned with the necessity of the restoration of these mosques as early as possible.

Sikh Fanaticism

(Censored)

From an article in the *Tribune* for July 18 from the pen of a high-placed Sikh, Sarda Kharak Singh, it appears, however, that Sikhs, although it has not the remotest connection with them, are not at all pleased with the restoration of the Shah

Chiragh Mosque to the Muslims. The gentleman writes: "The public and the Government are vitally interested in this all-important problem. The situation of the Shah Chiragh Mosque, wherein the Sessions Courts are housed, is very peculiar. It is bounded on the east by the High Court building and the High Court Bar Association Room, on the West by Scotch Kirk in the High Court compound and by the General Post Office, on the South by the Accountant-General's and the Currency Offices and on the North by the Telegraph Office and the Imperial Bank. The Allahabad Bank and the Punjab National Bank are separated from the building only by the General Post Office. The building is situated on the Upper Mall, which is a much frequented road. The Post Office and the High Court are Government of India institutions and not directly under the Punjab Government. As the public and Government concerns are directly interested in this all-important problem, it is permissible to ask whether the Punjab Government have consulted the Hon'ble the Chief Justice, the High Court Judges, and the heads of the Postal and Telegraphic Departments, the Agent of the Imperial Bank and the other institutions concerned before issuing the communique of the 13th July. It is also pertinent to ask whether the Cabinet of the Punjab Governor, including the Ministers, were consulted in this affair, and if so, whether they were unanimous in this opinion."

This is a fair specimen of the way a Sikh argues. Apparently the writer had taken leave of both decency and sanity before he sat down to write this stuff. The "all-important problem" of which he speaks repeatedly has never presented itself as a problem to any man before and no Governor can expect unanimity from a Cabinet containing men like Sir Jogendra Singh and Sir Gokal Chand Narang in a matter which concerns the Muslims. The Sikh writer also does not explain why a mosque should hurt the buildings he mentions if they have not been hurt by the Scotch Kirk, for the Scotch Kirk too is a religious building though not a Sikh Gurdwara. The buildings he mentions stand at considerable distances from the mosque, and most of them are separated from it by broad high ways. The nearest is the High Court. But even then the mosque property is quite separate. In fact, Sardar Kharak Singh's objections—the man has been a judge!—apply almost to every mosque in the universe, and if they were given weight, they would result in the removal of every mosque from India.

Groundless Fears

Elsewhere in this issue appears a "Guarantee" from Messrs. Peco Limited, Lahore, which the readers are requested to kindly look up. While it is true that Muslim journals generally fail for want of sufficient capital, it is also true that their failure is due to a great extent to the apathy and heartlessness of the Muslim public. Literary men rarely happen to be moneyed men and those who take to journalism as a profession are as a rule poor. If a person of this description becomes his own publisher, unless he is favoured by an uncommon luck, he is certain to ruin himself financially and get a bad name besides. The readers abuse him for the loss of their paltry sums of subscription and do not show the least sympathy at the poor man's complete financial ruin.

There are two other causes of the failure of Muslim journals. A journal depends for its existence to a very large extent upon advertisements. Muslim journals cannot get the advertisements that Hindu journals can because Muslims do not possess large business firms, and Hindu firms do not advertise in Muslim journals due to the communal bias. The curse of communalism cuts across every branch of life. The other cause is the absence of any well organised agency for the sale of periodicals, such as Western countries possess. The publisher could be sure of payment from a central agency, he cannot have that certainty from individual agents who cannot be made to pay if they decide not to. Indian newspapers lose heaps of money annually in this way. To avoid these losses and to have a reliable source of revenue the publisher has perforce to woo individual subscribers who would pay for a year in advance.

The Musalman public, it appears, does not quite realise what the failure of a journal means to the community as a whole. The individual who has to shoulder the financial loss will bear it somehow. He will have had his lesson and will keep off in future. But the loss to the community is irreparable. It is no longer a matter of theory, for the consequences of the Muslim community's apathy towards English periodicals produced by Muslims are now apparent. Writers of English among the Muslims in India are very few—the present writer cannot name more than half a dozen really good ones, whereas the Hindu community possesses hundreds. It would be absurd to contend that Muslims do not possess the intelligence for it. Muslims are behind no other community in respect of native capacity. The real cause is the Muslim community's apathy and want of feeling. The Hindus think that journals are an individual as well as a communal necessity. Therefore they subscribe to them and read them. The Muslims on the other hand seem to think that they are not a necessity. The result is that they remain intellectually and politically backward. For it must be remembered that the weekly journal is the brain of the community and is the real educator of public opinion in politics, religion and everything that affects the collective life of a community.

The Truth is the only Muslim journal of its kind in India. And we have only one question to ask of the readers: Does the Muslim community in your opinion stand in need of such a journal or not? If you think it does, what have you done to fulfil that want? What are you doing in order that the Muslim community should possess such a journal?

The question of policy, so far as we are concerned, is not very important, because if you do not approve of our policy, you can write to us and you will find us always willing to give due consideration to the suggestions that are made to us. A journal like this is a national asset and not merely a private property. It belongs to the community and it is the community's concern to make it render the service which it wants from it. So far as we are concerned, it is our duty to run it as efficiently as we can and to put it on a sound financial basis. The financial basis is provided by a joint-stock company which is well-financed and is doing a very prosperous business in other directions, and the efficiency can be judged from the journal itself. We are waiting to see how the readers assist us in meeting this national demand.

Plans to partition Abyssinia

The Tripartite Agreement concerning Abyssinia, signed by Great Britain, France, and Italy in 1906, and the Anglo-Italian Agreement of 1923 have recently been mentioned as providing suitable "satisfaction" for Italy's demands in Abyssinia. The two main concessions proposed for Italy in these treaties are a railway connecting Eritrea and Italian Somaliland through Abyssinia and special economic privileges in the west of Abyssinia which would include a limited use of the waters of Lake Tsana.

It is important to consider exactly what was agreed in these treaties especially between Britain and Italy, for neither the geographical nor the political interests of France are likely to conflict with those of her ally.

By the 1906 agreement the three Powers are bound to safeguard their respective interests, defined as follows:—

The interests of Great Britain and Egypt in the Nile Basin, more especially as regards the regulation of the waters of that river and its tributaries (due consideration being paid to local interests) without prejudice to Italian interests mentioned in paragraph (b).

(b) The interests of Italy in Ethiopia as regards Eritrea and Somaliland (including the Benadir), more especially with reference to the hinterland of her possessions and the territorial connexion between them to the west of Addis Ababa.

The signatories also agreed that all railway construction to the west of Addis Ababa should be carried out under the direction of Great Britain except for any railway "joining the Benadir to Eritrea to the west of Addis Ababa," which should be carried out under the direction of Italy.

The Secret Treaty

These ideas had not got, and did not get, the approval of the Emperor of Abyssinia except that he had already agreed not to construct or allow to be constructed any work across the Blue Nile, Lake Tsana, or the Sobat, which might affect the flow of water into the Nile, without consulting Britain. When the war came in 1914, Britain and Italy were still no nearer enjoyment of their self-allotted spheres of interest, but one clause in the Secret Treaty of 1915, which brought Italy into the war, encouraged her to hope that this would be remembered when it came to dividing the spoils. In 1919 Italy did try to get something out of Abyssinia but, though Britain was not unwilling, France refused to allow it. In 1923 France obtained Abyssinia's entry into the League of Nations.

From 1919 Britain and Italy were negotiating quietly, and in 1925, on Britain's initiative, an agreement was finally reached. The agreement took the form of Notes between Sir Robert Graham, British Ambassador at Rome, and Signor Mussolini. Sir Robert Graham began by referring to the Italian Note of 1919 in which she had requested the support of Great Britain in order to construct a railway from Eritrea to Somaliland in return for Italian support for British hydraulic interests on Lake Tsana and a motor road from Sudan to the lake. Italy's request was this:

The support of Great Britain in order that she may obtain from the Ethiopian Government the concessions to construct and to run a railway from the frontier of Italian Somaliland; which railway

must pass to the west of Addis Ababa according to the Tripartite Agreement. It is understood that the railway, together with all its necessary works for its construction and running, must have an entirely free passage across the above-mentioned motor road.

Italy requests from Great Britain, as she also reserves to herself the right to request from France, an exclusive economic influence in the west of Ethiopia and in the whole of the territory to be crossed by the above-mentioned railway, and the promise to support with the Ethiopian Government all requests for economic concessions regarding the Italian zone.

Identic Instructions

Sir Robert Graham then went on to accept these conditions, and outlined the plan of action for the two Governments. He also defined the exact rights each would have on Lake Tsana, the one in virtue of its major interests in the Sudan and Egypt, the other in virtue of its "exclusive economic influence."

With this object in view the necessary identic instructions should be sent to the British and Italian representatives in Ethiopia to concert for common action with the Abyssinian Government in order to obtain that the concessions, desired by Great Britain and Italy, should be granted contemporaneously. It remains understood that, in the event of one of the two Governments securing the concession sought for while the other Government failed to do so, the Government which had obtained satisfaction would not relax their wholehearted efforts to secure a corresponding satisfaction for the other Government concerned.

In the event of His Majesty's Government, with the valued assistance of the Italian Government, obtaining from the Abyssinian Government the desired concession on Lake Tsana, they are also prepared to recognize an exclusive economic influence in the west of Abyssinia and in the above-mentioned railway. They would further promise to support with the Abyssinian Government all Italian requests for economic concessions in the above zone. But such recognitions and undertakings are subject to the proviso that the Italian Government, on their side, recognizing the prior hydraulic rights of Egypt and the Sudan, will engage not to construct on the headwaters of the Blue or White Niles or their tributaries or affluents any work which might sensibly modify their flow into the main river. It is understood that the above proviso would not preclude a reasonable use of the waters in question by the inhabitants of the region, even to the extent of constructing dams for hydro-electric power or small reservoirs in minor affluents to store water for domestic purposes, as well as for the cultivation of the food crops necessary for their own subsistence.

This would, however, preclude any large-scale work for the irrigation of Eritrea, in any case an almost impossible task, as Lake Tsana is surrounded by lofty mountains and the rivers flow south not north.

This Note was followed by a Note from Mussolini repeating almost word for word the previous Note and accepting its full conditions. The only addition is in the last sentence, for where His Majesty's Government "was confident" that these schemes would profit the local inhabitants, Signor Mussolini merely understands, that "as far as it is possible and compatible with the paramount interests of Egypt and Sudan, the scheme in contemplation should be so framed and executed as to afford

appropriate satisfaction to the economic needs of these populations."

Protest By France

The result of publication of these documents was unforeseen by the signatories. France protested strongly, as she had a right to do under the 1906 treaty, which precluded such dual agreements among the three powers. The Abyssinian Government sent a Note of protest to the League, as it had right to do, denouncing the agreement as contrary to the terms of the Covenant and the rights of League members. In face of this storm Italy and Britain were forced to bow. The British Government sent a Note to the League, in which it said:

There is nothing in the Anglo-Italian Notes to suggest coercion or the exercise of pressure on the Abyssinian Government. Sir Austen Chamberlain has stated in Parliament that the agreement was certainly not to be used for the purpose of coercing the Abyssinian Government. He believed the agreement to be in the interests of all three parties, but added that of course the Abyssinian Government had a perfect right to judge of what was in the interests of Abyssinia.

The Italian Government sent a similar though rather less convincing Note explaining that the Notes "simply constitute an agreement as to procedure..... with a view to co-ordinating certain economic interests of the two countries," and added the difficult phrase that nothing could be found "in the letter or the spirit of the Notes" justifying Abyssinian fears that the two Governments intended "to exert precipitate and forcible pressure on Abyssinia."

With this the storm blew over and Abyssinia raised no protest, though she sent a final Note showing that silence did not mean consent.

All the members of the League of Nations will then know beyond doubt that, far from having given any undertaking whatever in this matter to the two powers concerned, the Imperial Government retains, as the British and Italian Governments themselves have stated, full and complete freedom to decide any requests, which may be made to it, and has a perfect right to judge what is in the interests of Abyssinia.

Since then there has been no change in the situation except the signing of the treaty of 'durable peace and perpetual friendship' between Italy and Abyssinia in 1928. - *The Manchester Guardian*.

As a commentary on the above may be read the following two messages:

Italy's Four Demands

Geneva, July 15. The latest development in the Italo-Abyssinian dispute is the submission by Italy of four demands, namely, frontier rectification, economic concessions, a railway between Eritrea and Somaliland and appointment of Italian advisers in Ethiopia on the British analogy in Egypt.

Private talks on this basis are proceeding between London, Paris and Rome, but the situation is regarded as almost hopeless, for though the first two points present little difficulty, Ethiopia is resolutely opposed to any protective zones on either side of the proposed railway and is adamant on the question of advisers - *Reuter*.

Emperor of Abyssinia's Declaration

New York, July 15 "In no circumstances will we accept a railway or other zone in, or through, Ethiopia administered and policed by Italy," declares the Emperor of Abyssinia in a special cable to the "New York Times". "History teaches that creation of such zones is inevitably followed by annexation."

A GUARANTEE

The public generally fights shy of new publications, from fear lest the new periodical should stop publication and the subscriber should lose his money. The fear is well-founded to some extent, for very often publishers come into the market without sufficient capital, and, the Muslim public being proverbially slow to move, the capital is soon over and the journal has to stop publication. When I started the *Haqiqat-i-Islam* a little above three years ago, I had a similar experience. Friends advised me not to embark upon the venture lest I should suffer loss in money as well as in reputation, while readers avoided becoming permanent subscribers lest they should lose their money. But I persevered and the *Haqiqat-i-Islam* became a success.

I have now taken up the management of *The Truth* in my hands and intend to carry it through in the same way as I did my Urdu publication. I was single-handed then and had to meet all the expenses from my own pocket. Now I have a joint-stock Company with a large capital at my back. The question of finances is, therefore, solved and there is absolutely no fear of *The Truth* ceasing publication at any time for want of funds. The public may rest assured on that point.

I am trying to make the journal as attractive and interesting as possible. Arrangements have been made for supply of news and articles concerning Muslim lands and the readers will find every issue more interesting than the one foregoing. I request Muslim brethren in India and abroad to kindly come forward, therefore, and assist me in making it a success.

MUHAMMAD IHSAN,
Manager, Peco Limited, Lahore.



Dr. S. A. Kabir

Doctor S. A. Kabir is a brilliant young man of Bangalore City, and comes from an ancient and highly respectable family. After taking the degrees of B. Sc at Mysore University and M. Sc. at Bombay University, he went for higher studies to the University of Munich, Germany, where he has obtained his doctorate in plant pathology and wood technology. He is the first Muslim in Mysore State to obtain this distinction. He was a Mysore State Scholar and the State Government must feel gratified that the encouragement given him has borne good fruit. His future services to the State will, no doubt, prove an asset and will be a means of adding to its prosperity.

We shall continue our peaceful efforts, and only if Italy invades Ethiopia will we offer armed resistance."

MUSSOLINI'S VISION OF AN EASTERN EMPIRE

(Continued from page 1)

Look at the map. Think of Abyssinia, with its 6,000,000 virile people, as an Italian colony, providing magnificent troops for an Italian colonial army. Think of Italy securely in control of Lake Tsana and the head waters of the Nile, with a stranglehold on the water which is the life of the Soudan and of Egypt. Look at Egypt itself. There are 70,000 Italians in the country. Italian influence is already strong. King Fuad was educated in Italy, speaks Italian as well as, or even better than, Arabic. There are endless opportunities here for intrigue.

Look across the Red Sea to the Arabian coast. At the bottom end is the independent principality of the Yemen. Italian eyes have been on the Yemen for some time. Trade across the Red Sea flourishes. Yemeni soldiers are recruited for the Italian army. When the favourable moment comes it would be, perhaps, no hard task to bring the Yemen under control. Here would be another pivot from which Italian influence might "radiate" into all Arabia.

So bit by bit the Eastern empire might be built. Frontal attack on Great Britain or France would, of course, be too crazy nonsense even for a Man of Destiny. But the Napoleon in Mussolini is mingled with the Machiavelli. He looks forward hopefully to new European complications, to a new European war, to the striking of a hard bargain.

Suppose that once again, as in 1915, England and France were in desperate need of Italian aid. "Liberal" Italy in 1915 demanded her price. Fascist Italy, with her million men under arms,

would demand a stiffer one—"Compensation in Africa for help in Europe."

"If in the future" writes Signor Luigi Villari, "there is a reshuffling of Colonial territories, Italy is determined to have her proper share, and not to let herself be bamboozled again as she was at the Paris Peace Conference by a combination of rival Imperialisms camouflaged under the specious guise of humanitarian principles and Pecksniffian virtue." What is her "proper share"? Here is a rough sketch from an official Fascist journal. "As to Africa we ought to make a push to the right and a push to the left, with Tripoli as a pivot, laying hands on Tunis on the one side, on Egypt on the other, with a piece of Nubia, linking up with our Red Sea possessions by way of the Nile." Does it sound fantastic? Never mind. The point is that this is the dream which at the moment obsesses the brain of Mussolini. This is why he is preparing to embark on a perilous, doubtful and unpopular campaign, to defy and perhaps destroy the League, to risk British hostility, to jeopardise French friendship. He is out, not to gain a few concessions, but to lay the foundations of a great Italian Empire in the East. He is in the grip of his own visions of Cæsarean grandeur for himself and for the country, which in his mystical moments he confuses with himself and with God. It is, if you will, a disease of the mind. Paranoia is the name which Greek has for it. But paranoia in men governing is the most dangerous and deadly malady known to science. Mussolini, dreaming Imperial dreams, moves towards his destiny. But destiny and dreams of destiny are often very different things. "I have a million men under arms. With them I can deal with Russia," said Napoleon to Metternich in 1811. "He is finished," wrote Metternich to his own Emperor.



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The Truth

(A Weekly Journal of Religion and Social Reform)

Organ of the Majlis-i-Ishaat-i-Quran

UNDER THE MANAGEMENT OF PECO LIMITED, LAHORE

Editors :—F. K. Khan Durrani and Syed Muhammad Shah

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THE THEOLOGY OF STRONG FISTS

(By F. K. Khan Durrani)

The sentiments, passions and moral ideas of a physically weak person differ greatly from those of a strong man. Their whole outlook of life is different. This is a psychological fact which can be easily verified by comparing the behaviour of a number of weak and strong men. The same cause will call forth diametrically opposite reactions in the weak and the strong. The weak man often rejoices in things which to the strong man may be a source of the deepest shame and disgust or sorrow. The weak man is happy when he is clever; the strong man looks upon cleverness and trickery with contempt. The weak man is almost always a liar; the strong man hates nothing so much as a lie. The pity of the weak man often shows itself in tears, it is weak and ephemeral. The strong man rarely sheds a tear, his pity is deep and strong. The weak man always looks at the feet; the strong man looks straight and upwards. The moral ideas of the weak man are always low and base and mean, while the strong man usually takes a broad and manly view of things. The weak man's pride consists in cleverness; the strong man's pride consists in manliness. He is great, large-hearted, generous, noble, altogether honourable.

I have spoken of the physically strong, because those who have strong, healthy bodies and warm red blood coursing in their veins generally possess strong and noble minds as well. But there are also physically strong men who have weak minds and there are men who possess mighty souls in frail bodies, "like mighty flames in meanest lanterns lit". The former are but beasts of burden and can be driven as such without ado, while the latter generally overcome the weakness of their bodies by the power of their minds. But these are rare and exceptional cases, and it may be said as a general truth that a weak body denotes a weak mind, while a sound body denotes a sound mind. And as man is a rational being, his strength is measured by his mental, i.e., moral strength, it being understood all the while that moral strength depends as a rule upon the soundness of the body. If a man possesses a strong physique but is otherwise weak, we would call him weak and regard him as an abnormal case. When

a person possesses an uncommonly powerful mind housed in a frail body, we call him strong and regard him as an unusual case, a genius.

And my study of the Holy Quran and Hadis literature and what little thought I have thought and what little experience I have experienced have together borne down a deep conviction upon my mind that a weak man cannot be a Muslim. The weak man is morally incapable of appreciating the virtue of what the Quran exalts as virtues, and he is very often morally incompetent to recognise the evil of what the Quran denounces as evils. In truth, the Quran looks upon weakness itself as something sinful, the incapacity, namely, to resist. In most cases, evil is nothing but surrender to one's weaknesses.

The Holy Quran wants men to be mighty and strong, commanders of their senses, commanders of their desires and appetites, of their vices as well as their virtues. A Muslim should always keep himself well in hand, in complete control of the self, and never let himself go out of hand and make a surrender.

And if you look closely at the institutions of Islam, its prohibitions, permissions and commands, in short its "discipline", you will notice that they all tend to impart moral as well as physical strength to the individual. Think of the forbidden foods and the forbidden drinks and numerous other restraints which a Muslim is called upon to impose upon himself in his private and social life, and above all, that mighty institution of fasting, which subjects the individual to a most rigorous regimen for a whole month. The person who conscientiously subjects himself to this discipline is decidedly a better and stronger man than one who undergoes no such discipline. I might emphasise the fact here that as a matter of moral discipline these institutions, commandments and prohibitions are peculiar to Islam and are to be found in no other faith. It is for this reason that a Muslim differs so much from the followers of other faiths in his daily life.

In addition to these disciplinary restraints there are also positive teachings which aim at creating a healthy and powerful race. Of these I shall speak next week.

AN IDEAL OF WOMANHOOD

(By F. K. Khan Durrani)

Last week I quoted in these columns the injunctions which the Holy Quran lays down with a view to preserving social purity. Before we proceed to study the spirit of those injunctions in order to find their practical application to present-day conditions of India, it is necessary to study the position which woman occupies in society at all, I mean the functions which nature has allotted to her. A little consideration will convince us that the natural course is the safest to follow, and any deviation from her course nature regards as an abnormality, a disease, which she seeks to cure either by reform and betterment or, if the disease is gone beyond the possibility of cure, by ruthless destruction. When we have defined the natural course, we shall consider whether our present institutions are helpful to the efficient performance of those functions, and if they are not, what manner of reform is necessary.

Now, according to the teachings of Islam, woman has two functions to perform in society. She is the mother of the race and she is the source of love and spiritual calm for her mate, that is, she is the instrument by which man is softened, civilized, humanized. A good mother and a good wife. A higher ideal and a truer statement of the position of woman in society is not conceivable. Modern thought in revolt against Christianity is tending in the same direction. Nietzsche says:—

"Everything about woman is a riddle, and everything about woman hath One solution: It is called Pregnancy.

"Man should be trained to war and woman for the recuperation of the warrior; all else is folly."

Kipling, rough, drastic and somewhat one-sided is of the same opinion:—

"But the Woman that God gave him, every fibre of her frame
Proves her launched for one sole issue, armed and engined for the same;
And to serve that single issue, lest the generations fail,
The female of the species must be deadlier than the male.
She who faces Death by torture for each life beneath her breast
May not deal in doubt or pity--must not swerve for fact or jest.
These be purely male diversions--not in these her honour dwells.
She the Other Law we live by, is that Law and nothing else.
She can bring no more to living than the powers that make her great
As the Mother of the Infant and the Mistress of the Mate."

This is a revolt against the excessive feminism of the pre-War days and almost in complete accord with the *Arabian Nights' Entertainments*, *Bahar Danish* and other Oriental stories in which woman is depicted as a purely sexual being. The only difference is that whereas the latter regard woman as a purely sexual being, Nietzsche and Kipling with other modern thinkers look upon her as a mother and a mate. Dr. Sir Muhammad Iqbal's exalted ideal of womanhood is Islamic in essence and must form the rule of life for Muslim society. The reader will call to mind the Doctor's well-known poem in

Ramuz-i-Bekhudi, in which he speaks of woman as the preserver of the race and of honour and reverence for motherhood as being the essence of Islam. The poem opens with the line:—

نغمه حنر از زخمه زن ساز مرد از نیاز از دو بلا از مرد

"Woman's finger wakes the music from man's guitar; her surrender makes him doubly great."

The Poet goes on to say that woman is a covering for man's nakedness, and love of truth and God is nurtured in her lap. He by giving whom birth existence it selfis proud spoke of her with high praise. The Muslim who considers her as a slave has not understood the wisdom of the Quran.

شعشعہ اور شفقت پیغمبر است سیرت قوام را صورت کر است

"Her love is the love of the Prophet, for it gives shape to the character of nations." Our racial strength, our national destiny, the waves and whirls of the stream of our national life all depend upon our reverence for motherhood. The Poet then goes on to compare two types of women as follows:—

آن دین رستای زاده جاهلی است بالائی سطرے ند گلی
نا قرأتی پرورش نا دادہ کم دگاہ کم زبانی سادہ
ہل ز آلام اموسس کردہ دون گرد چشمی حلقہ ہائے بیلگون
ملت ار گرد ز آغوشی بدست یک مسلمان عیروہق پرست
ہستی ما محکم از آلام اوسست صبیح ما عالم فرزند از شام اوسست

"That daughter of a rustic, unlettered, short of stature, heavy, ugly, uncultured, ill-bred, plain in looks, poor in speech, simple in mind,—she has been through the agonies of motherhood; blue halos are around her eyes. If our nation receives from her bosom one Musalman, true and proud, our life is stronger by her pains, the dawn of our morning lights the world by the dusk of her evening."

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این گل از ہفتان ما مارستہ بہ داعش از دہان ملت شستہ بہ

"While that empty-bosomed, tender-limbed beauty, whose looks are nourishers of storms. Her thoughts are ablaze with the light of the West. Her exterior is woman, but her inside is un-woman. She broke down the ties of our national discipline, until her eyes flowed with molten blandishments. Impudent and stormy is her freedom, foreign to all decency or modesty. Her education could not carry the burden of motherhood; not one star rose to dispel the darkness of her eve. It were better that such a rose did not grow in our garden. She is a stain on the garment of our national life; the stain had better be washed off."

This is then the ideal of womanhood as defined by Islam and by modern thought. Our social institutions must be so moulded as to enable women to attain to that ideal—the ideal of the good mother and the good wife.

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The Truth

MONDAY, JULY 29, 1935

The Lahore Tragedy and Muslim "Leaders"

We expressed our sentiments on the Shahidgunj Mosque dispute in our last, and in the present disturbed state of Lahore we do not think it is right to say anything more. It is the duty of every sane man at present to do everything in his power in order that peace be restored and normal conditions be re-established in the city. Many homes are in mourning; several valuable lives have been lost, and many have been injured. In order that the blood shed should not go in vain and that the Muslim community should not deprive itself of the strength which as a rule accrues from such sacrifices, it is imperative that peace should be restored as early as possible. For until peace is restored and life begins to run again in normal channels, no constructive work of any kind can be undertaken.

But we would be failing in our duty to the Muslim community if we did not say a word about those who call themselves leaders. We are moved to saying it especially by two statements which have recently appeared in the press. One is by Mr. Abdul Majid Qarshi and the other is by the Ahrar leaders. Mr. Qarshi claims to carry 147 "Sirat" committees and 700 mosques in his pocket, but has little or no influence in Lahore, and we do not quite see why he has issued this statement. If he wishes to keep in the good books of the Government, the statement does no harm, but so far as the Muslims of Lahore are concerned, it is too late. A statement of this kind would have been of use on Friday the 19th instant when the trouble started. What was he doing that day? Sitting on the fence and watching the gory drama? He writes:—"Since July 17, I have been in Lahore and have discussed the implications of the affair with the Ahrar, members of the Punjab Legislative Council, responsible Muslim leaders and the Ulama. The consensus of opinion is that resort to civil disobedience, far from doing any good to the Muslim cause, will actually prove detrimental to their best interests." He should have made this statement on Friday or the Saturday following.

The Ahrar's Statement

Mr. Qarshi is, however, a single individual having little or no influence with the masses and may be ignored. But the same cannot be said about the Ahrar. Curiously enough one passage reads alike in the two statements. Mr. Qarshi writes:—"The

agitation in its present form has passed into the hands of certain irresponsible persons who, on the one hand, are secretly in league with forces inimical to Islam and, on the other, are playing with the lives of their Muslim brethren for personal gain." And the Ahrar write:—"We most strongly appeal to the Muslims to beware of this trap laid by forces inimical to Islam and not to co-operate with irresponsible persons." We have no idea who these irresponsible mischief-mongers are, and Mr. Qarshi as well as the Ahrar would do the Muslim community incalculable service if they exposed them forthwith so that the community should remain well warned against them in future. In the meantime very grave doubts have arisen in the public mind on the good faith and sincerity of the Ahrar themselves.

But before we say another word, we must make our own position clear. We are not in any sense opposed to the Ahrar. In fact, we are not opposed to any person or association at all, and the present writer would give the very devil his due if the devil happened to say or do anything true or useful to the Muslim community. We make an exception only in the case of the Qadianis, among whom we have several kind friends, and we make an exception of them only on public grounds. Our opposition to the Lahore section of the Ahmadis is also based on similar grounds, and if our criticisms of them sound harsh to any of our readers, they do so because we know more about the Lahore Ahmadis than our readers do. While we appreciate the work the Ahrar have done for bringing about an awakening among the masses to the menace of the Qadiani heresy, we are constrained to utter a word of censure against them, because we have been led to entertain very high hopes of them and we fear that those hopes are threatening to prove false.

The statement in question is intended apparently to exculpate the Ahrar leaders from the responsibility that in public opinion attaches to them in the troubles that followed from the Shahidgunj Mosque dispute. The statement has, however, failed to satisfy even their warmest friends. The Ahrar's is a mass movement, and the Ahrar leaders claim to be the leaders of the masses, of the proletariat, and as such it is not open to them to step aside and say they wash their hands of the affair because they do not approve of it. From the statement it appears that on July 17 they agreed to hold a conference on July 27 and 28, and having fixed the date they went to sleep. On the 19th they learnt that civil disobedience had recommenced, but they did not stir out of their homes to give the necessary lead to the people, to warn them of the uselessness and danger of the course they had entered upon and to dissuade them from that senseless venture. On the 20th and 21st repeated shots were fired under the very noses of the Ahrar leaders, but they made no move. It was tragic to see those brave men for, right or wrong, they were certainly brave men, who did what few leaders would have had the courage to do, - it was tragic to see those men throwing themselves recklessly before the police and the military, without any leader, with none to advise them, none to mediate between them and the authorities, none even to co-ordinate the activities in which they were engaged,—truly a herd without a herdsman.

Of course, all the M. L. C.'s were in Lahore, but by the misfortune of the Muslim community it happens that not one of them enjoys the confidence of the masses. They can hold conferences among

themselves or sit in council with H. E. the Governor, but they could not intercede with the masses, and not one of them is known to have approached the public with a view to dissuading them from the course they were pursuing. The Ahrar claim to be leaders of the masses and it was their duty to give them the right lead on this occasion. They did not do so and have proved themselves traitors to the community of which they claim to be leaders. The statement they have issued now is too late. It ought to have been issued before the ghastly events of July 20 and 21 took place. The tragedy was avoidable; the course the people adopted was both unlawful and inexpedient; but in our opinion the responsibility lies at the door of the leaders, and the Ahrar must be counted among them. We have very strong reasons to believe, in fact, that the men of Lahore were driven to the slaughter by the mutual jealousies of the Ahrar and the Syed Habib-Zafar Ali junto.

It is amazing that neither of the two statements contains a word of sympathy with the sufferers. Mr. Qarshi is wise and the Ahrar are wise—after the event!—and all of them seem to be anxious for the safety of their skins.

The true cause of the aloofness of the Ahrar was probably the one mentioned by a representative of the *C. & M. Gazette* in his report a few days ago, namely, that the leaders did not wish to court arrests and run the risk of being sent to jail lest they should be deprived of the opportunity of contesting the Council elections next year. We are told the Ahrar are cherishing very high ambitions in respect of the next elections. We do not wish to say anything about those ambitions yet, except that the ambitions are not conceived in a spirit of sincerity. Sincerity in a public leader means that he should be willing to sacrifice all personal ambitions to the interests of the people whose leader he claims to be. The Ahrar have yet to give proof of their sincerity. Their conduct in the last troubles points directly in the opposite direction.

An Opportunity for Service.

But there is one opportunity for serving the people still open to the Ahrar and all those who have any influence with the Government. It is not known at the moment of writing how far the arm of the law will stretch to punish those who took part in the disturbances. Maximum punishments have been awarded to those who were arrested on Tuesday, 23rd instant. It is for the leaders to come forward now to protect the people, intercede with the authorities and plead for a general amnesty. We are making the suggestion because it appears to us that a general amnesty is the most effective way of restoring peace among a people like the Musalmans.

And to the Musalmans themselves we would say that it is absolutely essential that peace and normal conditions were restored as early as possible in order that the sacrifices they have made should not go in vain.

Capitalism in Local Bodies

Dr. 'Sir' Gokal Chand Narang belongs to the Hindu Mahasabha, a body which is most vociferous in its appeals to democratic principles and most communalistic in its outlook. Ever since he has come into office, he has been acting as if he had been appointed a Minister solely to promote the interests of the Hindus and not of the Province as a whole. In piloting the Executive Officers Bill through

the Legislative Council his sole objective seemed to be to protect the interests of the Hindus. Accordingly, he altered the Bill so as virtually to deprive the municipalities of the power of appointing their Executive Officers. Due to the majority of the Musalmans, some municipalities always had Musalman presidents. Sir Gokal could not endure the idea and practically ordered the municipalities to elect their presidents alternatively from the two communities. As a third blow to the democratic principle, he has now devised another method of depriving the Musalmans of their rights of majority.

At present, the proportion of seats to which each community is entitled is worked on the average of the population and the voting strength of each community. It has now been suggested by Sir Gokal that this formula should be revised by the introduction of a third factor, namely, the amount of direct taxes paid by each community. The opinions of all local bodies have been invited and Deputy Commissioners have been asked to work out the effects of the new formula in the case of one or two typical local bodies in each district, if the required data for doing so are available, without undue difficulty. The suggestion has been made obviously in the hope that Hindus would be found to be paying more in direct taxes. If the hope materialises, the Hindus, although actually in the minority, would be given larger numbers of seats in the local bodies, and the majority would be turned into a minority. But this is not a matter which the Minister can decide by his own authority. Franchise is a matter of principle and cannot be altered without the sanction of the Legislative Council. We hope the question would be taken up in the next session of the Council.

NEGOTIATIONS OVER IRAQ RAILWAYS

One of the best-known Arab soldiers who achieved fame in the "revolt in the desert" against the Turks, General Nuri Pasha Al Said, is now in London. He is there as Foreign Minister of the Iraq Cabinet, and has gone with the definite purpose of negotiating with the British Government over the vexed question of the railways of Iraq. These railways were built by the British for military purposes during the war, and they are still British property, although they are administered in effect by the Iraq Government.

So far, however, the Iraqis and the British have been unable to agree on the price at which the Iraq Government should purchase the railway system. The opinion has been growing in Iraq that the whole construction might be presented free to the Iraq nation. But it is not only with existing railways in Iraq that Nuri Pasha is concerned on his present visit. He wishes to re-sound the ground in connection with the proposed trans-desert railroad from Haifa, in Palestine, to Baghdad. This proposed railway, which was surveyed on behalf of the British Government five years ago, was a scheme very dear to the heart of the late King Feisal of Iraq, and all Iraqis are enthusiastic in its favour.

The crux of the matter is: "Who will pay?" The estimates of the construction, including rolling stock, are seven to eight million pounds sterling (which may be compared with the 9½ million pounds spent on the oil pipe line across the Syrian Desert). This sum no one so far has promised to provide. The general opinion in London is that the first financial move should come from the Iraq Government, which stands to gain the most from such a railway.

Poetry in the Muslim East

(MR. CHAPMAN'S LECTURE AT SIMLA.)

Mr J A. Chapman, keeper of the State Library, Rampur, delivered a very interesting lecture on "Arabian, Persian and Indian Poetry" at the Y. M. C. A. Hall at Simla last Monday.

Mr. Chapman declared that the Eastern people had a great passion for poetry. In the days before the revelation of the Quran to the Prophet, an annual fair was held at Ukaz near Mecca. Men drank deep; girls danced; there was great licence and licentiousness; but there was also a competition of poets, which in his day the royal Imra-ul-Qais attended; a king's son and a great poet. The whole fair gathered to listen to the "qasa'id," and if one of them was tremendously acclaimed, it was written in gold on linen, and hung on the door of the Kaaba.

Place of Poetry in the Life of the People.

"Another proof is that you may go on a Sunday morning to the Imambara in Lucknow to find the steps littered with hundreds of pairs of shoes. The owners are all inside, seated on the floor and packed tight, and among them may be seen the Nawab of Chhatari, who has twice acted as Governor of the U P., Nawab Muzamilullah Khan and your own khidmatgar. On the third or fourth step of a kind of pulpit sits a poet with a manuscript "marsiyah" in his hands; he is reciting it, and the eyes of the whole concourse, rivetted upon him, are dancing with excitement.

"It may sound fantastic to you to hear it, but it is true, that the loyalty of India to the King-Emperor would be deeper still, if His Gracious Majesty were known as the author of The Ode to the West Wind, or the Grecian Urn ode, or even The Shropshire Lad. If H. E. the Viceroy were to hold a Mushaira or gathering of poets at Viceregal Lodge, it is no exaggeration to say that within three days there would be hardly a peasant in India who would not have heard about it; and it is an arguable proposition that it would be a good stroke in politics as taking a lot of wind out of the Congress sails, if the Viceroy did hold a Mushaira."

"For centuries Arabia, Persia and India have been accustomed to associate royalty and governorship with the public patronage of poetry. In the biographies or "Tazkirahs," as those of Al-Mutanabbi, Firdawsi, Amir Khusru and a thousand others, there is almost as frequent mention of Sultan, Shah or Wazir as of the poets themselves: of Sultan Mahmud, Saifu'd-Dawlah, Governor of Halab, the Governor of Damascus and Kafur, Governor of Egypt, the Emperors Akbar, Shahjahan and other Moghuls and so on.

"If the English colony in India is to take more interest in Eastern poetry, it must make use of the translations. Such, fortunately, do not lack.

"It is highly desirable that some one, whether scholar or man of letters, should speak to you about Eastern poetry; for many of the social and political troubles of our days are to be traced to the comparative failure of what one may call the English colony in India on the side of poetry. In the East, for ages, men's deepest and most passionate interests have been religion and poetry. The two are really inseparable.

Poetry Among Arabs

"It is significant," went on Mr. Chapman, "that there should have been a great outburst of poetry in Arabia, just as the days of ignorance were drawing to a close. A general movement, both in the composing of poetry and in the appreciation of it, augurs a growing-up and a reaching of maturity on the part of a race. We cannot but think of the English race as having attained maturity in the days of Spenser, Marlowe, Shakespeare and Ben Jonson."

"Aghani has said: 'When there appeared a poet in a family of Arabs, the other tribes round about would gather together to that family and wish them joy of their good luck. Feasts would be got ready, women of the tribe would join together in bands, playing upon lutes as they were wont to do at bridals, and the men and boys would congratulate one another, for a poet was a defence to the honour of them all, a weapon to ward off insult from their good name, and a means of perpetuating their glorious deeds and of establishing their fame for power. And they used not to wish one another joy but for three things—the birth of a boy, the coming to light of a poet and the foaling of a noble mare'."

A Rare Manuscript

Mr. Chapman then mentioned the interest Indian princes and noblemen had in poetry, and how the Rampur Durbar had collected a large number of manuscripts owing to the interest of its successive Nawabs. He stated how recently an unexamined manuscript was found to be the one copy of the "Diwan" in the wide world in which the poems are in strict chronological order, more than that, over forty of them are dated. "Also, at the end of the second of the three books into which the Diwan is divided, there is a long biographical note on the subject of Al-Mutanabbi's reason for leaving Halab for Damascus, a point upon which all the scholars hitherto, as the great German Brocklemann, have been compelled to speak with a great degree of imprecision. In short, the manuscript is one of the greatest treasures of its kind in the world, and if it were mine, I would not part with it for anything under a crore of rupees. I have never known the eyes of any Indian so dance with excitement as the eyes of the Nizam Sahib (member of library staff) did, the day the importance of that Mutanabbi manuscript came to light."

MR. BALDWIN'S PUBLIC SPIRIT.

Mr. Stanley Baldwin the Premier's son Mr. Oliver Baldwin, in a book published in 1932, speaks of his father's gift of £125,000 to the nation. He writes:—"It was about 1921 . . . that my father first told me of his great deed of sacrifice . . . He told me of how, during the war, he had been disturbed at the money his investments were bringing him from the production of war material and how he had felt it to be "blood money." He had, therefore, made calculations and decided to hand to the state every penny he had made in excess of what he was receiving before the slaughter began. It came to £125,000."

MY WORK IN TRINIDAD, B. W. I.

(By F. K. Khan Durrani)

IV

(Concluded from July 15).

Two Lines of Work

The readers would have seen from the situation I have depicted in the previous instalments of this article that there were two lines of work between which I had to make my choice. I must either confine my work to the Muslim community alone with a view to restoring unity among them or defend Islam against the attacks of Christianity and win the loyalty of the younger generation to Islam from which they were straying away. A few months' experience told me that the former line of work was unprofitable, while the latter was so urgent that I could not but give my whole attention to it.

My Battle with Christianity.

I never had reason to complain of lack of interest. Meetings were arranged in cinema theatres, public halls, school rooms, mosques and occasionally wide open spaces, and they were always well-attended. Very often I had to address the meetings in two languages, first in English and then to repeat the same in Hindustani which is still understood and is the language of daily intercourse among older Indian settlers.

The demand was generally for lectures on topics which form the debatable land between Christianity and Islam, namely, unity of God, the humanity as against the divinity of Jesus, the doctrine of original sin, the virgin birth, reliability and origin of the books of the Bible, especially the Gospels, marriage and divorce, etc., etc. I was young then and spoke with ruthless freedom, at times with a freedom which would not be liked in Europe, but was frankly appreciated in Trinidad.

I spoke at least twice in the week, but frequently three or four times, and there was no corner of the Island which I did not visit more than once. The custom in Europe is to speak for half an hour or at most for three-quarters of an hour. More than that European audiences cannot bear. In fact, the period is long enough to enable one to say what one has to say, unless the subject is long and complicated. There was no such restraint in Trinidad. In fact, people were not quite satisfied if the lecture was not long enough. I remember one occasion when during my speech I happened to look up at the school clock and found that I had been speaking for two hours. It was night time and there were ladies in the meeting, the magistrate of the district, an Englishman, being in the chair. I apologized for the length of my address and was going to stop, when the audience cried with one voice, "Go on, go on! we are not tired." So in order to humour them I had to speak for another half hour.

Free Debates

It was my custom to invite questions after the lectures and my audiences entered heartily into the discussions that followed. These discussions would take up another hour or two, and on one occasion I had to continue from evening till the early

hours of the following morning. My jaws ached for two days after the debate.

There were no pitched battles as sometimes take place in this country, except one, and that one was fought in the press. People were anxious to hear and, I was anxious to speak, and wherever people were expected to gather, arrangements were made for a speech. There was a wedding at San Fernando and I spoke on the institution and laws of marriage in Islam. Two days later I was attacked by an anonymous writer in the *Port-of-Spain Gazette*, the leading daily of the Island. The writer contended that I was preaching polygamy and as polygamy was contrary to the laws of the land, I should be ordered to leave the colony. I sent in my reply, which appeared in the paper in due course. The debate was then taken up by one Rev. Forbes, a Canadian missionary, who, however, laid down the arms in his second letter and invited me to see him at his house for a private discussion. The *Gazette* thereupon closed the debate.

I did not care to enter into any private discussion with Mr. Forbes, and published my reply to his last letter in the form of a pamphlet.

The result of this short but fierce passage of arms was beyond all expectations. Through the *Gazette* my voice reached thousands of those who would have never come to my lectures. The Island resounded with the debate for several weeks, and those who had been taught to look upon Islam with contempt came suddenly to realise that it had a power of argument and reason against which Christianity was powerless. In fact, a short while later, a Christian preacher confessed in front of a full theatre that for sheer rationality Christianity was powerless against Islam.

Distribution of Literature.

In addition to lectures I carried on the fight by means of literature. I published two or perhaps three pamphlets of my own and would have published more had I not been hemmed in by lack of funds. I also obtained books and pamphlets from Lahore and Woking as well as from the Rationalist Press Association, London. Hundreds of discussions were held and champions of Christianity were beaten on every field.

The Net Result.

In the first year of my stay in the Island I made no convert. My friends were sorry that I had made none. The truth is that I never had tried to make converts. My sole endeavour was to raise the prestige of Islam in the Island and strengthen the Muslims in their faith. I had been carrying on fierce debates, and for the benefit of those who think they can spread Islam by means of arguments, I will say that debates are the worst way of propagating a faith. You can shut a fellow's mouth by argument, but you cannot convince him and you cannot win his heart and move him to abandon the society in which he was born to embrace your faith by merely logical arguments.

But by the end of the first year's work, my efforts began to yield results. I had achieved what every missionary ought to try to achieve. I had established the prestige of Islam in the Island, which was much more valuable than winning a few individual converts. And, in fact converts began to come in without any effort on my part. In the last month of my stay I had no less than a dozen converts.

But the result most gratifying to me was the change that had taken place among the young Muslims themselves. They who had been despairing of Islam now began to take pride in the fact that they were Muslims. Those whom I had been working to win back to Islam were now its enthusiastic missionaries. It was this consummation I had aimed at from the beginning, and my efforts bore fruit far beyond my expectations.

Another very gratifying development was the change in the attitude of the party of what I have described above as "dress orthodoxy". From the very beginning of my missionary work in Trinidad I had set my face resolutely against entering into controversies with them. They provoked me frequently and only twice I yielded to their pressure. But even then I did not find it very hard to turn the debates into a missionary lecture. As a rule I avoided these internal disputes and devoted my whole attention to fighting Christianity. The few leading personalities among them remained aloof, if not actively inimical towards me, till the end of my stay, but the rest were as friendly to me as those of my own party. In fact, I can say with perfect justification that so far as my person was concerned there were no parties whatever. The old parties continued as among themselves; with regard to my person all were united, and one party looked upon me as their champion as much as the other. Even the Hindus looked upon me as their champion against Christianity and expressed their appreciation of my friendliness towards them with a valedictory address and a memento of a gold pencil.

Work Left Incomplete

This is the last section of this article and—let the reader be warned—I am going to make a boast. The late Khwaja Kamal-ud-Din did wonderful work during the first few years of his missionary career in the West. Barring him, I have done more work in the West than any other missionary. The major portion of this work was done during my two years' stay in Trinidad.

But I must confess that judging by my own standards I left the work incomplete. To complete it required many years of steady effort and I could not stay longer than two years. I have never enjoyed vigorous health, and my meagre physique was unable to withstand the extremely enervating damp heat of the Island. Also, the people who had sent me to Trinidad wanted me elsewhere and asked me to come away.

The work that called for doing very urgently there and to which I could not give any attention, partly because I was too occupied otherwise and partly because it required the help of a woman—I was alone in Trinidad—was of the same nature as is now presenting itself in the form of a problem to us in India. It concerned the status of women in society. Muslim women were backward as compared with Christian women, and Muslim boys preferred to marry the latter. In India the Muslim boy

brings over his non-Muslim sweetheart to his own faith when he marries her. In Trinidad, on the other hand, the Christian wife generally took her Muslim lover over to her own faith. This state of affairs could be remedied if Muslim girls could be brought to the same stage of culture as Christian girls, minus the piggishness that prevails among the Christian populations in those lands, especially the blacks and those whites and Indians who have degenerated to the moral standards of the blacks. Froude says of the blacks in his book about the West Indies: "They are married and not churched," with the result that the census gives a return of 65 percent illegitimate births among them. Such illicit relationships are entered into by Muslim boys with Christian girls, generally with the consent and even encouragement of the girls' parents. Pregnancy follows and the boy has to make a marriage of it,—often just in time to save the baby from the stigma of illegitimacy. The baby follows the marriage at only a few days' interval.

Such piggery, of course, no Muslim society can possibly permit. Muslims cannot swallow such things, although no great shame attaches to them among the majority of peoples who call themselves Christians. Of all the various peoples inhabiting the Island, Muslims are decidedly the cleanest in the matter of sexual morality. Public opinion among them in this respect is fairly strong. And the Muslim girls have preserved their Asiatic sweetness and modesty. This must be maintained at any cost, and while maintaining it the people should try to raise them in the cultural scale by giving them necessary education. As to social freedom, it has done no good to the Christian woman, and as long as Muslims continue to value sexual purity, I hope they will keep the sexes apart as they have been doing hitherto.

LIPSTICKS BANNED FROM GIRLS SCHOOLS

M. Shukri Kaya the Minister of the Interior, has forbidden the use of rouge and lipstick by school-mistresses and schoolgirls in Turkey.

MORE MONEY FOR MISSIONS.

An increase of more than nine percent in the total amount of gifts to Church of England Missions for the year 1934-5 is announced in "World Wide Witness", a publication by the Missionary Council of the Church Assembly, which appeared recently.

The total amount (excluding legacies and gifts for endowment) contributed in 1934-5 was £977,757, an increase of about £72,000 over the preceding year, and the total receipts from all sources of all Church of England Missionary Societies rose by £111,478 to £1,582,537 for the same period.

This publication also deals with the subject of man-power in the mission-field and states that the societies have this year sent in all 202 recruits—109 men and 93 women.

It is estimated that the total number of Church of England missionaries now at work is about 3050, although there are many more not included in this figure, who are not members of any recognised society.

THE INTERNATIONAL ZONE OF TANGIER

The Moorish town of Tangier standing over against Gibraltar is strategically as important as the latter and its possession is one of the dreams of Italy. Formerly it was part of the French Protectorate of Morocco. In 1912, however, the French and the Spanish signed a Convention which provided special regulations for the city and a zone of 15 to 18 kilometers around the town. In 1923 a conference, in which Great Britain also took part, drew up a charter of "permanent neutral internationalisation" with the Sultan of Morocco as the nominal sovereign. The government of Tangier was to be undertaken by an administrator and two assistants who were to carry out the decisions of the legislative assembly. The latter consisted of 26 people chosen from 33,000 Moslems, 12,000 Jews, 9,000 Spaniards, 1,500 Frenchmen and the few hundred other Europeans of whom many were British. The number of representatives appointed by each nationality was determined not only by the size of the population but also by its trade and national influence. This arrangement protected the British and the French, who had large trading interests.

The power of the legislative assembly was limited, as its decisions had to be ratified by the Committee of Control, which comprises the consuls of a number of Great Powers. Some slight modifications took place in 1928 following a further conference in which Italy participated.

All through the administration are to be found Frenchmen and Spaniards—whether they be administrators or engineers, or officials appointed for defence or for the preservation of public order. If a civil servant of one of these nationalities was appointed, his assistant generally had to be a member of the other—or so it often appeared to an outside observer.

Renewal of Convention

Two other matters need to be mentioned. One is the inefficiency of the administration of justice. The other is the financial embarrassment which has been increased by the contributions Tangier has made to the services of the Morocco Loans of 1904 and 1910, and the loans raised by the Tangier-Fez Railway Company.

The deficits have been met by subsidies given by the French and Spanish Governments, who have asked for increased local taxes. The British, however, consider this undesirable owing to the stagnation of trade and the poverty which has followed it. In their opinion, the Government of Tangier is inefficient and wasteful and needs to be drastically overhauled.

The 1923 Convention was to run for 12 years, but will be automatically renewed for another 12 years if a demand for its revision is not made by one of the countries that signed it. In the case of France and Spain, each country is likely to desire an increase of its authority at the expense of the other, with a view to the eventual annexation of Tangier to its colony in Morocco. Great Britain, however, has no desire to see this important seaport in the possession of France or Spain, and it is almost certain that the British Government will press for a continuation of the international regime coupled, perhaps, with demands for a more business-like administration.

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The Truth

(A Weekly Journal of Religion and Social Reform)

Organ of the Majlis-i-Ishaat-i-Quran

UNDER THE MANAGEMENT OF PECO LIMITED, LAHORE

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THE THEOLOGY OF STRONG FISTS

(By F. K. Khan Durrani)

II

The sentiments, passions and the moral outlook of a weak man differ greatly from those of a strong man, and it is to the sentiments of a proud manhood that the Holy Quran appeals in its religious and moral arguments. There are places where the Quran expressly gives preference to the strong man. When the Israelites objected to the selection of Saul to be king over them on the score that he was neither wealthy nor well-connected by birth, they were told that his spiritual enlightenment and powerful physique gave him better title to kingship than their wealth and noble descent. "Verily Allah has preferred him above you, because He has increased him abundantly in knowledge and physique, and Allah grants His Kingdom to whom He pleases" (II, 247). And the victory of higher knowledge combined with superior physical powers over mere abstract right, also called 'birthright' by the Indian politician, is justified in the following words: "Were it not for Allah's repelling some men with others, the earth would certainly become corrupt, but Allah is gracious to the creatures." To me it looks like a statement of the doctrine of the survival of the fittest as applied to nations. The Quran considers the rule to be so important that it emphasises it in the following words: "These are the communications of Allah; We recite them to thee, because most surely thou art an apostle"—(II, 251, 252).

Playing in Teams

The Hadis literature contains many sayings of the Holy Prophet eulogising physical prowess and warlike exercises. According to a tradition the Holy Prophet is reported to have said: "He who does not know archery is not of us and he who does not know horsemanship is not of us." I have not been able to find authority for this tradition, but the traditions quoted below are all taken from Tirmizi.

The Holy Prophet says: "Learn archery and pagsticking (فارسى), though I give preference to archery." The reason for the Prophet's preference of archery over pagsticking is not clear to me. Is it because the arrow is a more effective weapon in war than a lance? But the following saying is wonderfully clear: "I regard all the games of the Muslims as

useless waste of time, except two games, namely archery and horsemanship and inviting one's relations to participate in the same —"It is the very truth", i.e. of the things required for nation-building this is a most important essential. The reference to relations means: "Don't play singly but make teams of your friends and relations"

The idea of making teams is beautiful, for those who have specialised in the training and physical culture of youth are agreed that best results are obtained only when games are played in teams. Playing singly only strengthens the body, it builds up strong muscles. But playing in teams builds character as well and gives birth to courage, valour, chivalry, courtesy, capacity for co-operation and all those virtues that go to make the perfect gentleman and the ideal soldier. The wrestler and the athlete are individually much stronger than the footballer or the hockey-player. But neither wrestlers nor athletes ever made great soldiers, because these two forms of exercise affect the muscles only and have no influence whatever upon character-building. Of course, I take the soldier as the standard of judgment, because there is something in the profession of arms which all other professions lack, and because willingness to lay down one's life for a cause and playing with death is the greatest thing imaginable. I cannot think of anything nobler. The influence of the profession of arms upon character can easily be estimated by comparing martial races with non-martial ones, by comparing the English with the Jews, for instance, or the Musalmans with the Hindus, or even the martial groups among the Indian Musalmans such as the Pathan, the Mughal, the Turk, the Jat and the Rajput with the Arains, the weavers and the majority of those nondescript peoples of Indian blood who are described as "Sheikhs". The sentiments, passions and moral ideas of the former are wholly different from those of the latter. Courage and bravery and an exalted outlook of life which are characteristic of the soldier are generated only by games which are played in teams and not by those which are played singly. As the saying quoted above shows, the

Holy Prophet was deeply conscious of the influence upon character of martial games played in teams. In fact, he was so conscious of their value that he urged his followers not to neglect martial exercises with those inspiring words of conviction : *ارفض من الحق* "This is the truth" which you dare not ignore if you desire to live an honourable life in the world.

Jihad

According to the teachings of Islam, *Jihad* is second in importance to the doctrine of unity which is the central pillar of Islam; the former is in fact a direct corollary of the latter as I have explained in my book "Muhammad the Prophet." Here I quote a few sayings of the Holy Prophet which show what extreme importance he attached to the doctrine. The Holy Prophet says: "God will send to paradise three persons for every arrow: the one who fashioned it, the one who carried it for the warrior and the warrior who shoots it." "The best of charities is the gift of a tent in the way of Allah (i.e., for *Jihad*) and the gift of a servant in the way of Allah and the release of a stallion (for horse-breeding) in the way of Allah." "The fire of hell is forbidden to touch the feet that have been covered with dust in the way of Allah." "The man who has wept from fear of God cannot enter hell as the milk that has flowed out cannot return into the teats nor can the dust blown in the way of Allah (by the feet of holy warriors—Mujahids) and the smoke of hell gather together." "Standing one moment in the path of Allah (=on the battle-field) is better than seventy years of prayer said at home." "Do you not wish that Allah should forgive you your sins and make you enter heaven? If you so desire, then come and fight in the way of Allah, for the gates of heaven shall be opened unto you when you have mounted the camels to go to war." "Three persons God Almighty takes upon himself to help: the soldier who fights in the way of Allah, the slave who makes a contract to earn his freedom and the young man who wishes to marry desiring to keep chaste."

On one occasion, when the Holy Prophet had gone to say funeral prayers over the dead body of a Muslim, a Companion suggested that he should not say the funeral prayers, because the man had led an immoral life. The Holy Prophet asked, "Did any of you ever see him doing something taught by Islam?" Some one replied, "yes, Your Majesty, he stood sentry one night in the way of Allah (=in the military camp of Mujahids)." Thereupon the Holy Prophet said prayers over him and with his own hands filled his grave with earth and, addressing the departed soul, said, "Thy companions thought, thou wert destined to enter the fire of hell, but I bear witness that thou art of those who will enter paradise." The anecdote shows not only the spirit of broad liberality that characterised the Holy Prophet's teaching and practice, but also the high value which he attached to acts of *Jihad* so much so that he considered one night's sentry duty enough to entitle one to a life in heaven.

Keep Yourself Fit

The great *jihad* of Islam include in *Jihad* also preparation for *Jihad* and keeping fit for the same. The Holy Quran says on this subject: "And prepare against them what force you can and horses tied at the frontier, to frighten away the enemy of Allah and your enemy and others besides them, whom you do not know, but Allah knows them; and whatever thing you will spend in Allah's way, it

will be paid back to you fully and you shall not be dealt with unjustly" (VIII, 60). In these days of wars and rumours of wars, of international complications, schemes of 'European appeasement' and armament conferences, this verse hardly needs any elucidation. Weakness in fighting capacity is a direct invitation for aggression, as may be seen from the Italo-Abyssinian dispute, and the surest guarantee of peace and freedom from aggression is being prepared for war with armaments and a well-trained man-power. The verse quoted above lays a duty upon the Muslim state to maintain armed forces ready for war and upon the individuals for making necessary financial sacrifices to meet national requirements for equipment for war. The Holy Prophet addresses himself more particularly to the individual in the following two sayings. He says: "God Almighty will raise to the station of martyrs him who with a sincere heart desires the death of martyrdom, even if he dies in his bed." It should be remembered that in the Quran and the Hadis the word 'desire' when used thus does not mean merely wishing. It means acting so as to achieve the desire. Here it means keeping oneself fit in the hope that when the opportunity comes one should be able to take one's place in the ranks of those who fight for the nation's cause. "I have been keeping myself fit," said the old Lord Roberts when the Boer War broke out in South Africa, and was appointed commander-in-chief. And the man who thus keeps himself fit in order that he may be able to serve his nation in the hour of its need, even if he dies in his bed, is indeed a martyr.

The Holy Prophet says:

من جهر عازياً في سبيل الله فدفعت عري ومن حلف عازياً في أهله فقد عزى.

"He who equips himself in the manner of a Ghazi (=a holy warrior) has indeed fought, and he who remains behind in his family in the spirit of a Ghazi has indeed fought." The Arabic saying is so terse, it is hard to render it literally into English. The saying emphasises the virtue of keeping oneself fit for war. The man who has kept himself fit, dons his weapons and goes to the battle-field has the Holy Warrior's reward, even if he dies on the way by some other cause, by snake-bite for instance. And the man who, while he is living with his family, keeps himself fit for *Jihad* in order that he may be found worthy to answer the call when it comes, has the reward of the holy warrior, even if he gets no opportunity to go to war or dies before the war comes.

The lesson contained in these sayings for the Muslims of India is plain. The Holy Prophet seems to be saying to young men: "If you believe in me and desire to be counted among my followers, be fit, be fit," and to fathers and mothers he says: "If you believe in me and desire to be counted among my followers, keep your children, your sons and your daughters, fit, make them fit to fight my wars, when God Almighty calls them to battle."

Modern Thought.

We have learnt the ancient word of Muhammad (ﷺ) and the Quran, and might now hear a word of the moderns as well. A few weeks back I reproduced a poem of Kipling, and there is no harm if I repeat a few lines from the same poem. The poet says:—

Nations have passed away and left no traces,
And History gives the naked cause of it—
One single, simple reason in all cases:
They fell because their peoples were not fit.

(See page 5)

The Truth

MONDAY, AUGUST 5, 1935

Meetings in Mosques.

Some Muslim gentlemen who delivered speeches at the Badshahi Mosque, Lahore, on July 19, were arrested and prosecuted on the basis of those speeches. In their defence they pleaded that the meeting at the mosque was private and not public. Their plea was rejected and they have been sentenced to various terms of imprisonment. This has created a very uncomfortable situation which the Muslim community cannot afford to ignore. Apart from the fact that being places of worship mosques should have the privilege of sanctuaries, the Friday sermon is intended to be a review of the current topics of social, religious and political interest, and if the ruling of the court in the above mentioned cases is allowed to stand, it would mean undue interference with the religious rights of the people and deprive Friday sermons of their utility. We expect, the various committees that have been formed for the protection of the mosques will look into this question as well in order to secure freedom of speech in mosques.

Curfew Order Illegal ?

The Sessions Judge of Lahore has ruled, on the appeal of two Hindus who were sentenced to three months' rigorous imprisonment each under ss. 144, 188 Cr P. C., that the Curfew Order promulgated by the District Magistrate of Lahore under s. 144 Cr P. C. was illegal, and up to the moment of writing it is not known whether the Government intend to appeal against this ruling. If the ruling is allowed to stand, the question arises naturally about innumerable other persons, some of whom were sentenced under the same Sections of the Criminal Procedure Code to long terms of imprisonment, while others were fined in varying amounts. If the Curfew Order was illegal and the Government by accepting the Sessions Judge's ruling has agreed that the order was illegal, there is no alternative now open to it but that those who are serving sentences of imprisonment under these sections should be released forthwith. It is satisfactory to note in this connection that the suggestion made in these columns last week that Muslim leaders should work for a general amnesty is being acted upon and a committee has been formed for this purpose.

Muslim Journalists' Statement.

The Muslim Press of Lahore met in conclave at the office of the *Siasat* on Wednesday, July 31, to deliberate over the tragic events which took place at Lahore on July 20 and 21 over the Shahidgunj Mosque dispute. Three resolutions were adopted. The first resolution has appeared in such a mutilated condition in the daily press—due to the censor's kindness—that we do not care to repeat it word for word. The meeting recorded its opinion that in view of the demonstrators being unarmed and peaceful, firing was not called for,and In view of these facts the meeting demand, that a commission should be appointed to inquire whether firing was at all necessary and whether it was carried out with due restraint,

The third resolution was a vote of sympathy with Maulana Charagh Hasan Hasrat, Joint Editor of the *Bhasan*, who received very severe injuries in a manner that cannot possibly be justified, his entire fault being that the office of the *Bhasan* is situated in the area which was then the centre of the troubles. He had gone to the office of the Ahrar, which is only a few steps from the *Bhasan's* office, and was returning to his own office when suddenly he was attacked with the result that Hasrat Sahib was laid up for several days and has not quite recovered yet.

The second resolution approved of a joint statement by the Muslim pressmen of Lahore containing their opinion of the said events. The statement is intended to appeal to world conscience against what the Muslim journalists of Lahore regard as inhuman procedure and runs as follows :—

"In the name of humanity we raise a voice of protest against the repeated firing at Lahore in connection with the Shahid Ganj Mosque situation. In the first place, the firing was absolutely uncalled for, the mob being unarmed, non-violent and actually seated on the ground. There was not the slightest apprehension of any breach of peace. The same mob, before the arrival of the military, moved about freely in the city for two days and not a single case of molestation of non-Muslims was reported. As a matter of fact, the whole thing was a mere demonstration against the demolition of the Mosque Dispersal, which was the sole purpose of firing, could have been easily effected by other humane methods.

Secondly, the firing was not only un-justified, the manner in which it was carried out should be revolting to all notions of humane Government.... Stray individuals having nothing to do with the agitation were spotted, aimed at and then shot. An old man about a hundred years of age, the keeper of a shrine, in spite of his protests that he had no other place to go to, was shot down on the spot. A medical man in charge of a dispensary set up for the aid of the wounded with the permission of Government was beaten very severely.

We consider it our duty to God and man to bring all this to the notice of civilized humanity. Strong censorship throughout India has strangled the voice of the press and hence in the name of humanity, we the Muslim Pressmen of Lahore, appeal to the conscience of the world at large and the British people in particular in whose name the administration in this country is carried on. Only the other day, Muslim crowds were fired on at Karachi on a purely religious issue resulting in heavy loss of life and limb. The Lahore firing comes on the top of this Why armed bands of Sikhs were allowed to enter the city without let or hindrance, why a mosque which could not be demolished during the last 170 years, not even during Sikh rule, was pulled down under the protection of British arms, why the Government shirked the duty of attaching the mosque in dispute in the interest of public tranquillity or, again, why a situation in which the Sikhs were a party was allowed to be handled by a Sikh District Magistrate and a Sikh City Magistrate, why firing was resorted to on an unarmed crowd and why it was carried out in such a manner—these are things that call for an immediate independent inquiry."

The following participated in the meeting :— F. K. Khan Durrani of the *Truth*; Messrs. Murtaza Ahmad Khan and Charagh Hasan Hasrat of the

Rhson; Allama Inayat Ullah Khan Mashhoqi of the *Khakear* movement; Mr Yaqub Khan of the *Light*; Syed Inayat Shah of the *Siasat*; Raja Ghulam Haidar Khan of the *Zamindar*, Mr. Abdul Majid Salik of the *Inqilab*, Mr. Sardar Ali Ahsan of the *Eastern Times* and the Editors of the *Sunri-e*, *Daur-i-Jadid*, *Az-Rai*, the *Shia*, the *Nayyar-i-Islam*, and the *Paisa Akhbar*.

Mirza Mahmud attacks Sir M. Iqbal.

Mirza Mahmud of Qadian has opened an offensive against Dr. Sir Mohammad Iqbal, the first instalment of which appeared in the *Alfazi* of July 18 and has since been reprinted in a separate handbill for distribution at large. The article is a fair example of the extremely deceptive logic this God-appointed Khalifa generally employs to confound and mislead his followers. It requires a perusal of the whole article, for which we cannot find space in these columns, to form an idea of the extent of his wrong-headedness and of the self-complacency of which he is a victim.

Mirza Mahmud opens his attack with a complaint that Dr. Sir M. Iqbal has some special antipathy towards him. We who have the privilege of sitting with Iqbal and have discussed almost every conceivable subject with him with uttermost freedom have not noticed this personal element in the Allama's speeches. We can, therefore ascribe the complaint only to those extravagant notions which the Mirza has been led to form about himself by the army of sycophants in the midst of which he passes his days.

The Mirza then proceeds to discuss the following sentence from the well-known "statement" of Dr. Iqbal: "Baháism appears to me to be far more honest than Qadianism, for the former openly departs from Islam, whereas the latter apparently retains some of the more important externals of Islam with an inwardness wholly inimical to the spirit and aspirations of Islam." The spirit and aspirations of Islam are explained in the same statement to be the socio-political solidarity of the Muslims based upon their belief in the finality of prophethood in Muhammad (ﷺ) and its cessation after him, which is threatened by the Qadiani doctrine of the continuity of prophethood. That was the crux of the whole statement. Read in its context, the above-quoted sentence is as plain as daylight. It means that Baháism which has separated from Islam altogether is less dangerous to the solidarity of Islam than Qadianism which while it claims to remain within the body of Islam, is yet working to undermine its solidarity by its denial of the finality and belief in the continuity of prophethood.

Mirza Mahmud's article is fairly long but does not contain a word on the statement which he has undertaken to criticise. Instead, he runs off in a tangent and, according to his habit which must be well known to those who have read his writings, loses himself in a maze of irrelevancies. The Baháis, he says, are anti-Islamic, whereas the Ahmadis are very strict in the observance of the institutions of Islam. "The Baháis attack the Prophet and the Quran, whereas the Ahmadis inform Iqbal and men of his way of thought that they are all spiritually diseased and invite them to get themselves cured." The reader, however, who reads this article of the Mirza, is led rather to the belief that he and those who are enamoured of his wrong-headedness are themselves suffering from some frightful mental and spiritual

diseases and ought to get themselves cured as early as possible.

The Mirza goes on: "Sir Mohammad Iqbal cannot plead that Baháis are not hypocrites while the Ahmadis are." Why? Because the Baháis observe great secrecy about their teachings and their scriptures, which the Ahmadis do not do! The Mirza devotes one whole page to this argument and seems to be entirely unconscious of the irrelevancy of his arguments. Iqbal said nothing about the teachings and practices of the Baháis. What he did say was simply this much: that Baháis, by openly separating from the body of Islam, have ceased to be a danger to the solidarity of Islam, while the Ahmadis are a danger, because though like Baháis they believe in the appearance of prophets after the Holy Founder of Islam, they try to remain within the body of Islam in order to undermine its solidarity from inside.

The Mirza says, the Doctor's father was an Ahmadi, his elder brother is an Ahmadi, his nephew is an Ahmadi, and, what is worse, (the point is so important, it is written in bold type!) the Doctor let his elder brother supervise the construction of his house! It is a very powerful argument, so powerful indeed that we should be sorry for Iqbal had it not been for the fact that Mirza Mahmud's father, the late Mirza Ghulam Ahmad, the Promised Messiah and Mehdi, a re-incarnation of Muhammad (God save us from this damnable blasphemy) and of Krishna, who claimed to be heir to the excellences of all the prophets who ever walked on this earth, could not convert his own eldest son Mirza Sultan Ahmad to his faith as long as he lived. As to the building of the house it only shows that the brother isn't a very good Ahmadi after all. For had he been a good Ahmadi, faithful to the injunctions of Mirza Mahmud and his late father, instead of helping him in the construction of his house, he would have shunned the presence of Iqbal and never cared even to see his face. On the contrary, the elder brother waited upon the younger one in a spirit of devotion, apparently conscious that the younger brother was worthy of the deepest reverence. We say so because we have seen it with our own eyes.

Abominable Insinuations.

Referring to the Doctor's nephew the Mirza says, he is a virtuous young man, and "If Iqbal pondered in his mind, he would find that his own youth can take a lesson from the life of this young man." Would that Sir Mohammad Iqbal reformed his self before the doors of repentance close upon him! "My flesh creeps when I hear the devil quoting scriptures," says a ruffianly character in Scott's *Kenilworth*. Some similar feeling comes over us when we read these words of Mirza Mahmud. We do hope, the Doctor's nephew is really a worthy man, though Mirza Mahmud's advocacy has created serious doubts about his virtuousness,—the advocacy of Mirza Mahmud who has hundred and one scandals clinging to his name, scandals of sexual excesses, and we would also suggest that he should read the judgment of the Sessions Judge of Gurdaspur once again. In a man of his reputation it is the height of brazenness to point the finger of scorn at another man, however corrupt that other man might be morally. Physicians, heal thyself, before the doors of repentance are closed upon thee. If the physician is not too blinded by the contemplation of his own glory, we would advise him to read the last chapter of *Ramus-i-Bahá'í* to know the greatness of a great man's repentance.

The Theology of Strong Fists

(Continued from page 2)

And now I beg the readers to study the hawk's counsel to his son in Iqbal's *Piam-i-Mashriq*. The father-hawk says to the young one :—

تو دنی که بازان ز یک جوهر اند دل شیر دارند و مشت پراند
دو شیره و پخته تدبیر باشی جسور و عیور و کلن گیر باشی

"Thou knowest, we hawks are a noble race. Though a handful of feathers, we have the hearts of lions. Pure in deed and sound in judgment, daring and proud, aiming high, thus shalt thou live."

The aged hawk warns the young one of low companions, who pick their food from the dust and eat grains only, of the abasement of the meek and the humble, the cowardly and the weak, except for killing and eating them, and goes on :—

بکه دار خود را و حورسند زی دلیر و درشت و کلرمانه زی
ن برم و باز به تیور گذار رگ سفت چو شاخ آهو بدار
بصیبت جهان آنچه از حرمی است ز سنگینی و سست و پره می است

"Respect thyself and live happy; brave and hard and mighty shalt thou live. Let the quails delight in delicate bodies, but do thou bring nerves hard like the horns of a stag. Whatever of happiness falls to the world's lot comes from stubborn valour and hard toil and courage."

Do not seek company, the herd, like cattle; seek rather the solitude of the noble and the exalted. An austere life is better than comforts; it is sinful to pick grains from the face of the earth, because God Almighty has given us the vast expanses of the skies, and because the noble become abased by walking on the earth (Cf. Nietzsche: "I am a mountain climber I do not love the plains"). The old hawk then goes on :—

پای شاهباز بساط است سدف که بر سدف راقی کدالتی چنگ
تو از زره چشمال صهرا سدی بگو هر دو سیمرغ والا سلی
به پرواز تو سطوت نوریان به رگبانی تو خون کافوریان
نه جرح گردیده کوریش به خور آنچه گیری ز سر و پر و ریش
و دست کسی طاعت خود مگیر باز باش و یدد نکویان پذیر

"For us hawks, the best carpets to walk upon are rocks; because walking upon rocks sharpens our claws. Thou art born of the yellow-eyed ones of the desert, noble in descent as the griffin. From the might of thy wings the Nuris derive their glory; in thy veins runs the blood of the Kafuris. Under this revolving hump backed sky eat whatever of course or tender thou canst find, but do not accept thy food from another's hand. Be good and listen to the words of the good." (Cf. Nietzsche: "Don't let any one give you what you can take by yourself").

A word to the Muslim.

And I say to the Muslim: You are a son of Muhammad (on whom be peace and the blessings of Allah). What have you done to prove yourself worthy of that high lineage? Are you living brave and hard and mighty and proud, aiming high, and are your nerves as hard as the horns of a stag? Behold, a weak man cannot be a Muslim, and if you desire to please your Lord, and live a happy and honourable life on this earth, make yourself fit.

"Wherefore, we pray you, sons of generous sires, Be fit, be fit. For honour's sake, be fit."

Britain and Islam

THE AGHA KHAN'S CALL FOR CO-OPERATION.

At a luncheon in his honour promoted by the National League Council of Peers and Moslem Leaders in London recently the Agha Khan made an earnest plea for fuller cultural and economic cooperation between the Anglo-Saxon and the Islamic worlds.

Sir Robert Horne, speaking from the chair, said that the Agha Khan had for many years played a powerful and beneficent part in the affairs of the British Empire. He did not think there had been a more reconciling influence than that which their guest had been able to bring to bear both in his private capacity and as the leading representative of India at the League of Nations Assembly.

* The Agha Khan, after commending the work of the National League in promoting British and Islamic friendship, said that his own humble efforts to promote the welfare of the Moslems went back to the end of the last century. When he looked back on those 35 years he was amazed at the progress made, not only by the Moslems of India, but in the whole Islamic world. With this strengthened position the Islamic world was qualified to make a great contribution to the service of humanity in promotion of peace. The need for such service was painfully evident. Who could doubt that the greatest single instrument for saving mankind from another world war was the British Empire? And its power was greatly reinforced by the affinity of its outlook and civilization with those of the United States of America. Let the Islamic world link itself with this Anglo-Saxon power to promote peace, not by political instruments, but by the use of opportunities ready to hand for friendship and the furtherance of mutual interests.

Developing this suggestion, the Agha Khan spoke of the openings for reciprocal trade and the employment of capital in Islamic countries, unhampered as they were by any substantial national debts. There was also a field, hitherto very slightly explored, of the cultural investigation of the architecture, the literature, and the other arts of lands round which the human race was cradled. Again, the scope for "invisible exports" in the shape of tourist traffic was immense, given the proper catering for it in Islamic lands. By way of concrete suggestion, he advocated the establishment of a bureau representing all the Oriental countries concerned to provide information and facilitate arrangements. London was the fitting centre for an organization of co-operation where intellectual and cultural contact and trading relations could be further strengthened.

ISLAM IN VIENNA

Dr. Zaki Aly, President of the Islamkulturbund of Austria and Founding Member of the Spanish Islamic Society (which is also doing good work in Spain) is to write a book upon the Muslims of Central Europe. The Islamkulturbund of Austria is doing splendid service to Islam under Dr. Zaki Aly's guiding hand. Many Catholics have been brought to Islam by his efforts.

Historical Background of the Shahidgunj Controversy

The "Muslim Correspondent" of *The Civil and Military Gazette* writes:—

The tragic incidents which followed the Sikh-Muslim controversy over the demolition of the Shahidganj Mosque are bound to cause deep and widespread regret among Muslims throughout India. I sincerely hope—for the sake of the good name of the Sikh community itself—that this regret is shared by the saner element of the Sikhs as well and that in their calmer moments some at least of the Sikh leaders realise that the demolition of the mosque in the peculiar circumstances of the case was nothing but a demonstration of sheer and unneighbourly wantonness.

On their own admission the place was of no sanctity to them. While in their possession the building of the mosque was used for some time as a store-room where straw was kept. At other times it was put to other uses too dirty to mention. These admissions made by Sikh leaders during the Sikh-Muslim negotiations in Government House are referred to in an official communiqué.

If such were the case, the Sikhs could very well afford to say to Muslims: "Here is a building which, because of its having once been a mosque, has a certain sanctity in your eyes. From our point of view it is no better than any other building of the same economic value. You may have it for a price or without a price." Instead of saying this, the Sikhs adopted the attitude of saying: "This building happens to be in our possession and is legally ours. We are determined to demolish it and if the demolition pains you, so much the worse for you."

A great confusion has been created about the historical background of the building and the Sikh Gurdwara and Samadhs situated in close proximity to the mosque have been mixed up with it merely because all these buildings happened to be in the possession of the same family of Mahants for a number of years and were, therefore, enclosed within the same boundary wall. As a matter of fact the mosque had absolutely no historical associations—apart from that physical proximity—with the Sikh Gurdwara and the Samadhs. If the Sikh leaders had only thought over the problem calmly, they could not have failed to realise this important fact from reliable historical records. If they had done so, the natural solution of the problem would have no doubt suggested itself to them, that the Sikhs should retain what was of religious sanctity or historical importance to them and make over to Muslims the mosque which had any sanctity in Muslim eyes alone, the Muslims compensating the Sikhs for the economic value of the mosque and the few square yards of its site.

I understand that Mian Abdul Aziz, Bar-at-Law, whose property lies near Landa Bazar, had offered to give the Sikhs any plot of land they might choose in exchange for the mosque.

A. Mosque and not a Court

For the sake of mere argument most untenable historical theories have been advanced in certain sections of the press about the mosque. It is described as having been only a "domed" and "mosque-shaped" court-room or a place for the execution of Sikhs or some such other things. That it was a mosque and could possibly have been nothing else is proved by the very shape of its

western wall. A *mehrab* (an arched bend) in the western wall for the *Imam* to stand in is a peculiarity of mosques and Muslims are forbidden by their religion to use a mosque as a court of trial or as a place of execution. In fact, killing is the very last thing permissible in the precincts of a mosque.

Apart from this internal evidence, there is the evidence of the best of historians showing that it was a mosque and that the executions of Sikhs, which did take place near the mosque, had nothing to do with it. These executions were carried out in an open *maidaan* which was a horse-market at the time near the mosque, and they were not ordered by a Qazi or any Muslim religious dignitary who might be supposed to have any connection with the mosque at all, but by a Hindu Vizier who had a personal grievance against the Sikhs.

I have recently had occasion to consult several historical works in this connection and would like to draw the attention of Sikh leaders to the important fact that the place which came to be known as Shahid-ganj owing to the execution of a number of Sikhs there was something separate from the mosque, though situated near it.

Historical Evidences

Rai Bahadur Kanahya Lal, Executive Engineer, who was employed more than 100 years ago to carry out repairs in ancient monuments of Lahore, refers to Shahidganj in his Urdu book, "*Tarikh-i-Lahore*", published for the first time in 1884. He describes the mosque, which even then was in a dilapidated condition, and also the *chowk* in front of the mosque. This *chowk*, which, according to him, represented a busy and prosperous market in the days of Dara Shikoh, was also in ruins when the execution of a number of Sikhs took place there, whereafter the place came to be known among Sikhs as Shahidganj.

In Latif's "*History of the Punjab*", published in 1891, we read on page 213:—

"On the death of Zakaria Khan, the Subedari of Lahore was conferred on Mir Momin Khan, but shortly after, Yahya Khan, the eldest son of Zakaria Khan, was appointed governor, through the interest of the Wazir Kamr-ud Din Khan.

"The Sikhs had now grown so bold that they plundered the *dhobis* on their way to the Ravi to wash clothes. An armed band of Sikhs proceeded to levy contributions at Eminabad, a town to the north of Lahore, and captured a large number of flocks and herds in its vicinity. Yahya Khan sent out a small detachment of troops, under Dewan Jaspat Rai, to disperse the insurgents, but the latter falling upon the troops with fury, overpowered and repulsed them, killing the leader, Dewan Jaspat Rai.

"The disastrous end of this expedition exasperated the Viceroy, who now sent a large force against them under the command of Lakshpat Rai, the prime minister. The Dewan fully avenged his brother's death by defeating the insurgents with great slaughter, and driving them to the north-eastern corner of the Punjab. To complete his revenge, he brought with him a thousand Sikhs in irons to Lahore, and having compelled them to ride on donkeys barebacked, paraded them in the bazars of Lahore. They were then taken to the *Nahhas Khana* or horse market, outside the Delhi Gate of the city, and there beheaded one after another.

(Continued on p. 7, col. 2.)

France in North Africa

(By Khalid Sheldrake)

From Paris comes the news that our brethren Messali Hadj, Imache Amar, and Radjef Belkacem have been again before the Court, and judgment was given in the High Court of Appeal in Paris on May 14th last. Despite the fact that evidence was given to the effect that the accused bore the highest of characters, and that their efforts were solely on behalf of the elementary right to hold public meetings and to expose to the French public the present barbarous treatment meted out by France to the inhabitants of Algeria, Tunis and Morocco, the original sentences were doubled. This means one year of imprisonment for Messali Hadj, with 200 francs fine, eight months with 100 francs fine for Imache Amar, six months with 100 francs fine for Radjef Belkacem. Mahmoud Bey Salem, Vice-President of the Western Islamic Association, among others, testified in favour of the accused, and told the Court that the eyes of the whole world were upon the trial. Protests have poured in against the arrests from Turkey, Egypt, Arabia, Afghanistan, North Africa, and other parts of the Muslim world. Thus France replies—she defies Muslim opinion and will continue to arrest anyone else who follows in the footsteps of the accused. Not only in France itself but in Algeria and Tunis and Morocco, hundreds upon hundreds have been arrested, many exiled to the barren wastes of the Southern Sahara, where the pitiless rays of the sun may expedite their end and Concentration Camps have been formed wherein thousands of Muslims have been herded like sheep, exposed in every way to the rigours of the terrible summer heat.

Driven to Desperation

Can we wonder that North Africa is ablaze? That well-known writer Mr. Sefton Delmar has written a trenchant article in *The Sunday Express* of London, in which he asks the question: "Will France lose North Africa?" He writes of the present situation, and how the Muslims, driven to desperation are everywhere uniting against French rule. He pointed out that the French can no longer trust their Moroccan, Algerian, and Tunisian troops, who have been moved to France, and that, for her reign of terror in North Africa, France relies upon French troops aided by the infamous "Foreign Legion". This "Legion," composed of the scum of Europe and America is used to shoot down the Arabs, Moors, Berbers and Kabyles of North Africa. "El Ouma" in its latest number calls attention to the "Peres Blancs" (the White Fathers) who are everywhere in North Africa pushing forward the French policy of converting the Muslims to Christianity, and stamping out Islam from that region. Since France has occupied Morocco, the condition of that land has gone from bad to worse. Financially North Africa is bankrupt, and everywhere misery prevails. Messali Hadj, when in Court, said that even the sea coast of Algeria had become so bad that tourists landing from any ship were besieged to-day by crowds of starving people, whose hope was to obtain a small coin to get one piece of bread. Stripped of their land and their rights, their condition simply being that not far above the beasts of burden, "the worm must turn". No longer can France hide from the world the sufferings and misery of the people of North Africa. The secret is out, and Muslims in all parts of the world to-day know the truth and can no longer be blinded by official French denials. Starvation and misery are equal to-day among the Muslim population, whether in North Africa under French rule or in Russia under that

of the Soviet.

"L'Etoile Nord-Africaine" was declared by France to be a Communist organization. This is absolutely untrue. Why, however, is France to-day talking of Communism, and making that an excuse to suppress ruthlessly a Muslim organization, when she is the ally of Communist Russia? If she so little likes Communism, then why (except for her own selfish purposes, and to encircle Germany) does she extend the hand of friendship to a Communist Soviet Republic?

It is not strange, however, to see these two Atheist States side by side aiming at the total destruction of Islamic civilisation and culture. What I am surprised about is that religious people seem blinded when those being persecuted are Muslims, but they will raise a howl if a solitary Jew or Armenian gets a finger ache in a land ruled by Muslims.

If Christians are really genuine in their humanitarianism let them come forward, join hands with the Muslims, and protest in every land under heaven against the present day reign of terror in lands under the rule of Russia and France.

Meetings of Protest.

Meetings of protest against the arrest of the Muslim leaders have been held in many towns in France. At Toulon, where a large Muslim Community exists, two leading men Tonati ben Boubaker and Ben Daoud Mohammed have been arrested. A magnificent meeting was held at Grangeaux Bellos, no less than 3,000 Muslims being present. At Lyons and other towns demonstrations occurred organised by the "Union Nationale des Musulmans Nord-Africains". Ahmed Moumendjel, President of the Algerian Students, and Bouhlal of the Youth League of Morocco, and others have taken a leading part in these meetings. At Lyon, M. Said has been imprisoned.

(Continued from page 6)

"The place has since been called by the Sikhs Shahidganj, or place of Martyrdom, in commemoration of the event. The scene of the execution is marked by a Samadh or shrine erected in honour of Bhai Tara Singh, the chief martyr and an old companion of Gurm Govind Singh."

This account is strikingly corroborated in material points by Cunningham's 'History of the Sikhs' as edited by Mr. H. L. O. Garrett of the Government College, Lahore. This book gives a shorter account of the incident and, therefore, does not mention names. We read on page 93:—

"Some Sikhs succeeded in establishing a small fort at Dalhwal on the Ravi. They were unknown or disregarded until considerable numbers of them assembled and proceeded to levy contributions around Eminabad which lies to the north of Lahore. The marauders were attacked, but the detachment of troops was repulsed and its leader slain. A larger force pursued and defeated them, many prisoners were brought to Lahore and the scene of their execution is now known as Shahidganj or the place of martyrs."

There is thus indubitable historical evidence to show that the mosque had nothing to do with "Shahidganj", except that it was situated near it, and that the execution of the Sikhs in Shahidganj was ordered by Dewan Lakhpat Rai as a revenge for the death of his brother, Jaspat Rai, at the hands of the Sikhs. There is hardly any sense in the present-day policy of certain Sikh leaders who would go out of their way to wound Muslim sentiments as a counter-reprisal against what a power-flushed Hindu Dewan of Lahore did about two centuries ago.

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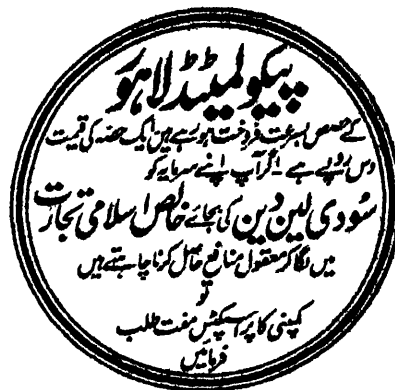
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Emancipation of Intellect Through Islam

(By Raja Hasan Akhtar, B.A., P.C.S.)

Not long ago I had occasion to read two articles in the *Light* on the statement of Dr. Sir Muhammad Iqbal on the finality of prophethood. The *Light* was in complete agreement with the Doctor on the question of the finality of prophethood, but it read certain implications in the statement which were in my opinion without warrant and justification. The editor also discovered a "certain streak in the poet's mentality more Western than Islamic" and hastened to place him in the category of "some other great thinkers who did not believe in the communion of man with God through the instrumentality of what is known as verbal revelation." He even conjured up scenes of revolt against the Holy Quran as well as the greatest and the last of the prophets. In the course of an interview given to the *Truth* (Lahore), Sir Muhammad explained his views on the doctrine of verbal revelation, which were sufficient to remove all misunderstandings, but the *Light* failed to take notice of them and wrote a third article in which it practically restated the same position.

Man's Emancipation through Islam

The *Light* also misconstrued the word "emancipated" used by Iqbal in the statement under reference, and drifted to arguments which were wholly unnecessary and uncalled for. Every student of Iqbal knows that according to the Poet, Islam itself is a symbol of emancipation. The world was in a state of *ghulām* (slavery) and Islam brought the message of *hukm* (emancipation). Man had created thousand and one vicious circles in the world of thought and action and had been spinning round and round when Islam put him on the straight path (*ṣirāṭ ṣāliḥ*). The idea of truth as a straight path is unique in the religious history of the world. It signifies persistent progress towards realms of truth which are to be captured by man in his free and "emancipated" condition. Speaking religiously, the Poet wants to emancipate us from the devil, while the *Light* in a manner accuses him of "emancipating" us from God and the religion of God. This is a serious accusation uttered against a man of God who has discovered Islam for us and reconstructed Muslim

thought for the modern man.

گوهر در یالِ قرآن سفته ام شرح روز صیقلِ الله گشته ام
نا مسلمانی می بخشیده ام کعبه شامی را به بخشیده ام
دارم اندر سینه نور لاله در شراب من سرور لاله

"I have strung pearls of the Quran's ocean and spoken the secret of Allah's baptism. I have given the Musalmans a new ideal; I have poured fresh sap into old twigs. In my heart is the light of *La ilah* and in my wine the intoxication of *La ilah*."

Finality of Prophethood.

In proof of his contention that Iqbal teaches young men to break away from the "leading strings of religion," the editor quotes the following passage from his book, "The Reconstruction of Religious Thought in Islam":—

The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In him life discovers other sources of knowledge suitable to its new direction. The birth of Islam is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need for its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings; that in order to achieve full self consciousness, man must be thrown on his own resources."

The *Light* comments on it as follows:—

"The perfection of prophethood, we are told, lies in its own abolition, that since 'inductive intellect' has taken birth, man no longer needs the 'leading strings' of religion, that rather than regulate his life by the light of Divine revelation, man must be thrown on his own resources."

The passage is not at all susceptible of any such interpretation. It signifies that in the process of evolution, prophethood reached its final stage in the person of the last of the prophets resulting in the abolition of all future prophetships. Similarly, the

revealed word of God reached the final stage of perfection in the Quran and consequently led to the abolition of all future revelations. In plain words, the Prophet of Islam is the last of the prophets and the book of Islam the last of the revealed books.

ماکان محمد ابا احد من رجالکم وکن رسول الله وحالہ العبدین۔

"Muhammad is not the father of any man among you, but he is the Apostle of Allah and the seal of the prophets." (XXXIII, 40).

لبارک الذی نزل الفرقان علی عبدہ لیکون للعالمین نذیرا۔

"Blessed is He who revealed the distinction (=the Quran) upon His servant that he may be a warner to nations." (XXV, 1.)

It does not mean that religious experience has ceased, but that it has ceased as an authoritative message. Nothing but the word of God as embodied in the Quran is final and authoritative. In the face of the Quran nobody can claim authority for his religious experience. At best it is now a man's private possession.

باز یاب این نکته را ای نکته رس
عشق مردان صبط احوال است و بس

"Hold fast to this truth, O wise one! Great men's love is command of the passing circumstance and nothing else."

Henceforward the Muslim nation will judge a man by the measure of his capacity to work out the will of God, as revealed in the Holy Quran, in fostering national life in its various aspects, social, economic, political and cultural. If a man's religious experiences stay with him as mental obsessions, the Muslim nation would be justified in regarding him as a pathological case and even sending him in some cases to a lunatic asylum. The nation cannot afford to let him trifle with her destiny and obstruct her career for the sake of sheer mysticism.

We derive life and light from the Quran and the Prophet rather than from any mystics who conjure up an opium-eater's paradise for the poor Muslim by their dreams, prophecies and psychic experiences. The *ummah* has been plagued with such ideas for centuries. They have retarded the pace of Muslim civilization and have introduced elements of permanent corruption in our body politic. They have engendered a spirit of exclusiveness and schism and divided Islam into thousand and one mutually hostile creeds. Is it then fair to allege that Iqbal does not believe in revelation merely because he subjects all such experiences to a critical examination by the criteria which are provided by the revelation of the Prophet of Islam and divests them of the authority which they have so far been claiming among the Muslims?

"The birth of Islam is the birth of inductive intellect". The inductive intellect has emerged from Islam, and in its search for truth it is inspired, helped and sustained by the Quranic revelation. But it has also its limitations.

علم تفسیر حقایق رنگ و بو دیده دهل پرورش آید از
بر مقام جذب و شوق آرد ترا باز چون جبریل بگذارد ترا
علم جز شرح مقامات تو نیست علم جز تفسیر آیات تو نیست
دل اگر بند بقی بیغم بر نیست در زحق بیگانه گردد زاری است

"Knowledge is but an explanation of this world of colours and perfumes; the eye and the heart derive their sustenance from it. It brings you to the station of love and frenzy and there, like Gabriel, it leaves you. Knowledge is nothing but a guide to thy stations, nothing but an exposition of thy signs. If the heart is wedded to truth, it is prophetship; but if it divorces itself from truth, it is unbelief (*kuf*)." (Iqbal).

The Quran and the Universe.

The *Light* also misunderstood the significance of the following sentence, "that in order to achieve full self-consciousness, man must be thrown on his own resources." The editor seems to think that according to the great Poet, man's "other resources" are independent of the Quranic revelation and not subject to its regulating influences and deriving their inspiration from it. This is not the case. Man's "other resources" are the direction given to the mind and intellect of man by the revelation of the Holy Quran. If you repudiate them, you repudiate the Book of God. Islam has discovered *Din-i-Fitrat*. It is the voice of the universe. It is in the interests of the universe that it should be governed by Islam, and you are not fit to govern it unless you avail yourself of all the resources discovered by the Quran. In order to appreciate this subject the editor would be well-advised to go through lecture No. 5 of Iqbal's "Reconstruction of Religious Thought". The Quran is the Word of Allah, while the universe is His act. One explains the other and no conflict is possible between the two.

نقر قرآن احتلاط ذکر و فکر مکر را کامل ندیدم جز بذكر
جز بقرآن نه بقی رو بامی است فقر قرآن اصل شاهدشاهی است

روزها شبها نپاییدن می توان عصر دیگر آفریدن می توان
صدجای بقی است در قرآن هنر اندر آیتانش بکے حوه را بسوز

"Renunciation as taught in the Quran is thought combined with remembrance of Allah; thought is never perfect except when combined with remembrance. Leadership except by the Quran is sheer fraud; renunciation as taught in Quran is the root of empire."

"One can strive by days and by nights and bring forth a new epoch. Go and dive into the Quran now and then, for there are hundred and one worlds yet lying in the depths of the Quran."

'Westernism' in Iqbal

The *Light* also detected "a certain streak" of Westernism in Iqbal's thought. The Poet-Philosopher has undoubtedly been and is even now a critical student of world politics and philosophy. Constant study is, in fact, indispensable to the growth of genius; and rather than hinder him, it has only helped him to point out the ways of Muslim regeneration as well as expose the snares and pitfalls of blind imitation of the West.

حکمت اشیا فردگی زاده نیست اصل از جز لذت ایجاد نیست
نیک اگر بیتی مسلمان زاده است این گمرازه نیست ما افتاده است
دانه آب صحرا بشیای کاشتن حاصلش امرنگیان برداشتن

فردیای گم کرده اند اندک را در شکم جوایند جان پاک را
حکمت کو عقده اشیا کشاد با تو میر از مکر چنگیزی داده

"Physical sciences are not the creation of Europe; their roots lie in the desire for discovery and invention. To speak the truth, they are born of the Muslim; the gem has fallen from our hands. The seed was sown by those Dwellers of the Desert; and Europe has reaped the harvest."

"The Westerners have lost sight of heaven and look for the soul in the stomach. The wisdom that has laid bare the secrets of the physical world has taught thee nothing but the thought of Chengiz."

It is indubitable that Iqbal's philosophic thought owes its inspiration and substance entirely to the Quran, and it is mainly due to the divine melody of his wonderful poetry and to his irresistible Islamic philosophy that the modern Muslim is again taking pride in his Islamic heritage.

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The Truth

MONDAY, AUGUST 12, 1935

World Congress of Faiths

According to a letter received by Dr. Sir Muhammad Iqbal from Sir Francis Young-husband, it has been arranged to hold a World Congress of Faiths in London and Oxford from July 3 to July 18, 1936. Spokesmen of prominent religions of the world will be invited to address the Congress on how to promote the spirit of "world fellowship through religion". Each address will be followed by a discussion. Sir Francis is the chairman of the Organising Committee. The letter contains an invitation to Sir Muhammad Iqbal as one of the spokesmen of Islam to deliver an address at the Congress. We expect, Mr. Durrani, editor of the *Truth*, will also speak at the Congress as a representative of Islam.

Anti-Muslim Propaganda in Britain

Anti Islamic propaganda is not a new thing in Europe. It has been going on ever since Islam entered upon its victorious career and prejudice against Islam has gone so deep down into the hearts of the Western peoples that it is truly an Herculean task to eradicate it. The expensive "missions" this country has been maintaining in England for nearly a quarter of a century have done next to nothing in this respect. In fact, they have not even touched the problem, and the "missions" have proved a sheer waste of money and opportunity.

Formerly, the Anti-Islamic propaganda in Europe was the work only of Christian missionaries. But since political awakening has taken place in India, especially since the Hindus conceived the idea of establishing Swaraj under British protection in this country, they too have entered the field and have been carrying on a most vigorous campaign of vilification of Islam and the Muslims of India not only in Europe but also in Egypt, Turkey and other Near-Eastern and Middle Asian Muslim countries. General Kamel-ud-Din Sami Pasha, British Ambassador at Berlin, once told the present writer several years ago how he had been visited by a Hindu M. L. A., who had tried to convince him that the real obstacle in the way of India's freedom was the Mussalmans who were all pro-British and English toadies. The Pasha who had fought in the World War and had unpleasant and un-Islamic memories of Indian Muslims and had once expressed himself very strongly against them in the present writer's presence, was quite willing to believe anything against them. The writer was, however, able

to disabuse the Pasha's mind by enlightening him about some of the salient features of Hindu psychology and the Hindu social system and by explaining to him the Indian Musalman's standpoint by the analogy of the position of the Turkish minority in Cyprus under British rule. We mention the fact only as an instance of the ceaseless and unconscionable propaganda which Hindus have been carrying on against the Muslims of India in the West.

The recent Shahidgunj affair has provided another opportunity for feeding Europe's hatred of Islam and there is hardly any newspaper in Britain which has not published misleading statements on the event. For instance, the *Illustrated London News*, which publishes an excellent set of photographs, says that the mosque was demolished "because it was in a dangerous state." The paper describes the demonstrators as "rioters" and says the British soldiery employed on the occasion showed "the utmost restraint" in face of mob "violence."

The fact of the matter is, however, as was pointed out last week by the Muslim journalists of Lahore in a joint statement, that the mob was absolutely peaceful. For three nights, when the mobs had mustered the strongest, the city lay almost defenceless. The curfew order was no doubt in force, but it was completely disregarded. There were no police or military pickets inside the city, and had the mob taken to violence, or had it been a Hindu or Sikh mob, the city would have had a dreadful bath of blood. The fact stands, unchallenged and unchallengeable, however, that throughout the troubles not a single case of molestation of a Hindu or a Sikh by a Muslim was reported. The restraint exercised by the leaderless Muslim mobs, in the face of many things, the attitude of the Government and the irritating tone of the Hindu press included, which were calculated to exasperate the Musalmans, was truly remarkable. To see them being accused of violence is, to say the least, very amazing. It is a pity the Musalmans have no agency for counteracting such inimical propaganda and enlightening the British public on the viewpoint of the Muslims. The establishment of such an agency is a very urgent necessity.

Political Wire-pulling

That the demolition of the Shahidganj Mosque, in spite of the urgent entreaties of the Muslims supported as they were by the efforts of the Government to dissuade the Sikhs from such a provoking folly, was the result of political wire-pulling is now beyond doubt. It was an expression of Hindu animosity towards the Communal Award and a trick on their part to demonstrate to the world at large that the interests of the Sikh and Hindu minorities would not be quite safe under a Muslim majority. The Hindu Mahasabha has expressed its views almost officially through their Secretary. The *Morning Post* of London, which discussed the subject in a long leader on July 23, is therefore right in ascribing the action of the Sikhs to political motives. "The Communal Award," it says, "is fiercely resented by the Sikhs, who are determined not to come under the Government of a Muhammadan majority." But it is a malady which has no remedy. The Muslims are in a majority and their majority, if only the Musalmans had sane heads on their shoulders, could be easily increased. The only guarantee of peace and good Government in the country, as we have pointed out before, is a strong and well-organised Muslim community.

A Shameful Squabble

Unfortunately, instead of organising the Muslim community for constructive work and for safeguarding its interests, those among the Muslims who pretend to be "leaders" are just now engaged in a fierce war of violent abuse and mutual recrimination. Truth must be spoken and we are constrained to say that the war of mutual vilification between the *Zamindar* and the *Siasat* on one side and the *Mujahid*, the newly-born journal of the Ahrar, on the other, though waged in the name of the Shahidganj Mosque, has in reality nothing to do with it. The fire had been smouldering for a long time; it burst into flame soon after the Quetta earthquake and the Shahidganj dispute brought it to full blaze. It is what they call in Urdu جنگ زرگری—the violent jealousy of businessmen engaged in the same trade.

Daily newspapers live upon sensations, and as there was no political or any other movement engaging the attention of the country, Maulana Zafar Ali Khan, in order to keep up the popularity of the *Zamindar*, started a campaign against the Mirzais. This created a certain amount of effervescence in the country, when last year the Ahrar also entered the field of anti-Mirzai propaganda. The *Ehsan* was started about the same time and adopted the same policy. Through better management, greater efficiency of the editorial staff and through the feeling which for some unknown reason had spread that the *Ehsan* was the Ahrar's journal, the paper had a remarkable success. As the *Ehsan* followed the same policy as the *Zamindar*, the latter ought to have been pleased, but its success caused the latter much heart-burning. The violent war which is now being waged would have broken out much earlier; only there was nothing tangible which could be offered in its justification.

The Quetta earthquake provided the occasion. The Ahrar opened a relief camp at Lahore, and in order to make their activities known to the public, instead of issuing a bulletin of their own, made necessary arrangements with the *Ehsan* which began to issue a supplement on their behalf and at their expense. This was very unpleasant to the other Muslim newspapers of Lahore, but in the eyes of the *Zamindar* it was an unforgivable offence.

The *Zamindar's* hunger for money is insatiable. It may be said about it that it has tasted blood and has got into such an incurable habit of collecting money that it turns ever and anon to this questionable source of income. The present writer had occasion to meet Maulana Zafar Ali Khan at the time he started the anti-Ahmadia campaign and found that the Maulana had other aims before him. He was contemplating the establishment of a missionary society under the title of Majlis-i-Dawat-o-Irshad with a capital of ten lakhs! The Majlis was actually launched and appeals were made for funds; some money came in too, but the project, like other projects started by the Maulana, languished and was soon forgotten. The discovery that the Maulana was contemplating an appeal for funds cooled the present writer's enthusiasm forthwith and he has never visited the *Zamindar's* office since.

The Ahrar collected some funds for the relief of the sufferers of the Quetta earthquake. The *Zamindar* expected a bounty for itself from those funds. As the bounty was diverted towards the *Ehsan*, naturally it had to fall out with the Ahrar. This is the real genesis of the Ahrar-*Zamindar* warfare.

They are not fighting for any principle; they are fighting for the good of the Musalman community; they are fighting over the division of spoils.

The campaign was opened by the *Siasat* which published a long leader praising and sympathizing with Maulana Zafar Ali Khan at the cold shoulder which the Ahrar had given him in the administration of their Quetta Earthquake Relief Fund. The *Siasat* and the *Zamindar* had been fighting each other in a most indecent manner for years. The inventive genius they displayed in coining abusive epithets for each other provided much entertainment for the Lahore public. But now they suddenly became fast friends. The Shahidganj dispute came as a godsend for them to strengthen the newly-formed friendship between themselves and their alliance against the Ahrar. The Ahrar being engaged elsewhere, Mr. Syed Habib and Maulana Zafar Ali Khan stepped forth hand in hand as leaders. While they worked together to straighten the Shahidganj tangle, they lost no opportunity of informing the public that the Ahrar were not in it. The anti-Ahrar campaign started then by the *Siasat* and the *Zamindar* continues to this day and heaven only knows how long it is going to last. It is causing nausea in the public mind already.

We want to warn the public again that the present campaign of mutual vilification between the Ahrar and the *Siasat-Zamindar* alliance has nothing whatever to do with any interest of the community. The real bone of contention is money and nothing but money and money alone can satisfy and shut the mouth of the *Zamindar*. These people are soldiers of fortune and they seem to regard public funds as spoils, to which they claim to have a natural right. They regard the Muslim community as their natural prey and the community unfortunately is composed of such hopeless idiots that it never is happy unless it is being exploited by some greedy self-seeker. A committee was formed by some leading personalities sometime ago to devise means for the protection and better management of Muslim endowments. It ought to have sufficed for all practical purposes and those who were interested in the question ought to have joined that body. But the soldiers of fortune who had nothing but money in their eye naturally could not join them. Accordingly, they have formed themselves into another association with exactly the same name, except that to distinguish themselves from the older association they have added the word مرکزی to their name. This "central" association has some very shady characters in it. We propose to call it the *Zamindar* circle and from this circle comes the proposal to form a memorial to the Lahore martyrs. We have no hesitation in saying that the real object of this proposal too is nothing but money. We want to say aloud for all the world to hear that it is nothing but a move to exploit public sentiment for the financial benefit of those who form this association. Money will be collected and appropriated, but no monument will ever come into being.

It must not be understood from the above that we are taking sides with the Ahrar. Nothing of the sort. We have already expressed our opinion about them and we hold them to be equally guilty. But for want of space in this issue we shall deal with them in greater detail in our next.

Reviews

(BY F. K. KHAN DURRANI)

The Prophet's Home Life.

1. **The Holy Mothers**, by Syed Wizarat Ali, published by Pandit Panna Lal, Gurgaon, Punjab, pages 44. Boards, price 8 annas.

The book is too brief. Mr. Marmaduke Pickthall wrote to the author: "I want you to write a book which will reveal the beauty of the Holy Prophet's married life and destroy the idea that polygamy, as he allowed and practised it, was in any way degrading to womanhood. . . . Please take more time over the work, and do not grudge the time, however long, because the work is well-worth doing and will be rewarded." This advice seems to have been disregarded, because the work produced gives us no insight into the private lives of the holy wives of our Holy Prophet nor into the domestic life collectively of the Holy Prophet himself.

I want to correct the author in one or two particulars. The verse quoted on page 5 does not give the Prophet the privilege of marrying more wives than the law allowed. The privilege is rather with regard to the *Mahr* settlement. On page 4 and again on page 9 in a quotation from the late Khwaja Kamal-ud-Din's 'monumental' work *The Ideal Prophet*, it is stated that the verses permitting polygamy were revealed in the days of wars in which many Muslims had been slain leaving behind widows who had to be provided for. The author also contends, and does so rightly, that before Islam a man could marry any number of wives, and that Islam laid restrictions on it. He says: "Islam, indeed, imposes such conditions upon its followers that it may be said without any fear of digression from truth that monogamy is the proper law of Islam, and that polygamy is allowed only as a provision for exigencies of time." Restriction on a prevailing custom in order to provide husbands for widows is self-contradictory. In my opinion, the revelation of the law of polygamy as stated in the Quran had nothing to do with wars and was intended instead as a permanent measure of social reform.

The author thinks (page 13) that Hazrat Khadija bestowed her hand in marriage on the Holy Prophet out of gratitude "to recompense his zeal and fidelity" in looking after her business concerns. It is a very mercenary view of that glorious union which bound the noble lady and her most noble husband. My own opinion is that the marriage was the outcome of love which was born of a deep appreciation on their part of each other's virtues and moral excellence.

The book is prefaced by a note from an English friend, one from a Hindu friend and a preface by the author, which form interesting reading.

2. **What the Ahmadiyya Movement Stands For**, by Muhammad Ali, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore.

The other day a reader asked my opinion about a certain English translation of the Holy Quran. I gave my opinion and then went out of my way to recommend the study of the translation by Muhammad Ali as well, because, in spite of its obvious defects which are many, it is the best commentary on the Holy Quran in the English language so far available. I did so because I believe in giving the devil his due. But before I recommend his new publication to my readers, he must answer me a few questions. He is asking for money. The

public has a right to know how that money will be spent, how he has spent the moneys that he has already obtained from the public and what is the character of the association in whose name he is asking the money.

The Quran only an Article of Merchandise.

Addressing a friend of mine in my presence, Muhammad Ali once said that the real object of the Ahmadiya Anjuman Ishaat Islam, Lahore, was the sale of his translation of the Holy Quran. His actual words were: "We do not care for the Musalmans. It is not our object to make any converts to Islam. Our object is the publication of the Quran." The word 'publication' has two meanings. It may mean dissemination of the teachings of the Quran. But Muhammad Ali denies it in express words. The other meaning is sale. The Ahmadiya Anjuman Ishaat Islam, Lahore, is, therefore, not a missionary but a commercial body. There are hundreds of others who are doing business in the Quran. The only difference is that while others do it honestly, Muhammad Ali does it under the name of a mission and asks for public subscriptions besides. If the object of his Anjuman is only selling the Quran, why is he asking for subscriptions? He must answer this question in a straightforward manner.

Misappropriation of Funds

In the *Truth* of July 1, I asked a question of the Ahmadiya Anjuman, which still remains unanswered. I repeat the question. (1) The Anjuman dismissed from its service without any cause whatever a man who had been serving as a missionary for nine years and who had resigned state service in India at the Anjuman's own entreaties, in order to make room for one Mr. Abdullah who, it was stated at the time, was expected to marry Muhammad Ali's sister-in-law or his daughter, and (2) the Anjuman sent Abdullah to study chemistry at the University of Berlin and spent upon his education moneys that had been collected for the propagation of Islam. The first was a glaring act of injustice, while the latter was criminal misappropriation of public funds. Abdullah was sent as a student to Germany; that was the main object of his going to that country. But in order to enable him to draw a large salary and in order to show to the world that the Anjuman was maintaining a mission at Berlin and in order that it should be able to collect funds in the name of that mission, the Anjuman appointed him a "missionary," whereas in reality he was studying chemistry at the University of Berlin. This was a fraud upon the Muslim public. What has the Anjuman to say to these questions? It is amazing that the man who thus sacrificed the interests of the mission to the interests of his family and has been guilty of misappropriation of funds and of a public fraud should yet have the cheek to come before the public with appeals for funds. Such things are possible only in this country, and it is one of the main reasons why affairs of the Musalmans do not prosper. The community by ignoring such moral lapses on the part of its leaders is directly responsible for teaching them dishonesty.

Sectarianism.

The Anjuman is a sectarian body and employs only Ahmadis for its missionaries, regardless of the fact whether those missionaries are fit for the work or not. Their Berlin missionary costs them about Rs. 600 a month, but knows nothing about Islam, his subject being chemistry only. No man who

does not believe in the claims of the late Mirza Ghulam Ahmad of Qadian can become a member of the Anjuman. When the Anjuman asks for the co-operation of non-Ahmadis, it does so only to the extent of asking money of them; beyond that it permits no co-operation. The question is, why this distinction, why this division in the ranks of the Musalmans? The Anjuman makes a very severe distinction between Ahmadis and non-Ahmadis. How does it justify itself for appearing with the beggar's bowl in hand before the latter? Does it not mean that they are exploiting the Muslims' enthusiasm for Islam to their own benefit, to enriching Muhammad Ali's family and his relations in fact?

Muhammad Ali's Anti-Islamic Beliefs

Grave doubts prevail among the Musalmans about the beliefs of Muhammad Ali and his associates. In order to have these doubts cleared I addressed Muhammad Ali an open letter in the *Truth* for May 20 and reminding him of some of his own writings I asked him a question. He has not answered the question and I repeat it here.

Two things follow clearly from the said quotations, viz., (1) that when Muhammad Ali wrote the said statements he believed in Mirza Ghulam Ahmad to be a prophet in the full technical sense of the term, and (2) that he regarded the Ahmadis to be a separate community from Muslims and his religion to be a separate religion from Islam even as Christians are separate from the Jews and Christianity a separate and distinct religion from Judaism. I know his present beliefs and it would be irrelevant to repeat the same in reply. What I want to know is this: Just when and why did he change his beliefs?

"I think I am justified in asking these questions before I entertain his request for co-operation. And when he has answered these questions truthfully and to my satisfaction, he shall find me and this journal willing and even anxious to co-operate with him.

(Continued from page 8)

from all kinds of agitation and commotion and have also exercised a restraining influence upon a large number of other people. *A Present to His Royal Highness the Prince of Wales*, page 5).

7. Your Royal Highness! Our countrymen call us traitors to our country on account of our holding these views and look upon us as sycophants. Others consider us short-sighted and time-servers. But, Illustrious Prince! We cannot forsake God for the sake of people. The world may call us what it pleases, but when our God commands us to maintain the peace and to unite mankind with bonds of love and affection, nothing can make us deviate from the path. We are loyal to the Crown, and, through the grace of God, will remain loyal and obedient under all circumstances. (Address presented to His Royal Highness the Prince of Wales by the Ahmaddiya Community at Lahore in 1922).

Letter to the Editor

LAHORE POSTAL AFFAIRS

SIR,—Persistent agitation has been going on in the local press with regard to the miserable plight of Muslims in the Lahore G.P.O., but the Postal gods seem to care little. In the meantime, the condition of the Muslims is going from bad to worse.

Hindu Monopoly

• All the selection grade town Sub-Offices in Lahore are under the charge of the Hindus. Particularly the Charing Cross Sub-Office has always remained in the charge of Hindu Sub-Postmasters ever since the British Rule began in India. Out of the remaining 21 Time Scale Town Sub-Offices only 5 have been allotted to Muslims and the remaining 16 Offices are the monopoly of Lala Bhais. Senior Muslim officials are put on window duties money order, registration, parcels, savings bank and other arduous duties. Almost all Delivery Clerks, Counter Clerks and Booking Clerks are Muslims, while junior Hindu clerks are working as Sub-Postmasters of important Town Sub-Offices. Some of the Hindu clerks have spent the whole of their lives in Town Sub-Offices and have never worked for a single day in the Head Office.

The reason for this monopoly and injustice is that the Accountant, Asstt. Accountant, the Head Clerks administrative correspondence, the incharge of all other branches in the Head Post Office, viz., Sub-Accounts, Pensions, Sorting, Deposit, Stock and Air Mail, etc., are Hindus. It is said that a Muslim qualified Accountant volunteered to be posted at Lahore at his own expense, but this was not allowed, as it would have been undesirable from the Hindu point of view. There are many competent senior Muslim officials available in the Lahore H.O., who can very conveniently be posted in the above mentioned branches of the Department without any extra cost to the State. This is a simple problem of shifting a clerk from one place to another and it is hoped that the justice-loving Head of the Circle will very kindly give his personal attention to this genuine grievance of the Muslims.

"STERN FACTS"

VI. Conclusion

The Qadianees are given much credit for their Anti-Arya and Anti-Christian work, and no one should grudge them their due. But their literature of controversy does not reflect any serious study that might appeal to educated minds. It only abounds in ridicule and abuse which may suit vulgar taste, but which only called forth abuse and ridicule from the opposite side in retaliation—not a clean game at all. Moreover, their work, whether against the Arya-Samajists or against Christians, bears no comparison with the work which they are doing against Islam and the Muslims. It is high time that the Muslims settled scores with them. An inquiry should be made as to how many converts they have made from among depressed classes for Islam, and how many converts they have made from among the Muslims to their own faith, and by what methods and at whose expense. More need not be exposed at present. But the situation does demand serious consideration and strong action for self-protection.

THE QADIANI MOVEMENT

A SYNOPSIS

[A friend of ours made these notes with a view to writing a thesis on the Ahmadiya Movement and handed them to us for criticism and suggestions. We offer these notes to our readers, because even as they are, they are sufficiently eloquent.—Ed.]

I. Mirza Ghulam Ahmad Sahib Qadiani.

1. Born in 1840 as a twin with a girl.
2. Died in 1908 of cholera.
3. Prophecy:—God sent me the good news of granting me eighty (80) years' age and even more. (Actual age 68). (Vide *Mawahibur Rahman*, page 21, by the Mirza himself).

4. (a) Suffered from lack of sexual potency. Used musk, amber, arsenic, opium compound and other vitalising preparations. (Vide *Nazoolul Maseeh*, page 209, by the Mirza himself. Also his letters in *Maktoobat Ahmadiya*, Vol. V., No. 2, pages 14, 55, and 121; No. 4, page 105; No. 1, pages 26–28, etc.).

(b) Used Tonic Wine—the sparing use of which is tacitly admitted by his intimate followers (Vide Mirza Sahib's letter in *Khatoot Imam*, page 5, and the Qadiani paper *Puigam Sulah* dated 4th March 1935. Also the judgment of the Sessions Judge, Gurdaspur, June 1935).

(c) Later on boasted of the "miracle" that having been reduced to hopeless impotency, he regained his manhood to the combined vitality of fifty men. (Vide *Tiryakul Qolob*, page 35, by the Mirza himself).

5. Tried all means—"revelations," prophecies, temptations, threats, curses—to marry a girl named Mohammadi Begum, having solemnly announced beforehand that God had already decreed and even performed the marriage ceremony—but failed ignominiously. He even divorced his poor wife and turned out both of his sons to gain his end, because all the three were guilty of opposition to the fulfilment of his desire (Vide Mirza Sahib's announcement in *Tabligh-i-Risalat*, Vol II, pages 9 and 35; the Qadiani book *Manzoor Ilahi*, page 244, and *Anjam-i-Atham*, page 223, by the Mirza himself).

II Mirza Sahib's Religious Evolution.

1. (1880-1890). A preacher of Islam, an advocate of Muslims against Arva-Samajists and Christians and a claimant to being a Mujaddid. Muslims of all sects admired him for his championship of their religion and helped him liberally.

2. (1891-1900) A shadow of the Messiah, the Promised Messiah himself, eventually far more exalted than the Messiah of the Holy Quran. Practically all the Muslims, formerly earnest supporters, disclaimed and denounced Mirza Sahib during the second stage of evolution. Only the disciples kept on with him, but not without misgivings.

3. (1901-1908) A full-fledged prophet—the real Ahmad of the Quran, as distinct from Muhammad (peace be on his soul), and in addition identical with Muhammad, but on a magnified scale as it were, Muhammad of Mecca being the crescent and Muhammad of Qadian the full moon. He further claimed to combine the merits of all the prophets in himself.

4. 1914 Schism Mirza Mahmud elected as second successor (*Khalifat-ul-Maseeh*) of his father, and Muhammad Ali, seeing that his hopes of becoming the head of the sect had been shattered, abandoned Qadian and founded a new party at Lahore. In order to attract public attention and win the

sympathy of Muslims, the seceders revised their faith, going back to the second stage of the Mirza's evolution, while the Qadiani party remained true to the founder's teaching upto the third and final stage.

The stages described above represent a broad and distinct outline of Mirza Sahib's religious career, although he does not hesitate to shift his ground from one claim to another, when policy requires it to avoid any opposition which might be threatening to block his way.

It is also interesting and instructive to note that when his best disciples like Khwaja Kamal-uddin and Mr. Muhammad Ali of Lahore felt constrained to check his financial dealings, he branded them as rebels and indirectly excommunicated Khwaja Sahib for his frank criticism of his (the Mirza Sahib's own) personal extravagance and the maladministration of public funds (Vide the Qadiani book *Kashaful Ikhtilaf*, page 12-15. Also *Haqiqat-i-Ikhtilaf*, page 50, by Mr. Muhammad Ali of Lahore).

III. Mirza Sahib's Attitude Towards the Imams Hasan and Husain.

Since Mirza Sahib claimed to be the real Ahmad of the Quran and also to be Muhammad (peace be on him) on a magnified scale, he discounted the saints of Islam and had no regard even for the exalted personality of Imam Husain (peace be on his soul), though of course he professed sympathy with the latter's sufferings at times when it suited his purpose to do so. Note the following lines from Mirza Sahib's so-called "miraculous" poem, the *Qasida Ijazia* —

1. I am surely better than Hasan and Husain, my God will demonstrate this in the near future. (Page 52).

2. I am killed by God and your Husain is killed by enemies. Look at the difference. (Page 81).

3. There is a vast difference between your Husain and myself. I am at all times backed and protected by God, while look at Husain's fate at Karbala, for which you weep (Page 69).

4. Why do you hold Husain as a most pious man in the world? What service has he done to you in religion? Tell me that. (Page 68).

5. And my position is that God praises and honours me from heaven. Blessed are those who follow me (Page 69, 72).

6. What a pity! The Quran does not allow Imam Husain even the status of the Prophet's son, rather it is against the Quran to call him the Prophet's son. In truth, this passage of the Quran has much belittled the connection which Imam Husain had with the Prophet as the son of his daughter.

7. Husain was a pious man, but crores have been born like him and God knows how many more will be born in future. But the Promised Messiah has been praised by all the prophets. Now say what comparison Husain can have with him.—And if I am not the Promised Messiah, why is God helping me? (Vide *Nazool Masih*, pages 45-50, by the Mirza himself).

IV. Mirza Sahib's Attitude towards Muslims.

1. All Muslims understand and appreciate my books and accept me, except those who are born

of unchaste women, and those whose hearts are sealed by God. (*Aina-i-Kamalat-i-Islam*, page 547, by Mirza Sahib).

2 It has been revealed to me that one who does not follow me and does not enter my "bait" is a rebel against God and His Apostle, destined for hell (*Vide* Mirza Sahib's *Notice in Tabligh-i-Risalat*, Vol. LX, page 27).

3. The Promised Messiah (Mirza Sahib himself) has also declared the one as Kafir, who believes him to be true but hesitates to do formal "bait" with him. (Mirza Sahib's son Mian Mahmood Ahmad's declaration. *Vide Tashheezul Ashan*, Vol. VI, No. 4).

4. All the Muslims who have not joined the "bait" of the Promised Messiah (Mirza Sahib), even if they have not heard his name, are Kafir and outside the pale of Islam. (*Vide Aeen-i-Sadaqat*, page 35, by Mian Mahmood Ahmad).

5 Any one who believes in Moses but not in Christ, or in Christ but not in Muhammad, or in Muhammad but not in the Promised Messiah (Mirza Sahib) is not only a Kafir, but a confirmed Kafir, expelled from the pale of Islam (*Vide Kalimatul Fasl* by Mirza Sahib's son Mr. Bashir Ahmad).

6. It is our duty not to admit the non-Ahmadees as Muslims, nor to offer prayers with them, because according to us they have refused to accept a prophet of God—this is a matter of religion, no one can help it. (*Vide Anware Khilafat*, page 90 by Mian Mahmood Ahmad).

7 We should not of course offer prayers over the funerals of the non-Ahmadees because they have refused to accept the Promised Messiah (Mirza Sahib). But a question may be asked, why not offer prayers over the funeral of the child of a non-Ahmadee? The reply is: For the same reason for which we do not offer prayers over the funeral of the child of a Hindu or a Christian. (*Vide Anware Khilafat*, page 93, by Mian Mahmood Ahmad).

8. It is by the command of God that we cut off our connection with the remaining claimants of Islam: it is no good to mix fresh milk with putrid milk, which is also sceptic. (*Vide* Mirza Sahib's declaration in *Tashheezul Ashan*, Vol VI., No 8).

Sir Syed Repulsed

9. The policy of the Promised Messiah towards non-Ahmadees is no secret to any one. Never in his life did he join any association of the non-Ahmadees, nor did he allow any non-Ahmadee to join his own. He never gave them any subscriptions nor did he ask them to give him any. So much so that once an association was formed at Aligarh with the object of preaching the Quran and the association requested Mirza Sahib for co-operation, but he refused. Moreover, it is also well-known how Sir Syed asked Mirza Sahib for subscription and ultimately begged for only a rupee, but Mirza Sahib refused to the end. (*Vide* the Qadianee book *Kashful Ikhtilaf*, page 42).

10 Our total population is 56 thousand in the Punjab alone and nearly 75 thousand in the whole of India—(the result of half a century's propaganda)—and by the grace of God we are enough to fight the 7½ crore Muslims of the world (?) if necessary. So all the Muslims of the world can do us no phys-

cal harm; rather we can keep them down by God's grace. (Mirza Sahib's son Mian Mahmood Ahmad's Friday Sermon—*Vide* the *Alfasal* of Qadian, -1st June, 1934).

V. Mirza Sahib's Politics.

1. I am sure, as my disciples grow in number, the believers of *Jihad* will go down, because belief in me means disbelief in *Jihad* (Mirza Sahib's Petition addressed to the Lieut.-Governor of the Punjab—*Vide Tabligh-i-Risalat*, Vol VII., page 17).

2 The greater part of my life has passed in backing and supporting the British Government. I have written so many books and published so many posters forbidding *Jihad* and urging loyalty to the Government, that if they are all collected, they will fill no less than fifty almarahs; and I have despatched all this literature to Islamic countries like Arabia, Egypt, Syria, Afghanistan and Turkey. It has always been my best effort to make Musalmans truly loyal to the Government and efface from their hearts all beliefs of exciting *Jihad*, which infect the hearts of fools. (*Vide Taryakul Quloob*, page 15, by Mirza Sahib).

3. I thought it proper to send this pamphlet to Muslim countries like the Hedjaz Syria and Egypt, for it contains an essay against *Jihad* covering 152 pages, and I made it my duty during the last 22 years to send without fail such books to Muslim countries as oppose and suppress the beliefs of *Jihad* (Mirza Sahib's notice in *Tabligh-i-Risalat*, Vol. X, page 26).

4. Out of good wishes for the British Government it seems expedient to prepare lists of such unwise Musalmans as in their heart of hearts hold British India as *Dar-ul-Harb* or "war zone". We hope our wise Government also will keep such lists as political secrets, confidential in the office. The names and addresses of such persons are as follows:—(Mirza Sahib's note in *Tabligh-i-Risalat*, Vol. V, page 11).

5 Some years ago, those classes of the Muslims, who are under the influence of the Ulema, although they were peaceful in practice and did not obstruct the Government, yet did not approve of the doctrine that a Muslim could be a loyal and faithful subject of a non-Muslim Government; and as the Ahmadiyya community was not only peaceful in practice but believed in and inculcated the doctrine that it was obligatory to obey the established Government, its activities were resented by such Muslims, who were afraid lest the result of the propagation of such doctrines should be that they might lose their only weapon (meaning *Jihad*) by which alone they could defend Islam or retrieve its glory. (Remarks by Mirza Sahib's son Mian Mahmood Ahmad, Khalifa of Qadian, in *A Present to His Royal Highness the Prince of Wales*, page 5).

6 From its very birth this community has been loyal to the Government and its members have avoided every kind of disorder and disturbance. The Holy Founder of the Movement has laid it down as one of the fundamental conditions of initiation into the Movement that every member must render perfect obedience to the Government established by law and should eschew all paths leading to revolt. In obedience to this injunction the members of this community have ever kept aloof

(See page 6)

The Truth

(A Weekly Journal of Religion and Social Reform)

Organ of the Majlis-i-Ishaat-i-Quran

UNDER THE MANAGEMENT OF PECO LIMITED, LAHORE

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When Desert Sands Hide Treasure

Outstanding Differences Between Britain and Saudi Arabia

(By W. N. Ewer)

Prince Faisal ibn Abdul Aziz ibn Saud of Arabia and Fuad Bey Hamza, his father's Foreign Minister, have gone home.

Their visit was a great success. Relations between the British Empire and Saudi Arabia are very cordial. But there has been no settlement of a very troublesome dispute. King Ibn Saud and the British Government are and have for some time been at loggerheads over the ownership of some hundreds of square miles of sandy desert—completely barren uninhabited except for the occasional visits of nomadic tribes.

Oil Politics

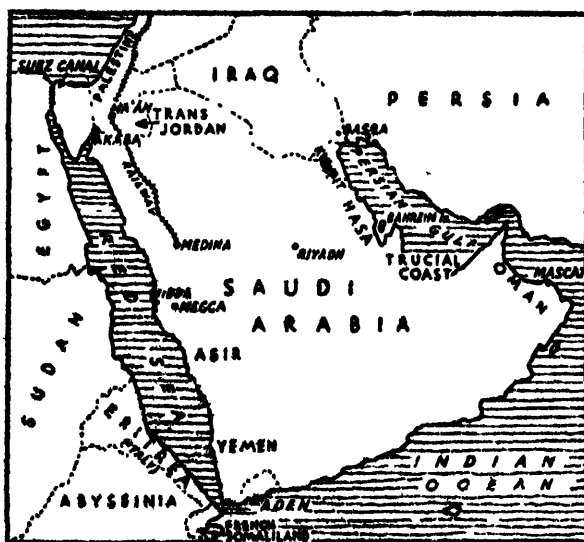
Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions.

And the British Government is equally stubborn in its claim that the patch rightly belongs to the British protected Princes, whose tiny "States" lie dotted along the "trucial coast" of the Persian Gulf.

Why should there be any quarrel over such an undesirable freehold property, across which no one has ever troubled to mark out a boundary? Why has it become as coveted as Naboth's vineyard?

The answer is to be found in a single syllable—Oil.

We are not quarrelling over the sands of the desert. We are quarrelling over the oilfield which may or may not lie beneath.



There is oil across the Gulf in Southern Persia. There is oil in Kuwait at the head of the Gulf. There is oil in the Bahrein Islands, a little way up the coast.

Likely enough, the geologists say, there is oil under the desert lands of Hasa, and under the desert lands behind the "Trucial Coast."

Any way, the chances are good enough for big oil companies to be very interested, for governments to be very interested. For Ibn Saud profitable oil fields, yielding in royalties

a substantial revenue to his treasury, bringing foreign money into the country, would change the whole financial face of things.

History of British Protectorate

His desert kingdom is very, very poor. The King's revenue, the government resources, the external trade of Saudi Arabia, all depend almost wholly on the Mecca pilgrimage—a precarious enough source.

The prospect of oil in the eastern part of his dominion, where the Arabian deserts come down to the Persian Gulf, was therefore a splendid one for Abdul Aziz Ibn Saud.

But here, as everywhere else round the fringes of his kingdom, he found himself in contact with the British Empire. There is not in all the Gulf any British territory. But all along its shores there has been, since the 18th century, sometimes vague, some-

(See page 5)

Wanted—A Leader

(By F. K. KHAN DURRANI)

Recent events at Lahore have set many people thinking. The utter helplessness of the Musalmans in the face of a very grave situation which led to much loss of life—a loss which in view of the fierce war of mutual abuse and recrimination which is going on now between two parties seems to have been in vain—has awakened the community more thoroughly than anything else could to its state of utter disorganization, and people have been made to search into their hearts more seriously than they ever did before and to ask themselves what would be the end of this community and how it can be saved from disaster.

The Shahidganj Mosque affair has a deeper significance than the mere loss of a religious building, deeper even than the political conspiracy that lay at the back of it. Every Musalman in the Punjab is aware of that deeper significance. Mosques have been demolished before; hundreds have disappeared since the downfall of the Muslim Empire in India; but the loss of no mosque ever led to such heart-burnings as the loss of this one has. It rankles in the hearts of the people as a devastating defeat. It reminds them ever and anon of their utter helplessness as a community. It is a revelation to them of the grave dangers that lie ahead. The loss of the Shahidganj Mosque has robbed them of their prestige. Their pride has been laid in the dust. They stand dishonoured and abased in the eyes of their compatriots.

And worse still, instead of purging the community of its evils and setting our house in order, those who possess the voice and claim to be leaders are indulging in shameful bouts of mutual abuse.

Therefore, those who are not in the run for leadership themselves, but whose hearts are burning with anxiety over the future of the community, have been driven to think deep and are looking for a leader.

Absence of a Political Ideal

I have been following political movements in this country since 1912. Many leaders have risen during this time. Some are dead; some are living, but all or almost all stand discredited in the eyes of the masses. Since the death of Nawab Waqar-ul-Mulk, the last leader of Sir Syed's school, Muslim India has not produced one man, not one single man, who could be compared to Tilak or Gandhi or Malaviya or Moti Lal Nehru or Lajpat Rai or Moonje. Why?

There is but one cause of the political impotence of the Muslims, one cause of almost all the ills from which the community is suffering—absence of a political ideal. For two decades we have been playing the second fiddle, some to the Congress, some to the Government. A political platform of our own we have not formed so far. We have no well-defined goal before us, no ideal that should energize us, and give meaning and direction to our life. And having no ideal, we can have no true leaders.

Once I defined this ideal; I was the first to define it, several years ago, in a book called *The Future of Islam in India*. I defined it again in the Specimen Number of *The Truth*, and I have defined it also in my book, *Muhammad the Prophet*, now in the press. It is the ideal of a Muslim India.

If the Musalmans of India could take it for their ideal, not merely adopt it by a resolution but let it sink so deep down into their hearts that it should become like their life-breath, the question of leadership would be solved to a very great extent.

Financial Independence

But there are some personal qualifications which are necessary for a leader. For one thing, the man who has been a failure in his profession can never be a good leader. This should knock out many from the race for leadership. The leader must free be from all worries for his livelihood. The Hindu community can point to a whole galaxy of first-rate leaders who have been serving their co-religionists most sincerely and selflessly. They are all men who have been successful in their professions and are free from personal want. They do not hanker after preferment by the Government and being above need they do not look to public funds for their livelihood. How many leaders are there among the Musalmans of whom the same could be said? No leader of our day has been able to keep his reputation clear and it is also a fact that almost all of them have been men of straw without any stable financial footing. Experience shows that men of straw who step forth as leaders are as a rule very undependable. A leader of this description might sell himself any day, to the Government, to a party, to an individual. They do quite frequently.

A leader should be financially so strong as to be able to withstand all temptations and so free from want as to be able to devote all his energies and all his thoughts to the service of his people. A man who has to work daily from morning to evening to keep bread in the mouths of his children cannot be expected to spare even a thought for the service of the community. He may be ever so great a genius, he may have an unimpeachable character, he may be the possessor of the highest virtues, but so long as he is poor, so long as he is burdened with worries of livelihood, he can be of no service to his community or his country.

(See page 8)

مشہد باؤس ریشتر بازار بتی ہمشہ امتر
نگلی کمالوی اختر
ہمارے فرمائش پر نام ہوسے تیار کیا جاتی ہے۔
ہمارے وقت تم کے پتہ رگوں سے سترین، دیدہ زیب
ہمارے ہندوستان ہر مہینہ ہائی گئی ہے۔ ہمارے قوم اپنے
ہمارے سزاوارت سے واجبی آیت پر عمل کرتی ہے۔
ہمارے قوم ایک نیاں ہوسے نگلی ہندی۔ ہندی چٹاوری اور قانی وغیرہ
گاندھین ہندی ہندی ہے۔
ایک نیاں ہندی کی نیاں گاندھین (ہندی ہندی)

The Truth

MONDAY, AUGUST 19, 1935

Military Firing in Civil Disturbances

The readers will remember that the Muslim journalists of Lahore issued a joint statement on the firing ordered by the authorities in connection with the Shahidganj dispute, censored copy of which appeared in *The Truth* for August 5. The statement said *inter alia*: "Secondly, the firing was not only unjustified, the manner in which it was carried out should be revolting to all notions of humane Government... Stray individuals having nothing to do with the agitation were spotted, aimed at and then shot. An old man about a hundred years of age, the keeper of a shrine, in spite of his protests that he had no other place to go to, was shot down on the spot. A medical man in charge of a dispensary set up for the aid of the wounded with the permission of Government was beaten very severely."

The uncensored copy contained a statement that even men who came forward to remove the dead and the wounded were shot. It will be noticed that the passage contains no wild accusations. It states concrete facts.

The Anglo Indian daily of Lahore, the *Civil and Military Gazette*, which has subjected the Muslim journalists' statement to a severe criticism and has published no less than three articles on the subject, has unfortunately in its military hurry forgotten to take note of these facts and directed its criticism to a wholly irrelevant matter. Its leader of 11th instant which seems to have been written in a towering rage, is devoted to exonerating the military, from any blame that might attach to them and leaves the civil authorities to defend themselves as best they can, for it was not a case of martial law, and the civil authorities alone bear the responsibility for firing. The *Gazette's* case is proved by saying that the troops did not get out of hand.

All this is irrelevant, for no statement issued by the Muslim pressmen contained any hint of any breach or laxity of discipline among the troops. The pressmen's complaint is against the authorities that ordered the firing. There is a difference between the editor of the *C & M. Gazette* and the Muslim journalists. The former writes from his office while the latter, especially those among them who drafted the statement, were eye-witnesses of the facts they narrated. The *Gazette* has nothing to say about those facts. Two concrete cases have been stated above and to these may be added a third, namely, that of Mr. Chiragh Hasan Hasrat of the *Bhasan*. He came down from his office and was going to another office when he was called by some Britishers. He went up to them and showed them his curfew pass to show that he was not one of the crowd; and was a person of standing. One of the men took the pass, tore it into pieces, threw the pieces away and began to beat Mr. Hasrat in a most brutal manner. He used a stout cudgel and directed his blows at his victim's head. Dazed and drenched in blood Mr. Hasrat reached another office almost unconscious. We are not quarrelling over any lack of discipline in the soldiery. We only mean that the three concrete cases noted above were extremely brutal and wholly unjustified. Things like these have to be explained.

The *Gazette* has gone to the length of obtaining an authoritative statement on the suppression of civil disturbances by military aid on the requisition of civil authorities. Military action is placed in three stages, preventative, actual dispersal and retention after the crisis is passed. The second stage is described as follows:—

It will be appropriate to explain the second stage at some length as it is in this stage that the civil authorities may call upon the troops to disperse unlawful assemblies.

The actual request to take action is generally given in the form of a written requisition (although it is not legally necessary to make this in writing) and handed to the senior military officer present by the senior magistrate present.

It does not contain an order to open fire, or take any specific action, but is merely a requisition on the military to disperse an unlawful assembly, and no more.

The method by which the mob will be dispersed is left entirely to the discretion of the military commander, with the proviso that he should use as little force and do as little injury to person or property as may be consistent with the attainment of the object in view. In fact, he is guided throughout by a set of instructions; and it is impressed on the military commander that he must be careful not to use excessive force.

It is further impressed on the military commander that, should he decide to open fire, if possible a warning should be given. But it will be realized that it is sometimes exceedingly difficult to convey this warning to a roaring tumultuous mob.

Fire is invariably strictly controlled, and fire is ceased immediately the object has been attained.

The point to be noted is that soldiers shoot to kill and not merely to demonstrate. All shots are deliberately aimed at selected individuals in the crowd who appear to be ringleaders. But the troops cannot be held responsible for the subsequent flight of bullets, killing or injuring perhaps some on-lookers.

The third article of the *Gazette* is again devoted to explaining the machinery of operations and leaves the facts untouched. The Magistrate, it says, does not order firing. He only calls upon the military to suppress a disorder, and it is left to the discretion of the senior military officer to employ as much force as he thinks fit to attain the object. As to firing, the *Gazette* says: "Each shot is intended to kill and it is aimed at a ringleader of the disorderly demonstration. No shot is fired either as a warning to the crowd threatening the peace of a city or town that unless it disperses troops will open fire to kill anyone in their way, or merely to frighten the mob. The military officer in command of the troops is asked by the Magistrate to disperse an unlawful assembly, but the Magistrate cannot give an order to open fire. It is left to the military commander to decide when it is necessary to open fire and how to control the force employed."

The rules quoted by the *Gazette* are a most complete justification of the Muslim journalists' statement. To their non-military intelligences the rules are brutal. Firing, if it is resorted to at all, should be directed to frighten and not to kill. But the case of Lahore is quite different. The demonstrators were not unruly. The self-restraint they exercised was unique in the history of riots in India. For two or three nights the city was unguarded, but not a single case of molestation of a non-Muslim by a Muslim was ever heard. The demonstrators threatened nobody. They were not armed. They were seated on the ground. To the Muslim journalists, firing under the circumstances appeared unjustified. Many of them were eye-witnesses. They have quoted concrete instances when shooting and maltreatment were both uncalled for. The whole question boils down to whether the extreme measures adopted were justified or not. Government pronouncements cannot satisfy the public mind in such cases, because it is the Government itself whose conduct is called into question. The Government also may not accept a journalist's statement. The question can be decided only by a public commission

of inquiry and that is what the Muslim journalists have asked for.

Anent the Ahrar

We said last week that the present war between the the Ahrar and the *Siasat-Zamindar* group which is dividing an already disorganised community into two mutually inimical parties is causing nausea among the saner elements of the Muslim public. We exposed the inner motives which have led one of the belligerents to opening hostilities and now we want to say a few words about the Ahrar. The present writer used to entertain very high hopes of this association and wrote sometime back: "I had great hopes of the Ahrar which I feel reluctant to give up. But I must say that devoting every ounce of their energy to their fight against the Qadiani schism to the exclusion of every other question is not very wise. Certainly I do not minimise the services they have performed in awakening the general populace to Qadiani menace. I only mean that there are other and much more important things of a constructive kind which are crying to be done. I have the constitution of the Ahrar before me, from which I find that they too have no well-defined political ideal or programme of work before them. They have caught the public imagination. It is time they set to work in a real business-like spirit, for if they lose the present opportunity, they may not get another one like it for a long time."

We have now to deplore that our hopes were misplaced and that the Ahrar movement is not what it promised to be. Recent events have stripped them naked for all to see as they are. We now know that their *tabligh* branch is no more than a political stunt. Its being a political stunt explains why they have been directing their whole attention to one question, namely that of the Qadiani heresy. They have been doing so because it rouses violent passions and keeps the Ahrar in the limelight. Much constructive work of religious propaganda requires to be done. There are Hindus, there are Sikhs, there are Christians and there are untouchables. Islam has to be defended against their attacks and they have to be enlightened about its teachings and brought within the fold of Islam. The Muslims are in a minority in this country. The minority is being assured its existence by the artificial arrangements of a Communal Award and by the doubtful protection of an unsympathetic alien race. The British do not love Islam and British politicians have made it plain on more occasions than one that they do not sympathise with Muslim aspirations. They want to please the Hindus more than the Muslims, because the former control the commerce of the land and their goodwill is more valuable to British manufacturers than that of the Muslims. The Hindus and the Sikhs resent the Communal Award most fiercely and are determined to have it annulled. Sooner or later the Communal Award will go. It cannot stand for ever. The Muslims will then have to stand upon their own legs. The question of uttermost urgency before the Muslims, therefore, is internal organisation and outward expansion by converting non-Muslims to Islam. It is not possible to overrate the urgency and the vital importance of this problem. The Qadiani question has no comparison whatever with it. Neither of these two aspects of the question has ever attracted the atten-

tion of the Ahrar. This circumstance justifies the inference, which is supported otherwise as well, that the Ahrar have been devoting all their time and energy to the Qadiani heresy not because they were so very anxious about the religious aspect of the question but because it brought them cheap popularity among the ignorant masses and paved the way for the attainment of their political ambitions. It was these latter, the political ambitions, and not any anxiety for religion, which have determined their policies and governed their actions.

There is no doubt that the community does require to be organised for electoral purposes. Election campaigns are fought at present on the basis of personal popularity and influence. The well-being of the community requires that this personal element should be removed and elections should be based only on policies. To bring about such a change in the mental attitude of the people towards elections would amount to a revolution, a very wholesome revolution indeed, and calls for much sustained effort on the part of political associations to educate public opinion in this behalf. The Ahrar who had gained the ears of the masses where just the association to undertake this work of organisation and political education of the people. But the fact stands that they have never given the least attention to this work and sought to achieve their own ends of political aggrandisement by indirect methods, namely, by appealing to the fanaticism of the ignorant masses on a sectarian issue. From the political viewpoint, this is a great disservice to the community. As to their political ambitions we have nothing to say at present. When the time comes, we shall determine our attitude towards them by the programme they put before the community. If their programme is beneficial to the community, they shall receive our support; if it is not they won't.

A word requires also to be said with regard to the war they are waging with the *Siasat-Zamindar* group. So far as the Shahidganj affair is concerned the Ahrar attitude was certainly wrong, and their first statement which was conceived in a spirit of sheer callousness made it worse. They have issued several statements since, which are not quite compatible with one another. They are lame excuses and bespeak a guilty conscience. Had the Ahrar leaders had a clear conscience they would have confessed their guilt and made a public apology. Such an apology would have raised them very high in public esteem and also effectively shut the mouths of those whom they choose to treat as their enemies. In the meantime we deplore the fact again that the one association which was in a position to educate and organise the community for political purposes stands revealed as a close clique of self-seekers. We cannot look to the Ahrar now and must seek for another body to undertake this work.

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When Desert Sands Hide Treasure

(Continued from page 1)

times very definite, assertion of a British protectorate over the scattered coast villages and principalities which never knew any effective overlordship either from Turk or Persian.

It was in chase of pirates that the British warships first came up the Gulf in 1775 or thereabouts. But it was fear of Napoleon and his possible designs on India that brought the first treaty with the Sultan of Muscat and the first British fort on Arabian shores.

Through the 19th century fear of the French, fear of Russians, fear of Germans, kept British and Indian diplomacy very busy in the Gulf.

Kuwait, the Bahrein Islands, Oman, all became definitely British protectorates. Who remembers now that in 1893 we came pretty near to war with France because a French consul in a gunboat turned up at Muscat to arrange about a coal depot for the French navy?

In between Bahrein and Oman, the little piratical villages of the "Pirate Coast" were forced to abandon their ancestral trade and to take instead to pearl fishing. The "Pirate Coast" became the "Trucial Coast" under British protection and control.

Had there been no word of oil, this arrangement might have gone on quite happily. Ibn Saud, having made himself lord of Arabia, had no reason to be worried if the British chose to police the Gulf and to ensure the good behaviour of the one-time pirates.

If he had his grievance against the British it was on the other side.

British Aggression

Up at the top of the Red Sea lies the port of Akaba. It and the railway station of Maan had been recognised as part of the Hijaz. But when Ibn Saud conquered the Hijaz and drove King Hussein into exile, the British, though professedly neutral, had nipped in, occupied Akaba and Maan and annexed them to Transjordan.

That Ibn Saud has neither forgotten nor forgiven. He shrugged his shoulders knowing he could do nothing. But he still maintains that legally Akaba and Maan are his, the British occupation lawless and forcible.

Also all the rolling stock of the Hijaz Railway, which runs down to Medina, was taken. Ibn Saud's one and only railway is useless. He has neither engines nor trucks. Nor can he afford to buy them abroad.

He has had, then, his troubles with his big neighbour. But they were all more or less settled for practical purposes by the Treaty of Jidda, which the King and Sir Gilbert Clayton signed in 1927. It fixed the boundaries of Saudi Arabia and Iraq and Transjordan and Kuwait.

The Treaty expired last year, and now runs on subject to six months' notice. Both sides want it renewed for a good long period. And now comes up the oil question.

There is also a little matter of emergency landing facilities for British air-liners on the Arabian shore of the Gulf. But that is not very vexing. The oil is the real trouble.

British High-handedness

Right back in 1922 Ibn Saud gave a concession to a British group to prospect for oil in Hasa. The

same group got the concession for Bahrein. But they decided it was valueless. They sold the Bahrein rights to an American group and let the Hasa concession lapse.

The Americans sold the Bahrein rights to Standard Oil of California. And, to the chagrin of the British oil companies, Standard proved that Bahrein was a good proposition.

Negotiations began again for Hasa. The Iraq Petroleum Company and Standard of California bid against each other. The Standard offer was infinitely better. Ibn Saud closed with it and made a deal which gives Standard of California the right to bore for oil in all his territory from Kuwait to Oman.

By carelessness and under-bidding the whole of what might be a very valuable oilfield had been allowed to go to the Americans.

Only one bit of it might still be saved—the area lying at the back of the Trucial Coast. Two steps were needed.

First, the rulers of the tiny village States were induced to sign treaties by which they agreed not to grant oil concessions to anybody without the permission and approval of the British Government.

Second, Ibn Saud was notified that the British Government regarded the territory of these States as extending some fifty miles inland. In support of the claim Anglo-Turkish treaties of 1913 and 1914 were adduced.

The King was furious. The treaties, he retorted, had never been ratified. And in any case, the Sultan had neither right nor power to sign away territory which he, Ibn Saud, had already conquered from the Turks.

The territory of the coastal states, he claimed, was strictly limited to the coast itself and the narrow strip of settled land behind each village. All the desert hinterland, only entered by tribesmen owing him allegiance, was his.

The tribesmen, said the British, were not really under Ibn Saud's control at all. Anyway, the fact that they occasionally rode across the ground did not give them rights over it. That was a principle already agreed with regard to the northern boundaries, and there the matter after several months of negotiation still rests.

British Greed

Before the big oil interests began to cast covetous and rival eyes on this bit of sand, nobody knew or cared who "owned" it. Now it has become the subject of a grave international dispute.

Fortunately everybody is, at the moment, being sane enough. Ibn Saud knows that he cannot afford to quarrel with Great Britain. The British Government realises that it would be madness to make of Ibn Saud a bitter and relentless enemy.

Negotiation has been going on quietly and calmly. But so far nothing has come of it, though each side has made quite considerable concessions from its original claim.

And in their hearts the Arabs are as bitter as Naboth. Faisal ibn Abdul Aziz ibn Saud, having for the second time seen for himself the wealth and power of the British Empire, has gone home wondering why such an Empire with such resources should grudge to his poor country an asset which for the one means little or nothing, for the other means, probably enough, the whole difference between penury and prosperity.—*The Daily Herald*.

The Real Cause of the "Lusitania" Tragedy

A War-time Fiction Exploded

(By Hasan Mohi-ud-Din Abbasi, Barrister-at-Law)

Anticipating the twentieth anniversary of the tragic sinking of the British steamer "Lusitania" by the German U-Boat U-20, the *Sunday Statesman* of April 14, 1935, published an interview by Viscountess Rhondda, one of the survivors, the last paragraph whereof reads: "If the 'Lusitania' had not been sunk, there might have been a different kind of ending to the War, and a different kind of treaty of peace." No doubt, the sinking of the great liner shocked public opinion on the other side of the Atlantic; but to say that, had Lieut Commander Schwieger abstained from torpedoing her, the United States would not have entered the World War on the side of the allies, is bunkum. The course the United States was driven to take in the World War had already been chalked out for her by the wonderful Allied propaganda, and there was no getting away from it for her, "Lusitania" or no "Lusitania", as would be evident from a closer study of the events.

No Connection with America's Entry into War

Long before the War, the ever watchful European powers had realised that the United States with her 120 million inhabitants and unlimited financial and economic resources, was calculated to play a decisive part in any complication which might arise out of the impossible political situation which obtained amongst them, and, knowing that, had been consistently employing all the known devices of diplomacy and propaganda to ensure the latter's support at the crucial time. Germany introduced the system of mutual exchange of University professors. The Kaiser was always "At Home" to any American of whatever consequence, who visited his country. England never lost an opportunity of emphasizing the solidarity of their common Anglo-Saxon culture and heritage. France employed subtler methods. She used J.P. Morgans, the big financiers of Wall Street, as her publicity agents. Thus the stage was set when the fatal drama of August 1914 began.

In this connection it should be remembered that the United States' constitution invests the Head of the Administration with almost autocratic powers. Hence a country which succeeds in winning the ear of the President can have the entire machinery of the American Government at its beck and call. During the World War, the occupant of the White House was an idealist, sympathetically inclined towards Britain, "who had taken up the cudgels on behalf of ravished Belgium," but temperamentally committed to a policy of peace. The man, responsible for throwing the Presidential mantle on Woodrow Wilson was House, a scion of an aristocratic American family of the South and a political strategist of high order. This distinguished Colonel was "the power behind the throne." When he fell for London, Germany's goose was cooked.

Germany's Retaliation

In her life and death struggle Germany resorted to submarine warfare to retaliate for the British blockade. As early as the first months of the War, Great Britain adopted measures to cut off the supply of foodstuffs from Germany and raw materials for her

economic life. Great Britain declared the North Sea to be a war zone in November 1914, and forbade neutral shipping to approach German ports. Germany took up this challenge and on February 4, 1915, declared the waters round the British Isles to be a war zone.

Viscountess Rhondda has written in her book "This was my World" that "a special effort was to be made to sink the great Cunarder so as to inspire the world with terror". But the fact is that the sinking of the *Lusitania* was not a premeditated affair, as is apparent from records in the German naval archives. Lieut.-Commander Schwieger left Emden for the Irish Sea on April 30, 1915, with orders from the Officer Commanding the submarines section of the German Fleet "to sink the British steamers, which conveyed troops from Liverpool to France, otherwise to destroy mercantile shipping as heretofore." On May 2, the sword-fish rounded the Orkneys, and on the morning of May 5, it reached the S.W. point of Ireland, proceeding in misty weather, sometime in thick fog, eastwards towards St. George's Channel and Liverpool. The fog lifting occasionally, the boat sank an English sailing ship on May 5, and a couple of English steamers the next day. The nearer Schwieger came to Liverpool the more clearly he realised that his original order to sink English troop-ships could not be complied with, for if in the prevailing fog he persisted in forcing his way into the closely-watched waters leading to Liverpool, he might get trapped. Therefore on May 6, he gave up the idea of venturing into Liverpool and preferred to stay outside St. George's Channel and to attack merchant ships there, so long as his nearly-exhausted petrol permitted. The fog persisting on May 7, the commander again changed his plans. He resolved to proceed homeward, hoping for a favourable weather to pick up shipping at the northern exit of the Irish Sea.

A Chance Encounter

While the U-20 was proceeding homeward from St. George's Channel, the weather brightened up. At about lunch time the officer on watch sighted in the west the tops of the masts and funnels of a large steamer which was later recognised as the *Lusitania* steering towards the Irish coast. It was thus by mere accident that the *Lusitania* stumbled upon the U-20. No doubt, on both days a number of British wireless messages had been sent out warning the shipping. But all those messages referred to the sighting of the U-20 at different spots time after time. That none lay in ambush for the *Lusitania* is further proved by the fact that the U-20, before its encounter with the *Lusitania*, had attacked and sunk a number of British vessels in the same locality, regardless of the alarming effect of such activity in the particular region of much traffic.

The exact details of this particular voyage of the U-20 which ended at Wilhelmshaven on May 13, the text of the special order given to the vessel, and the general directions regarding the conduct of war on mercantile shipping, the return course of the U-20 on the chart, and the position of the other German

submarines, which were at sea in May 1915, are available in the official history of the German navy. The log books of the U-20 and that of the Commander-in-Chief of the submarines, photos whereof have appeared in the American press, further show that Lieut. Schwieger had not been sent to destroy the *Lusitania*.

That the U-20 torpedoed the *Lusitania* outright and did not warn her beforehand is a fact. To challenge a fast liner whose speed was 10 knots more than that of the submarine was useless. Besides, German submarines had already had unpleasant encounters with British Q.-Ships—armed ships masquerading as helpless merchantmen which acted as decoys and were responsible for sending dozens of submarines to the deep. Hence, to attack the *Lusitania* without warning by means of a torpedo was the only course open to Schwieger. Any other submarine commander would have done the same under the circumstances.

There is another aspect of the incident, which made the *Lusitania* the most prominent case in the annals of submarine warfare, viz., the awfully large number of people who lost their lives in the disaster, 1158 including 785 passengers. The reason for the large death roll is to be found in the surprisingly rapid heeling over of the vessel. Steamers struck by torpedoes upto then had had plenty of time for the launching of life-boats. Many a vessel after being torpedoed had reached port. The sinking of that gigantic steamer of over 30,000 tons within a few minutes of the firing of a single torpedo came as a surprise to everybody, much more to the submarine commander who had delivered the attack.

Blown by her own Cargo.

That the *Lusitania* was sunk by the one solitary torpedo which had struck it does not carry conviction. It was officially declared in America that the *Lusitania* had no "explosives" on board. Later on, Senator La Follete announced in a public speech that part of the *Lusitania's* cargo consisted of munitions, and Dudley Field Malone, supervisor of the New York harbour, made a personal statement to the effect that amongst the large quantity of war material that was sent to England by the *Lusitania* there were 4,200 boxes of small-arm ammunition, which though not technically "explosives" had an accumulation of about 11 tons of black powder—a focus of explosion in the event of a sudden blow and great heat—vide the American periodical *The Nation*, January 3, 1923.

Commander Schwieger reported that immediately after the detonation of the torpedo a second and more powerful detonation occurred. This was confirmed by many survivors of the *Lusitania*. One of them said that the second detonation was like the rattle of machine-gun fire. It is thus only that the rapid sinking of the great vessel can be explained. According to technical experts, even the most effective torpedo of those times would only have been able to render a steamer of the size of the *Lusitania* at most helpless. In view of the sunny calm prevailing outside St. George's Channel on that fatal afternoon of May 7, 1915, all the passengers and almost the whole of the crew could have been rescued from the steamer, but for the vessel's dangerous cargo which seems to have been responsible for the huge catastrophe.

Four days before the vessel left New York on her last voyage, Secy. of State Bryan request-

ed Wilson to forbid the embarking of American passengers on the *Lusitania*, since the vessel had munitions on board. But the President declined to do so, and more than a hundred American citizens paid with their lives for his short-sightedness.

When the appalling loss of life came to the knowledge of the German Government, it forthwith offered regrets. That its assurances were no empty words and that the extent of loss was unexpected, are shown by the fact that the Kaiser immediately issued orders to the submarines to spare hostile passenger-ships thereafter.

IN THE PRESS

MUHAMMAD THE PROPHET

AN ESSAY

By F. K. KHAN DURRANI
with a Foreword by

Allama A. YUSUF ALI

C.B.E., M.A., LL.M., I.C.S. (Retd.), F.R.S.L.

CONTENTS:—(1) His Place in World History
(2) As a Patriot
(3) The Man
(4) His Work
(5) His Conception of Womanhood

It was expected that the book would cover about 130 pages. But the MS. was written very close and has yielded so much matter that the book now runs to full eleven forms (=176 pages). It will be cloth-bound and priced at Rs. 2. The book will be ready by the end of this month.

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آسان تیس طریقے بتانے کے علاوہ ہی طرز کے توکوش رنگین سادہ نمونے بھی دیئے گئے ہیں۔
قیمت ۱۲ روپے علاوہ محمولہ ڈاک
منزلے کا پتہ: نگارستان ادب۔ کوچہ کانگراں موجیہ وارہ لاہور

work in a spirit of great sincerity. Money flowed towards them virtually in torrents. As there was no check and audit of their receipts and expenditure, possession of money depraved the character of both, leading to public scandals, by which their movement which was otherwise extremely beneficial received a severe set-back

By not providing in a straightforward business-like manner for the material necessities of public workers and by contributing generously to public funds without requiring that before any appeal is made for funds an efficient system of check and audit must be instituted, the community actually teaches dishonesty and has quite unwittingly given birth to a race of freebooters and soldiers of fortune who prey upon the public in the name of most sacred causes and do so with complete impunity. Unless and until the community gets into the habit of independent audits wherever public funds are in question, such freebooters will continue to flourish and true and sincere leadership cannot come into being. In fact, honest and capable men will keep away from it. I know one man who held back just at the eleventh hour from launching a scheme of great benefit to the community, because he did not wish to soil his hands and did not wish to give others the opportunity of saying that he had soiled his hands. And I know another man who would not take part in any public movement because he has no money of his own and he does not want to enter upon the career of freebooters. There must be good many men among us whose talents could be of great service to the community, but who keep aloof for one reason or the other.

Enthusiasm *versus* Calculation

Our community has become proverbial for its enthusiasms and sudden effervescences. It listens only to loud-speakers, to those who distinguish themselves by the violence and extravagance of their speeches and would promise Swaraj in a day. Its

capacity for believing in miracles, in spite of many adverse experiences, is undiminished. It seems to have lost its capacity for cold calculating thought, for appreciating far-reaching policies and constructive work that cannot yield immediate results. It has no patience with those who would build solidly upon broad foundations. In place of reason it wants enthusiasm and naturally becomes an easy prey to the freebooters who can make wild promises. It is a very hot-headed community and the habit of listening to strong speeches and of boiling up with fiery enthusiasms has grown so strong upon it that men who have trained themselves to look afar have often occasion to throw up their hands in despair over the community's future.

Do We Want a Dictator

That the leader must be sane and very clear-headed as to the aims he pursues and the methods he employs for the attainment of those aims, goes without saying. But whether he will have to be a dictator depends upon what we understand by the term. Writing on the qualifications of a leader, a writer recently explained that when we have chosen a leader, we should be prepared to obey his commands and carry out his behests at all times without question. I am afraid such a leader will have to be an all-wise and omniscient being, if his leadership is not to result in disaster. A dictator derives his power from sanity, his clear-headedness, his character and from the willing co-operation of his followers. He cannot have their co-operation unless they are convinced of his sincerity, the strength of his character and his talents and unless they approve of his policies. The principle of deliberation in a body taught in the Quran is a very sound one, sanctified by the practice of the Holy Prophet himself. No community that wants to avoid disaster can possibly ignore this principle. All successful dictatorships are based upon this principle. One of the reasons of the failure of Muslim leaders in India was their

سنوں کاری

کتاب سوزن کارن کو دکھ کے گوشہ گوشہ میں پھیرائی حاصل ہو چکی ہے اور
 یہ تسلیم کریں کیا ہے کہ اس فن کے منتہی ایسی لمبے اور باریک سب کتاب
 اور دوسری ہندی لکیر میں آج تک شائع نہیں ہوئی ۔

سوزن کاری میں سوئی دھاکے کے پکڑوں پر ہیں جو بنے کاٹنے کے عالم
 فہم طرح سے بنائے گئے ہیں اور مشق کیلئے ایسے ایسے وغریب فرمے اور عجیبی ساوا
 نقشے بنائے گئے ہیں کہ کبھی بی بیوں کی کتائی کی کرد کے بغیر اس مستطکات
 آسانی سے نیکہ جاتی ہیں ہندی جاننے والی لڑکیاں بھی اس سے بڑا بڑا فائدہ
 اٹھا سکتی ہیں ۔ بہت مدد طلب فرمائیے ورنہ بدقسمت ایسا عرصہ بدلتے داتے گا ۔

قیمت آٹھ آنہ ۔ علاوہ محصولہ کا

نکارستان ادب کوچہ گمان گراں میچی دروازہ لاہور

[illegible]

پہلے پڑھو اس کتاب کو
اسلامی تعلیم کے لئے
مذہب متعلقی سب سے بڑا
منہ زبان میں بہترین مادی و معنوی تعلیمی کتاب

Emancipation of Persia

The Shah of Persia recently expressed friendship for England. Schools, filled with over a quarter of a million young Persians, teach English and French. Englishmen and Europeans, in whom a wide confidence is being engendered, are everywhere to be met on their lawful occasions, writes a correspondent in the *Manchester Guardian*.

Girl guides are being formed, the movement to be instructed by an English girl. Each factory is to have a sports club. Every big town is to have three clubs, for nobles, merchants and artisans.

Dawn of Industry

Roads are being made and maintained. Dozens of new bridges are being built to give the roads security of tenure when the winter rains wash the mountain slopes.

A railway costing over £20,000,000 is being constructed by European engineers. Tens of thousands of Persian citizens are employed on these works alone.

Each schoolboy has been ordered to plant ten trees. Next year each citizen is to do so. An airline is projected, to be manned by Persian pilots. British aircraft are to be ordered.

Everywhere can there be seen peasant industry, albeit often close hauled to poverty. Donkeys, horses, camels, and lean men, in all manner of ways carry all manner of loads to market. Rows upon rows of women, bent double in rice fields, for hours puddle rice plants into the water. They are full skirted in a kind of Scotch kilt. Short trousers hide their forms and protect their legs.

Life is abundant. Even the telegraph poles are alive, taking root in the rice fields and sprouting merrily about the wires—a jolly sight.

Shaking Hands with the Devil

The five-year plan provides for modern hotels, bath to every bed-room. Two fine new hotels have already been built, one at Ab-i-Garm and one at Chalus. The one at Ab-i-Garm is planned on that generous scale ever associated with Persia's history. A vast garden sweeps a small plain a couple of hundred feet below to the Caspian, where white horses ride in the wind.

The hotel is built in the grand manner, approached by a fine wide drive to tiers of steps. When these have been climbed the enchantment of distance is lost, for it is in domestic detail that Persia fails.

Cabarets in the Teheran hotels are beginning to vie the one with the other to secure bright entertainment. At first two artistes delighted an enthusiastic audience. Six in another hotel pirouetted before the Eastern gaze. Twelve ladies from Central Europe, Viennese, Hungarian and Czech, recently arrived to grace the boards of yet a third hotel, which thus obtained a virtual monopoly.

Whence comes the money? From oil royalties and taxes on luxuries, notably on tea and sugar. The Persian craves his sweet tea in home and cafe. But he is made to pay handsomely for it, for sugar is taxed almost out of sight at nearly a thousand per cent of its cost on arrival at the port.

The Rise of Riza Shah

A word about the man who is responsible for modern Persia. A Colonel of cavalry, at the head of his men on the road to Baku when Dunsterforce went through and back in 1918, he brought off a *coup d'Etat* a little over eleven years ago. Becoming Commander-in-Chief, and later Minister for War, he soon gripped the Cabinet by his forceful personality. The reigning Shah went to Europe, disgraced by a record of weak rule, and happily died soon afterwards.

Rising from control of the Cabinet to absolute power, Riza was soon enabled to found the new dynasty. His honest purpose, the simple manner of his life, an obvious and unique industry on his country's behalf, reminded the people of the security they had seen so shamefully lost in the immediate past.

The Shah's success is obvious. He has made and pays the police and the army. He has broken the tribal hierarchy by a series of spectacular and often secret moves. He has conceived and drives vast enterprises, at times almost unaided.

Apart from his absolute control of the country's progress, he is causing ruins to be restored, and is reputed to be building a luxurious alabaster palace of surpassing beauty, to outbid the past, polished on both sides to give exotic transparency.

The Shah's personal appearance does him credit in his plain undress uniform of baratheia. The removal of his pahlevi cap shows a grey, close-cropped head. His large eyebrows and deep-set brown eyes look well above a prominent aquiline nose and white moustache. Shapely hands and long fingers play with amber beads.

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BY

ALLAMA ABDULLAH YUSUF ALI

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OIL AND GOLD IN ARABIA

Arabia is an enormous country, at least some 1,200,000 square miles in extent, with a population altogether that can hardly much exceed five million. Parts of that population are bedouins or nomads and, consequently, it is exceedingly difficult to say with any degree of accuracy what that population actually is. Partly before, and partly since the great European War, two great military figures have emerged upon the political stage of Arabia and both of them have carved out, one from the desert and the other from a relatively fertile area, two very important States. The brilliant soldier and picturesque figure of King Ibn Saud has concentrated in his own hands an immense area in northern Arabia stretching up to the relatively small independent States north of the Persian Gulf. King Ibn Saud, whose son was recently in this country on a visit, started in a very small way until a few years before the recent European War, when he succeeded in driving the Turks out of the Hedjaz territory, and since the War he has added, as already stated, an immense territory between 750,000 and 800,000 square miles in extent, but the greater part of which is desert. This enormous country includes some of the bedouin tribes already referred to, and it is generally estimated that the King's subjects do not greatly exceed in number a million and a quarter, notwithstanding that his territory is equal in area to very nearly a quarter of the whole of Europe.

Effect of Air Surveys

Various influences have contributed to the present relatively keen interest in all things connected with Arabia. The romantic career of King Ibn Saud, already referred to, is, of course, a very potent influence. That Arabia is not merely a hopeless desert has been shown in the writings of the late Col. Lawrence, which have recently attracted so much attention. Potent as these influences have been, we are inclined to think that there is a third, the importance of which has been almost wholly overlooked. It is that modern invention, the aeroplane. While man was wholly dependent upon the camel, useful as that animal has undoubtedly been throughout history, an expedition into a desert country, where wells were scarce and where the traveller was by no means

certain where he could find them, was an expedition involving such risks that very few could contemplate economic development resulting therefrom. With the aeroplane it is practicable to survey a relatively extensive area in a very short time, and the actual nature of the land below, given a satisfactorily constructed machine and a competent pilot, is by no means of the same importance as when one has to ride or walk over the land. The result of these explorations has been to show that under the unpromising sands of the desert there are clear indications of extensive oil wells, and in other parts of the country it seems reasonably certain that a more or less valuable gold mine has been located. If we are rightly informed, the oil wells not merely show indications of oil, but in one instance, at any rate, a well is being worked by an important American company and oil has been and is being extracted. With regard to the gold proposition, we understand that certain groups are sufficiently satisfied with the indications of gold existing that they are taking out a certain amount of machinery to find out whether the gold exists in quantities that would justify working upon an extensive scale. But in a desert where presumably everything, including water, has to be supplied from outside, nothing but wells of remarkable richness, and reefs of gold capable of justifying the employment of very expensive machinery, could hope to yield such a return as would justify investment in such an area.

Ibn Saud's Sources of Revenue

It will be gathered from what we have said that agriculture is not the strong point of King Ibn Saud's country. Nevertheless, she does raise sufficient wheat and barley to meet the greater part of her home demands. But for the most part, like Abraham of old, her population is engaged in the raising of livestock, chiefly, perhaps, sheep and camels. She exports these in addition to hides and skins, and has a real industry in Nejd cloaks. Nevertheless, important as these industries are to a relatively small population, so large a proportion of which is nomadic, the kingdom lives and has its being by catering for the great pilgrimages to Mecca and

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ECONOMIC RESUSCITATION of the MUSALMANS

A Layman's Private Meditations

(By F. K. KHAN DURRANI)

I have thought much and written much on the ways of national regeneration, but all my arguments shatter on one rock. The rock of offence is the economic impoverishment of the Musalman community.

We have demanded statutory majority in the Punjab with separate electorates because, although we are in a clear majority so far as mere numbers go, we cannot depend upon the loyalty either of the Musalman voters or of the legislators returned by a joint electorate. Due to the widespread indebtedness of the Musalmans, voters can be tampered with and the elected members might themselves be under the thumb of Hindu money-lenders. Our economic backwardness makes separate electorates *a sine qua non* of our communal integrity.

Communal Consciousness

I will admit without hesitation that economic backwardness is not the only cause of our distrust in our voters and the men whom they elect. In the matter of communal consciousness and communal loyalty the Musalman stands far behind the Hindu. His cosmopolitan outlook, the ideas of universal brotherhood in which he is brought up, his warm blood and his generosity as well as his extravagant manner of life combined with economic inefficiency especially in the case of the "upper" ones, place him at a great disadvantage against his Hindu compatriot who has the age-long discipline of a rigid caste system and has been nurtured in doctrines of untouchability.

The caste-system and the doctrine of untouchability are incompatible with nationalism, and it is impossible for a Hindu to think nationally. The caste system is at once his strength and his weakness. It was by virtue of the caste system that the Hindu offered so little resistance to the conquering march of Islam and it was the caste system that has preserved him from absorption into the Muslim community in spite of centuries of Muslim rule. And it is the same system to which the modern Hindu owes his invincible communal consciousness and communal loyalty. This force of a three thousand years old religio-social discipline is not available to the Musalman.

But for all that it is certain that if the Musalman were not economically so backward, his communal loyalty would be more dependable, and he would not stand in need of statutory protection of his rights of majority as he now does.

He has got the statutory protection in the form of what is called the Communal Award, but I doubt whether he would be able to keep it for long. However indispensable it may be to our own communal existence, there is no denying the fact that the arrangement is unjust to the other communities. It is ridiculous on the face of it that a majority community should seek statutory protection against a minority community. Sooner or later the Award is bound to give way under the pressure of those who believe it to be inimical to their interests. What then? It is well for the Musalmans to realise that the Award gives them the respite in which to set their house in order. They

must organise and free themselves from the economic bondage in which they stand.

Propagation of Islam

Islam is a mighty force, and there are vast numbers of people who are willing to come into its fold, if only we make it possible for them to do so. There is no reason why we should be content to remain a minority in India when we possess the power of expansion and of becoming a majority. Islam is a missionary religion, and it is the divinely appointed mission of the Muslim community that it must reach out the message of Islam to all the peoples of the earth. But in India its very existence is conditioned by the fact that it must propagate Islam in the country and win adherents from among other communities. But this too requires money and an economic organisation of the community which should be able to accommodate all new-comers and enable them to earn an honourable livelihood. In our present state of economic backwardness and disorganisation conversion to Islam means very often giving the new-comer a beggar's scrip. This is a very disgraceful state of affairs, indeed a matter of deep shame to the Musalmans. It cannot be a very good invitation to others to accept Islam and decent-minded Muslims have very grave doubts as to whether it is right to ask others to embrace Islam. The reader will thus see that the propagation of Islam in India is to a considerable extent a question of economic organisation and not of theology. It need hardly be said that conversions to Christianity in India have been due mostly to economic conditions.

The Musalmans are backward in education. For instance, they are 57 percent of the population in the Punjab, but the ratio of their educational institutions against those maintained by the Hindus is one to five. The cause of the disparity is wholly economic.

Independence of Newspapers

In this age of democratic institutions newspapers are the life breath of a community, and in order that they should be able to serve the purposes which a newspaper is intended to serve it is indispensable that they should be financially independent. They can be independent if they have sufficient trade advertisements and circulations large enough to dispense with the necessity of pleasing persons or parties. Trade advertisements depend to a large extent upon the commercial position of the community whose political interests they represent. The Musalman's share in the commerce of the country is small and Muslim newspapers have to take care not to offend against the commercial monopoly of their Hindu patrons. Muslim newspapers have very small circulations. The circulation of the best selling Muslim Urdu newspaper is less than half of a popular Hindu newspaper, and this in spite of the fact that Muslim newspapers are far better edited than Hindu newspapers. The consequences for Muslim newspapers, which means ultimately for the political life of the Muslim community, have not been very pleasant.

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All correspondence should be addressed to the Managing Editor, "THE TRUTH", Peco Ltd., Outside Mochi Gate, Lahore.

Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editors nor do the Editors hold themselves responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, AUGUST 26, 1935

"Leaders" and Editors

We have always understood that the editor of a journal must be absolutely independent of persons, parties or interests. He is the paid advocate of the masses and their educator. He is the spokesman of the whole nation and must not allow himself to swerve from the pursuit of his high vocation by any reservations in favour of the high and mighty, and while he fights on behalf of the masses with the Government, he should not hesitate to turn his weapons against those leaders whose activities may be harmful to the interests of the nation. We are perfectly aware that such a course is beset with many perils, especially in a community like the Indian Musalmans. It is the present writer's unfortunate experience, both as a journalist and as a private individual, that the average person believes that there is no such thing as an honest opinion. If you criticise a leader who happens to be the idol of some people, you damn yourself in their eyes forthwith. Perhaps you wrote the adverse criticism from personal ill-will. Probably you were paid to write it by an opposite party or by the Government. In fact, everything can be true except honest difference of opinion. There is no such thing as honesty.

It is very difficult to have patience with such people, and the present writer for one holds them in uttermost contempt. There is a disease in their hearts—

فی قلوبهم مرض فزادهم الله مرما

and there is no disease so hateful and despicable as that of habitually imputing base motives to the words and actions of others. "Suspicion is sometimes sinful"—بعض الظن اثم—says the Holy Quran and a Musalman must not impute base motives to a fellow Muslim without inquiry and proof.

لا تقف ما ليس لك به علم ان السمع ذو بصر والنواذل اعداء
كان عند مسؤول

"Do not speak of what you have no sure knowledge, for in truth the very ears and the eyes and the hearts shall be questioned about it." What a noble principle and how brutally it is trampled under feet by those who believe it to be the word of their God!

A little while back we expressed our mind about a certain leader whose leadership has not always

been safe and who is known for his subscription-hunting propensities. Some of our readers whose idol-worshipping minds received a severe shock from our remarks, found it impossible to believe that we were above parties and one reader even went to the length of writing an extremely abusive letter. He and others of his way of thinking ought to remember that abuse cannot make a right wrong or a wrong right. For their benefit we quote below the views of Mr. Vakil of Bombay about the duties and ideals which a conscientious journalist must pursue. Speaking on "Present-Day Journalism in India" at Bombay the other day, he said:

"The present-day journalist, particularly in India, is found wanting. He has been found unwilling or, may be, unable to minimise reckless individualism in national affairs. Alike in his comments and display, he has offered it inordinate prominence. His reports of events of national importance remain incomplete and at times misleading, due to this personal preoccupation with "leaders". The licence he has, consciously or unconsciously, given to "leaders," who have naturally exploited the nation's benevolent credulity, the consequent unreported but vital thought and activities of national importance have given the tone and tendencies of unrealities to journals in India, probably without parallel elsewhere in the civilised world. I have already indicated the conditions which make the journalists mute.

I have known their handicaps and daily hardship first hand, political and economic. All I seek is some unambiguous sign or evidence of his unfettered, intelligent and intellectual, as well as serviceable, existence, his existence as one who holds his intelligent skill in trust for the nation—not for "leaders" and "interests," but for the great inarticulate who constitute the nation. Does he speak for those who cannot speak, light those who are in the dark, help those who are in want? Does he establish inter-provincial and international contacts?"

And that is what we aim at. At least the present writer can assure his readers with uttermost confidence that whenever he appears in print, here or elsewhere, in a journal or a book, he will do so in the conviction that he holds his intelligent skill in trust for the nation—not for "leaders" and "interest" but for the great inarticulate who constitute the nation." Any other course is to him temperamentally impossible.

Release the Internees

In a passage which was crossed out by the censor in a leading article of the Truth for July 22 we said the Government had been guilty of a great folly in throwing Maulana Zafar Ali Khan, Syed Habib and others into internment over the Shahid-ganj affair. The passage was scored out by the censor, but the events of July 19—21 gave a dreadful proof of the truth of our statement. The internment of the leaders removed the restraining influence from the Lahore masses and led ultimately to that ghastly tragedy.

We thought the internment was a temporary measure and expected that Maulana Zafar Ali Khan and his associates would be granted their freedom as soon as normal condition had been restored. The city has been at peace for many weeks now. There is no fear of any recrudescence of trouble, and there is no reason why the internees should not be given

their freedom forthwith. They have not been granted any allowance during their forced idleness, and some of them have been put to much hardship. If the Government does not care to keep the sores open, it should release the internees immediately. Justice and policy both demand it.

The Italo-Abyssinian Imbroglia.

War between Italy and Abyssinia seems to be inevitable, and judging by appearances there seems to be little doubt that Italy will have an easy victory and the sole independent state of Africa, which has been in undisturbed enjoyment of free sovereignty from remote antiquity, will fall a prey to European aggression.

In the discussions of diplomats there frequently occurs the word "dispute." As a matter of fact there is no "dispute," except the one urged by the wolf when he wanted to devour the helpless lamb. *Abyssinia has never dreamed of committing aggression against any of her neighbours, nor has she offended Italy in any manner whatever.*

There was doubtless a clash between Italian and Abyssinian troops last year at Walwal. Italy has been making great fuss over it, but does not desire any peaceful settlement of the dispute. The question really concerns definition of boundaries. If the place is within Abyssinian territory, as according to all maps it certainly is, then the Italians were the aggressors and Italian troops had no right to be there. If, on the other hand, the tract belongs to Italy, then the Abyssinians were the aggressors. The question is thus settled easily. But Mussolini argues in the manner of the wolf in the ancient fable. He wants to have the incident discussed without permitting any reference to the question of the delimitation of boundaries. That in view of this logic the Conciliatory Commission now sitting at Berne to arbitrate upon the Walwal incident is bound to end in smoke is, therefore, a foregone conclusion.

Frequent reference has been made in the discussions to the Tripartite Agreement of 1906, on which we published a short article in our issue of July 22. The Agreement was signed by France, Italy and Britain, and its purpose was the partition of Abyssinia into two spheres of influence or economic zones, one to be allotted to Britain and the other to Italy. Of course, the Emperor of Abyssinia was not at all consulted about the division of his territories! A secret treaty was concluded between Italy and Britain in 1915, from which Italy had great hopes with respect to gains in Abyssinia on the conclusion of the War. In 1919 she tried to get something out of her, but France objected and the matter was left there. An exchange of notes again took place in 1925 between Britain and Italy, in which the parties agreed to support each other at the Abyssinian court with regard to concessions. But Abyssinia made a strong protest in the League of Nations, of which she had become a member in 1923, and Italy and Britain had to bow before the storm.

But Italy is not the same now as she was in 1906 or even in 1925, as Mussolini has recently told the world. As the miserable fiasco in which the Tripartite Conference ended in Paris the other day shows, Italy is not now satisfied with merely economic concessions. She wants complete political and economic control of Abyssinia, in short its subjugation and annexation to her colonial empire in fulfilment of the colonizing and civilizing mission of the white races, as Mussolini has informed the world.

To unsophisticated Asiatics European diplomacy will always remain a riddle. France and Britain are more concerned about maintaining the dignity of the League than the safety and independence of an African State. The British cabinet has been dispersed without taking any definite decision. But what is exercising the mind of every Italian is why Britain does not permit the export of arms to Abyssinia. Talk of equality is bunkum, but Italy already heavily armed can manufacture more arms, which Abyssinia cannot. Continued embargo on export of arms to Abyssinia places her at a great disadvantage against her powerful adversary.

That the Italian aggression has the element in it of becoming a general conflagration throughout Europe is recognised by everybody. But British interests are involved very closely because of Lake Tsana in Abyssinia, whose waters feed the Nile and thereby the Soudan and Egypt. Independent Abyssinia means no harm to Soudan or Egypt; but Abyssinia in the hands of a great European power will be a veritable sword of Damocles eternally hanging over the heads of Egypt and Soudan.

That European diplomacy may succeed in restricting warfare to Abyssinia is possible, but it is not possible to avoid war altogether. Italy is not a very wealthy country. Her finances are in a state of deflation. Mussolini has already spent so much money on preparations for the war that he must make a war of it, win a speedy victory and add extensive territories to the colonial empire of Italy. If he fails in his undertaking he might have to face a revolution at home, and the Italians are as cowardly and as ruthless as their Greek neighbours. In spite of her helplessness and paucity of munitions, however, experts are agreed that Abyssinia won't be such an easy prey as Mussolini thinks. The country is difficult, the Abyssinians are pastmasters in the art of guerrilla warfare; the European manner of warfare demands endless money and Italy cannot get credit anywhere. Neither English nor American banks are willing to accommodate her. Italians are not very good fighters either. Chances are that Italy will face disaster and the whole affair will end in a domestic revolution, but not until she has had a slap or two in the face at the hands of Abyssinia.

A most sacred sentiment attaches the Muslim to Abyssinia. It was the Negus who gave asylum to the Muslim refugees during the Meccan period of our Holy Prophet's ministry. It was in memory of that event that though Muslim armies swept far and wide, they always respected Abyssinia. The sympathies of the Muslims throughout the world range naturally on the side of Abyssinia, and every Muslim is watching the events most closely.

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On Drink

He has known me for almost all my life and old enough to be my father, he is very fond of his speeches and would talk about anything and everything with complete disregard of the lapse of years or of our relationship.

As he knows me so well, I can speak to him with perfect freedom without fear of being misunderstood.

"One day he put me a funny question. 'Is it that you have never drunk?' he asked."

"I have a luxury-loving temperament," I answered.

The old sinner agreed solemnly. He is will to live in my austere manner of life.

"Having a luxury-loving temperament," I continued, "when I want to enjoy a pleasure, I want to have the fullest enjoyment of it, as much as it is possible for that particular pleasure to yield. I also desire to have the feeling all the time that it is mine. I am enjoying and nobody else. In fact, a pleasure cannot be a pleasure without that feeling. If I drank, that precious feeling would be lost. The enjoyment would go to somebody else, while I would have nothing but loss, besides being left to suffer the pains of reaction later. No, it is a very wasteful practice, and I cannot afford to deprive myself of my pleasures like that."

* * *

"Not original, nor at all original," grumbled a friend who was standing by. Thereupon he told me a story.

A former Nawab of Rampur, he said, was one day riding through the bazar on an elephant. He saw a drunken man coming towards him. As the drunkard came near, the elephant was stopped. Turning up his face and addressing His Highness the man said, "Eh, hathiwala! How much would you have for the elephant?"

"Friend," replied His Highness, "just now I am going on a piece of business and can't stop. But if you come to me tomorrow morning, we shall make a bargain."

"Good, good, tomorrow morning then. Let it be tomorrow morning," and the man went his way.

His Highness sent for him in the morning and said, "Well, I am willing to sell the elephant, let us make a bargain."

"I am a poor man," replied the fellow with folded hands. He was sober now. "I am a poor man, Your Highness, and can't dream of possessing an elephant. It was a different man who wanted to buy the elephant yesterday. He is gone."

* * *

And that is the worst of all intoxicating liquors. They make one forget oneself. And I think in the eyes of self-respecting men there is no crime greater than that of forgetting oneself. Is there any?

Virtue means keeping oneself well in hand. And beastliness? Well, it is forgetting oneself, losing grip of oneself. Is it not so?

D.

Reviews

1. *سورۂ مہل*, by Maulvi M. Zafar, M.A., LL.B., Pleader, published by Anjuman Rat-ul-Islam, Gurgaon, Punjab. The book is meant for free distribution and the Anjuman will send copies to any address on receipt of two pice in postage stamps to cover postage.

It is a pocket size booklet of 10 pages and is well suited for children and for distribution among non Muslims.

2. *ابو بکر* by M. Abdur Rahim Razvi, B.A., B.T., F.R.G.S. (London), published by the Faculty of Theology, Mumtaz Razvi High School, Amritsar, for free distribution. Single copies are sent on receipt of six pice in postage stamps, and en gros at the rate of Rs 3 per hundred. As its name implies, it is a biography of Hazrat Abu Bakr, the first Caliph. The booklet covers 56 pages of crown octavo size and is written in popular style.

3. *مسجد شہید گنج* a review on recent events in Lahore by Murid Hosain Quraishi, Sajjadanashin, Dargah Hazrat Ghous Baha-ul-Haq, Multan.

This expensive foolscap quarto pamphlet, furnished with four photographs, purports to be a condemnation of the Musalmans and a justification of the Government's actions, and the author effects his purpose by making a hash of the events which he claims to review. He ignores the fact that, before the mosque was demolished and before H. E. the Governor came down from Simla for the purpose of mediation, Musalman leaders had been literally begging the Sikh leaders to come to an amicable settlement, and ignoring that fact he blames the Musalmans for not approaching the Sikhs in a conciliatory spirit. The author's strictures on the morality of civil disobedience discover gross ignorance on his part of the character of the British Government in India. It is a "democracy" and as such remains unsusceptible to questions of right or wrong in the abstract unless they are supported by mass demonstrations, and it is a mass demonstrations, which, quite apart from their right or wrong, often determine the Government's course of action, as Maulana Zafar Ali Khan once complained:—

آج کل سر پہ آئے لو تو گولہ مار لطف
کہ وفا اور عیدت کی یہ پہچان ہے آج

It may be said without fear of contradiction that in British India nothing can be achieved without sustained hue and cry, and hue and cry can achieve anything. Governments always bow before organized force. With governments there never is anything like moral right or moral wrong. The wrong is that you are too weak to enforce your right and the right is that you take what you can. And in the question of the Shahidganj Mosque the Musalmans failed because the community is in a hopeless state of chaos and disorganization.

The author insists on the Sikh's right of ownership and believes the Government was helpless in the face of the law. We do not think so. There are other laws besides that of property. The executive authority has the right even to take possession of private properties in the interests of peace or in the pursuance of its own policies, as it has so often done. Had the Government

cared, it could have attached the property and acquired it under the Land Acquisition Act. It could do so very easily because the place had no sanctity in the eyes of the Sikhs.

Also, the destruction of a place of worship or object held sacred by a class of persons, knowing that any class of persons is likely to consider such destruction as an insult to their religion, is a cognizable offence under s. 295, I. P. C. Both the Sikhs and the Government knew that the building in dispute was a mosque and as such sacred to the Muslims. The Government and the Sikhs were also perfectly aware that the Muslims regarded the demolition of the mosque as a gross insult to their religion. The mosque was demolished and a cognizable offence within the meaning of s. 295, I. P. C. was committed with the knowledge of the Punjab Government under the protection of the police and the military in the presence of the District Magistrate and the City Magistrate. What has our author to say to that?

The author then raises the question of firing and asks why the conditions were allowed to deteriorate so far as to necessitate firing, and without answering the question he says the authorities had to resort to violence because, had they not done so, there would have been great bloodshed at Lahore. We are perfectly certain no man acquainted with the facts would take such a view of the case. The Muslim leaders had been doing their utmost to restrain the masses and one of the direct causes of subsequent troubles was the fact that the Government interned Maulana Zafar Ali Khan and his associates and left the masses leaderless. Under the circumstances, it was a most ill-advised action on the part of the Government which must be held responsible in great part for what followed. As to bloodshed, it is enough to state that the city lay defenceless for three nights, but not a single case of molestation of a non-Muslim by a Muslim was reported, although the Muslim crowds were without any leaders.

It is a shame that a Sajjada-shin should have led himself into this anti-Muslim propaganda.

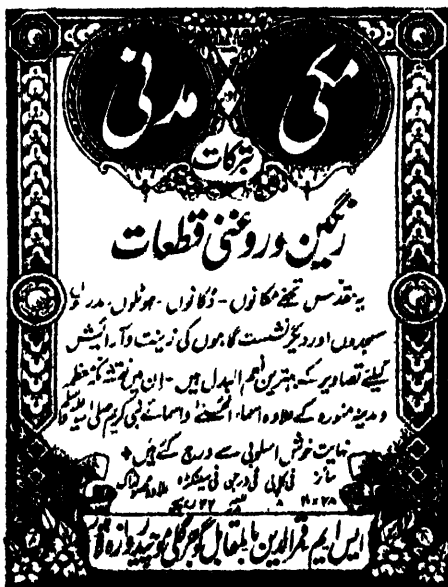
Oil and Gold in Arabia

(Continued from page 1)

Medina. From Egypt, from India and from Java a stream of pilgrims, estimated to average some 100,000 a year, enters the important port of Jedda en route to Mecca, the birth-place of Muhammad, or to Medina, the burial place of the great Prophet.

The Yemen

A very different country is the Imamate of the Yemen, ruled over by the Imam Yahya. The actual coast of the Yemen resembles to a considerable extent the territory of its northern neighbour. But some fifty miles inland is a mountainous area which supports a population estimated at between three and four million and which exports relatively large quantities of produce to the outside world. The Imam's country is considerably less in extent than the island of Great Britain being well under 80,000 square miles. Like his northern neighbour, the Imam Yahya has had a romantic career. The result of the European War raised the Imam from a very small position to that of a relatively powerful sovereign; but, unfortunately, he has not been very successful in consolidating his power in his dominions, partly owing to the diversity of sects, all belonging to the Muhammadan religion, over which he rules. In the valleys between the hills and beyond the sandy coast land agriculture is carried on to a relatively considerable extent, although it cannot be said in any sense that the fertile areas of the Yemen have been properly developed. The principal export is the famous Mocha coffee, which derives its name from a port which has now been allowed to become derelict. Nevertheless, there is a demand in nearly all the coffee-drinking countries of the world for this celebrated product. Mocha coffee dominates the export trade of the Yemen, and then come the skins of sheep and goats. These skins are well known and highly valued in most of the great markets of the world but they would be far more highly valued than they have been in the past if any reasonable standard of classification were adopted, which would enable the importer to have some definite knowledge of what kind of shipment he is to expect. Grain is exported to a considerable extent, and also sesame. In nearly every district of the highlands the grape is cultivated, and for the most part it is made into wine which, in spite of the fact that in most Muhammadan countries the drinking of wine is not permitted, in the Yemen the bulk of this wine is reserved for home consumption. — *The Statist*.



S. M. Qamar-ud-Din,

Opposite Gujjar Gali,

Mochi Gate, Lahore.

مشہد ہاؤس (جسٹری بازار) بیٹہ امیر

لنگی کمالوی (جسٹری بازار) بیٹہ امیر
ہماری فرمائش پر ناس طور سے تیار کی جاتی ہے۔
نئے نئے تصاویر کے بہترین نمونہ ہیں۔ ان میں سے کوئی بھی
دیکھ کر ہمارے کام کے علاوہ اس کے واسطے کسی اور کام کے
نہایت خوش اسلوبی سے وسیع کے ہیں۔
ہماری فرمائش پر ناس طور سے تیار کی جاتی ہے۔
ہماری فرمائش پر ناس طور سے تیار کی جاتی ہے۔
ہماری فرمائش پر ناس طور سے تیار کی جاتی ہے۔

ایک دفعہ آرڈر بھیج کر یا خود شریف لکڑیاں لیں (پھڑی بلدی)

Questions and Answers

Sb. Muhammad Sharif, Chiniot, asks:—

Q. 1 What is the economic programme of Mr. Aziz Hindi, to which you have referred in the columns of the *Truth*?

Ans. He proposes so to organise the Muslims of each locality as to make them economically self-sufficient, so that the Muslims should be able to procure all their necessities from Muslim shopkeepers. He intends to begin with his native place, Amritsar. The idea is excellent and, if carried through, will save the Muslims from exploitation by others and restore the community to prosperity.

Q. 2 Will you kindly explain the meaning of Islam as you understand it by giving references to the Quran and the Hadis?

Ans. I usually define religion as the relation of man to man and the individual's responsibility before God for the soundness of that relation, and 'Islam' is the body of teaching laid down in the Quran for keeping that relation sound. For this view of our faith, read the first five verses of *Sura Baqarah*, where the duty of man towards God (belief in the Unseen Lord and prayer), his duty towards his fellow beings (=Zakat), to be fulfilled in the light of divine revelation and one's responsibility before God for the fulfilment of those duties are stated. Duty to God cannot be separated from duty to man and prayer and Zakat stand on the same footing. In support of this view I refer the reader to the attitude adopted by Hazrat Abu Bakr towards the general insurrection that took place in Arabia soon after the demise of our Holy Prophet. "I will fight the man to death who would separate Zakat from prayer," he declared and the whole body of Muslims agreed with him. I need hardly say that Zakat stands as the great type as well as the embodiment of our duties towards our fellow beings, because it is the basis of our political organisation. That our political organism stands on the basis of Zakat is also supported by another saying of Abu Bakr quoted by Bukhari.

Compare also the Holy Quran, II, 112, where it says: "Ye! Whoever submits himself entirely to Allah and he is the doer of good to others, he has his reward from his Lord, and there is no fear for him nor shall he grieve." 'Islam' means submission to Allah and His commandments, which must take the form of active good to His creatures.

Q. 3. You have said in the *Truth* that Jesus is dead and Iqbal also believes the same. Then how will you explain the Sura (7 verses) according to which Muslims believe that Allah lifted Christ to heaven physically?

Ans. There is no verse in the Quran which says that God 'bodily' lifted Jesus 'to heaven.'

Q. and Ans. 4. Information in these columns can be given only on matters concerning religion and on questions which affect the well being of the Muslim community. We cannot guarantee information on the works of this author or that. We are not an encyclopedia of general information. Anyway, you had better wait until we come to discuss the works in question, which we intend to do.

Q. 5. Which is the best English translation of the Holy Quran published so far from the point of view of sublimity of language and comprehensiveness, giving non-Ahmadi views?

Ans. Arabic is a synthetic language, while modern languages, including English, are all analytic, and sublimity and force of the original cannot, there-

fore, be expected in translations. Allama Abdullah Yusuf Ali's translation now being published in parts has been undertaken just to supply a version worthy of the original in the matter of literary excellence. The translation is also furnished with explanatory notes.

Q. and Ans. 6. معارف Lahore; معارف Azamgarh U. P.; ترجمان القرآن Hyderabad, Deccan. The first and the last are exhortatory, while the second is scholarly.

Q. 7. Give the history of the Y. M. M. A. movement in the world.

Ans. There is no such movement in existence in the Islamic world nor, in view of the educational and cultural backwardness of Muslim peoples, is such a movement possible at present or in the immediate future, though the idea is good.

Q. 8. We have decided to celebrate the following days. Please give suitable dates for their celebration: (1) The Holy Prophet's Day, (2) The Siddiq Day, (3) Umar Day, (4) Usman Day; (5) Ali Day, (6) Husain Day; (7) The Quran Day; (8) The Muslim Intellectual Achievements Day; (9) The Salah-ud Din Day, (10) Tippu Day; (11) Iqbal Day, (12) Muhammad bin Qasim Day; (13) Alamgir Day; (14) The Ghaznavid Day; (15) Tariq Day.

Ans. But please remember that there are only 365 days in the year, and if you start celebrating the 'Day' of each and every great man in Islam, you won't be able to accommodate them all nor find time for the constructive business of life. Surely you don't want the community to live in the past? The Holy Prophet's birthday is now celebrated as a festival throughout India. Muhammad bin Qasim's name has a special significance for the history of Islam in India, and his centenary was celebrated a few years ago. The best manner of keeping the memories of Muslim heroes alive is to publish scholarly works on their lives and work. Let there be solid work rather than tamashas and meaningless fuss.

پنجاب بکری کی مطبوعات

ہن کی ایک بکری کی جھنک اپنی ظاہری و معنوی خصوصیات کے اعتبار سے مختلف اہل
الہ کے اصحاب کے نزدیک موجود اور ادب کو چار چاند لگا دیتی ہے یہ تمام کتابیں جن
فطرت اطلاق اور محبت کے پاکیزہ جذبات اور صحیح شاعرانہ خیالات کا دل آویز مرقع ہیں

نعمت خیات	پنجاب بکری	نظم اسبیتی	مرزا جی
نعت جبر	نعت جبر	نعت جبر	نعت جبر
چار سہیلیاں	بقا و ام	غزل و سحر	لغات بنگیں
نعت جبر	نعت جبر	نعت جبر	نعت جبر
در شوار	طلسم سمری	غزل	بڑی بی
نعت جبر	نعت جبر	نعت جبر	نعت جبر

پنجاب بکری لاہور

مفسر کے بل بوتہ پر اس کتاب کی ادارت نے نہایت ہی اہم اور نیشنل و سماجی کام کیا ہے۔
 قلم اور ذرا فنی سے واقف کتب فروشوں کے قلم پر غلطی اور
 کوڑا کن گشت سروس سے غلط فہمی کے سبب ہزاروں نیا یوں کے پیشانی پر
 ۱۱۱ استہدایہ اور ایجنسی پر سچائی کے پکا سے کتاب آپ سے مدد فرمیں
 حاصل منصف سے ہر کتاب اور اس کے مندرکات غلطی کے ساتھ برابری کیا ہے
 ہر شخص کی کتاب کے ساتھ اس کے کرنا کا سبب طبع خودی اور کتب سے پہلے جس
 میں اصرار ہے کہ مندرکات غلطی کے ساتھ اور ذرا فنی سے قلم سے دوسرے جن میں غلطی
 اور دیگر غلطیات قلم سے جن میں ہر کتاب کے لئے (۱۱۱ استہدایہ) اور
 خصوصیت اور ایجنسی کے تہذیب و تعلیم پر فوری روک تھام کی ضرورت ہے۔ تمام
 سے مستند و متبرہ ہیں۔ بد مذہب کا کوئی غلطی سے بہتر ہے کہ نہیں
 مگر کتاب پر ہم مصحفیت، محبت میں روئے بمسکول
 تصدیق کے لئے ہر محنت حاصل۔ ہر کتاب کے ساتھ اور ذرا فنی سے قلم
 صاحب کے ایجنسی کا ذریعہ غلطی کے گمان۔ چھاپی اور ذرا فنی سے قلم

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”سوئی کے سو کام“

فکشیدہ کاری کی ایک عجیب کتاب ہے جس میں سوئی سے مختلف قسم کے دلچسپ کام لینے کے آسان طریقے بتانے کے علاوہ ہی مزے کنکوش نگہیں سادہ نمونہ بھی دیتے گئے ہیں۔

قیمت ۱۲/ علاوہ محصول ٹیک

منیجر پیمبر بخش، نگارستان ادب کوچہ کاکڑگراں، موج پورہ، وارانہہ لاہور

The Truth

(A Weekly Journal of Religion and Social Reform)

Organ of the Majlis-i-Ishaat-i-Quran

UNDER THE MANAGEMENT OF PECO LIMITED, LAHORE

Editor :—F. K. Khan Durrani

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THE DAY OF SHAME AND SORROW

Friday, September 20, has been fixed as the "Day of Mourning" to give expression to feelings of sorrow of the Musalmans over the demolition of the Shahidganj Mosque and to commemorate the martyrdoms of those brave young Muslims who laid down their lives cheerfully in that connection.

The decision has been made by the *Majlis-i-Ittihad-i-Milli*, Lahore, which was formed on July 28 by the general conference of Muslim leaders of the Punjab and the N.-W. F. P. held in the Barkat Muslim Hall, Lahore. Recovery of the site of the Mosque is one of the aims of the Majlis, and the "Day of Mourning" is the first step the Majlis has decided to take in this direction.

The "Day" will be observed throughout India. Black-flag demonstrations will be held in every town, and meetings will be held in every mosque, at which a special address, which will be prepared and supplied to every mosque by the Majlis, will be read. And every Muslim will wear a black badge on his breast or arm on that day. Let every Muslim do his best to make the Day a great success, so that the Government as well as the world at large should know how deeply the hearts of the Musalmans have been wounded by the British Government in India.

Summary of Events

Let us cast a cursory glance over the events. In June last, the Sikhs decided to demolish the Mosque and the shrine of a Muslim saint situated next to the Shahidganj Gurdwara. Musalmans protested and approached the Sikhs with a request not to demolish the mosque. The District Magistrate, Mr. S. Partap, made a promise to the Musalmans that pending a mutual agreement the Sikhs would not be permitted to demolish the Mosque. Feelings ran high on both sides and there was danger of a breach of peace, but armed bands of Sikhs to the number of 5000 were allowed to enter the city without let or hindrance, and the Sikh District Magistrate and the Sikh City Magistrate did nothing to stop their influx. The Government could have stopped the demolition of the Mosque under S. 144 Cr. P. C. but failed to put the law into force. Demolition of a place of worship or an object held sacred by a section of the people is a cognizable offence under S. 295 I. P. C. The Government could have acted under that law and prevented the demolition of the Mosque.

But it sat with folded hands and allowed the Sikhs to demolish the Mosque under the protection of the police and the British soldiery. Musalman crowds made a peaceful unarmed demonstration to express their feelings against this act of vandalism. For three nights, when the Musalman crowds were in their strongest, the city lay absolutely unguarded and defenceless. Had the crowds been disorderly or bent upon mischief, they could have laid the city in ashes and massacred hundreds. But the undeniable fact stands that not a single case of molestation of a non-Muslim by a Muslim was reported in those days. Yet the demonstrators were fired upon, resulting in many deaths and scores of wounded, on the absolutely untenable plea that if the Government had not ordered firing, there would have been great bloodshed at Lahore. The real cause of the demolition of the Mosque as well as of the subsequent events, as every Muslim child in the Punjab feels, was the fact that the Government bowed before the organised might of the Sikhs, supported as they were by the Hindus. The Government could not afford to offend them, but could afford to let the Musalmans weep and wail in impotent rage, because they are not organised and not united and because they are led by men the majority of whom are false-hearted traitors.

Sorrow and Shame

The Majlis calls it the day of sorrow—sorrow over the crushing defeat and loss of honour and everything that the demolition of the Mosque and the subsequent events mean to their national prestige. I call it the day of shame, because the responsibility for the events rests with the Musalmans themselves. The Lahore massacre followed close on the heels of the Karachi massacre. Firing on both occasions was unjust and uncalled for. But—

تقدیر کے قاضی کا یہ ملوے ہے ازل سے

ہے حرم معینی کی سزا مرگ و مہاجات

"The eternal verdict of the Judge of Destiny is: the punishment of weakness is violent death."

There is but one lesson that these events teach, namely, Organise, organise and create a mighty nation, so that the world should think a hundred times before it thinks of attacking you.

ECONOMIC RESUSCITATION of the MUSALMANS

A Layman's Private Meditations

(By F. K. KHAN DURRANI)

II

There is a general complaint which seems to be well founded that the Musalmans are deteriorating physically. In any case it is certain that every new generation born is weaker than the one preceding. In part it is due to that depraving effect which is a necessary concomitant of foreign rule, however benevolent that rule may be. In part it is due to ignorance of the common principles of dietetics and wrong habits of living, in part to failure to readjust ourselves to the changed conditions of life, but to a very large extent to the increasing poverty of the Musalmans. The average Musalman family finds it hard to meet the family budget and cannot provide the food for its young ones, which they need for proper growth. I do not want to be pessimistic, but facts are facts and must be faced.

* * * * *

From these random notes it is evident that economic backwardness of the Musalman community is responsible for very many of its political and social ills, and none of these ills will be cured until we have put the community on a sound economic basis. How shall we do that ?

Communalism in Economic Life

The problem is of great magnitude and difficulty, and its solution, whatever it is, would require a very powerful organization to carry it through.

The problem arises from one simple but dreadful fact, namely, that the population of India is not homogeneous. Communalism overshadows every aspect of life and each community has its own separate economic life, its own cultural outlook. In other countries, politico-geographical conditions determine the economic life of a people. Not so in India. Here each community forms a separate economic unit. This is bad for the country as a whole, and so long as these conditions continue, a united nation cannot come into being. But unless the Musalmans desire to sink to the level of a professional labouring class, the proverbial hewers of wood and drawers of water, they must look to their own economic betterment, regardless of any consideration that their betterment might affect the monopoly of some other community. In fact, I believe the economic betterment of the Musalman would ultimately contribute to the prosperity and strength of India as a whole.

An Economic Unit

I will explain my meaning by means of an example. The Hindus have a large number of educational institutions as well as many organisations for the social and political upliftment of the Hindu community. Apparently, these institutions and organisations cost much money. But the fact of the matter is that they cost nothing to the community as a whole. The money spent remains within the community, because the workers who are all Hindus purchase all their requirements of their co-religionists.

The institutions only help the circulation of money but the money remains with the community.

This reminds me of a famous saying of Abraham Lincoln "I don't know much about tariffs," old Abesaid on one occasion, "but I know this much that if we buy goods abroad, we get the goods and the foreigner gets the money; but if we buy goods at home, we keep both the goods and the money." The Hindu community, deeply grounded as it is in its communal consciousness, knows how to keep both the goods and the money.

The Drain

This is not the case with the Musalmans. Their institutions and charitable organisations cost them a good bit and cannot be run without much expenditure. The education of a Hindu boy costs the community nothing; the money spent remains within the community. But the education of a Muslim boy is an expense not only to his parents but also to his community, because the money goes out of the community never to return.

It is this continuous drain that is playing havoc with the finances of the community. The Musalman is not at all a bad worker. Almost all the productive labour of industry is done by him. But as the community is not economically self-contained and seems to have given the monopoly of distribution to others, the drain continues, and the Musalman, in spite of being a hard worker, remains poor. When the Musalman learns to control his expenditure and to do all he can to stop the drain, the community will gradually become economically self-sufficient, and win in time its legitimate share in the commerce of the land.

Wasteful Customs

The Musalmans are poor, but it is also a fact that they are a most extravagant people in the world. Certain customary usages connected with births, deaths, marriages, circumcisions, etc., etc., constitute a heavy drain upon the finances of the community and confound its economy. It is the duty of every intelligent man in the community to help to extirpate these wasteful customs by precept and example, especially the latter. If the educated and the well-to-do led the van of reform in this direction, the poor people are sure to follow in their footsteps.

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The Truth

MONDAY, SEPTEMBER 2, 1935

An Urdu Conference for the Punjab

Three things are necessary for the formation of a nation, community of race, community of religion and community of language. The first two India has not got; the third was in the course of formation, but the Hindus will not have it. Urdu was rapidly becoming the *lingua franca* of India. Its wide popularity was due to the fact that it is the joint product of many languages and cultures. Urdu represents the union of the Hindu and the Musalman. And it is exactly for this reason that it is hateful to the politically-minded Hindu who is dreaming dreams of Hindu Raj. The Hindu wants political and cultural domination over India, and therefore, instead of having a language which will for ever stand as a union of the Hindu and the Musalman, he is trying to revive a dead language which was spoken in a small tract of Northern India before the Muslim conquest. He does not want Urdu because it is written in Arabic character, has also Persian and Arabic words and is associated with the Muslim culture in India. He wants something purely Hindu and is spending, therefore, lakhs of rupees annually to popularise Hindi and oust Urdu from the position it occupies in India.

Then there come the provincial dialects, some of which have got literatures of their own. They are almost all spoken by the Hindus who desire to preserve and further cultivate them. With the introduction of provincial autonomy they will have greater chances of development.

That India, if it is ever to become one homogeneous nation, must have a common language, nobody can deny. That it is more practical to cultivate a language which has already spread throughout India and even gone abroad by its own dynamic force is also evident. It appears, however, that Musalmans are the only ones concerned with the preservation of this symbol of national unity. Their cultural and religious unity also demands its preservation and cultivation, and Musalmans have been fighting for its preservation for a long time. But no organised effort has so far been made in this behalf. No doubt, there is the Aujuman Taraqqi-i-Urdu in the Deccan. But its programme is confined to publishing books of high class literature, in which without doubt it has done excellent work. But what is required is an effective body with its branches all over India which should be working every day of the year and carry its message to every single individual. A friend of ours, Mr. Ashiq Batalvi, has now proposed to bring such a body into being, and a meeting was held under the chairmanship of Pandit Datatrya Kaifi at Taj Mahal Hotel, Lahore, on Tuesday last to consider the proposal.

The meeting was close, being limited only to those men of letters who use Urdu as the vehicle of their thought. The proposal was discussed from all points of view and those present agreed that organised effort was needed for the culture and wider spread of Urdu. To prevent dissipation of effort and make the work more effective the suggestion was accepted that the association should confine its activities to the Punjab, including the N.W.F.P. A provisional sub-committee consisting

of Pandit Datatrya Kaifi as Chairman, Mr. Ashiq as Secretary, and Mr. Abdul Majid Salik of the *Inqilab* Khan Sahib Hafeez of Jullundur, Mr. Charagh Hasan Hasrat of the *Ehsan* and Mr. Durrani of the *Truth* to find a suitable name for the association, frame a constitution for it, define its aims and objects and prepare a programme. The committee was charged to submit its report in a fortnight and a general meeting will be held at Barkat Ali Muslim Hall at 5 P.M. on Tuesday the 10th of September to consider the report.

One name suggested was the Punjab Urdu Conference and to us it appears as good as any other. General suggestions were made about the work the Conference would have to do. Annual sessions at different centres of North-Western India would of course be an absolute necessity for popularising the cause of the Conference. Publication of high class literature which does not find acceptance with other publishers and of a first rate monthly journal was another suggestion. Here, we beg to offer two suggestions which, if adopted, should go a long way to serve the purpose which the Conference is intended to serve, and which, if the daily newspapers and periodicals agree to carry it out, should not cost anything.

The first concerns the displacement of Punjabi by Urdu in the daily life of the people. Punjabi is a vulgar language. No language in the world is so rich in abusive epithets as this one. Though it has a large variety of folk-songs, some of which are extremely beautiful, the amount of recorded literature is very small in the Punjabi language. And that small amount is not very valuable. It will be no loss to the cultural life of the people if it were wiped out altogether. The language has no capacity for the expression of scientific and philosophic thought. Common expressions of official usage when rendered into Punjabi sound ridiculous even to us whose mother tongue it is. Its capacity even for poetic thought is extremely limited. Also, the Punjab children are put to a great and quite unnecessary hardship at school. They learn Urdu as a foreign language. Now, if their parents spoke Urdu, the children will learn it as their mother tongue and their labour at school will be cut down at least by half. The obvious remedy is to persuade the educated people by propaganda in newspapers and otherwise to abandon Punjabi as their language of daily speech and adopt Urdu instead. Let North-Western India ring with the cry of "SPEAK URDU" from end to end.

The second suggestion concerns the creation of criticism. Free, independent criticism is almost unknown in this country. Authors and publishers have come to regard reviews as a means of cost-free advertisement. Daily newspapers have no arrangements for book reviews, and the reviews that do appear in their columns, even when they are not supplied by the authors and publishers themselves, rarely represent the true views of the reviewer. The reviewer generally does no more than glance at the book and doles out compliments by the measure of his personal relations with the author or the publisher of a book. Two things the reviewer must study: the interest of the possible purchasers of the book and of the readers of the newspaper in general and the interests of literature itself, and these are just the things the Urdu reviewer does not study. The result is that no experienced reader of a newspaper is moved to purchase a book merely on the recommenda-

tion of a newspaper. So, ultimately, dishonest criticism thwarts just the purpose which it was intended to serve, namely, advertisement, and in addition it has placed great obstacles in the way of really good books. If readers had faith in newspaper reviews, a good book could make its way throughout the country in a few weeks. As it is, it takes years before the public can be induced to believe that it is worth reading at all, and even then it depends upon the money spent upon advertising. Reviews themselves have no effect upon its sales.

And what is true of the reviews is true also of the whole tendency of Urdu writing. Writers have become so reckless with the use of language and the public has become so used to superlatives, high-sounding adjectives and other extravagances, that simple common words carry no meaning whatever and the Urdu language has thoroughly lost its dignity. The average writer seeks to cover his poverty of ideas with the loud din of high sounding words and fine phrases. These seem to constitute his entire stock-in-trade.

If Urdu is ever to become a reputable language, if books written in this language are to find good readers which they are not doing at present, if Urdu is ever to take its place by the side of civilized and cultured languages, it must create a sound, creative criticism, which means free and independent criticism which cares neither to please nor to offend, but seeks after truth only. The proposed association must be prepared to do the needful in this respect.

Foreign Muslim States

The love and sympathy which the Muslims of India cherish towards their co-religionists abroad is an undoubted fact, but the form in which their sympathy sometimes expresses itself is dangerous to the integrity of foreign Muslim states. It seems to us to be a piece of unforgivable impertinence on the part of those who have no standing in their own home to take upon themselves the duty of dictating what policies those states shall pursue. The Poet of Islam has truly said :

علمی کیا ہے ؟ ذوق حسن و یریدانی سے مہرور ہے
حسے دنیا کہیں آزاد بندے ہے وہی زیبا
بہرور ہے کر نہیں سکتے علموں کی نصیرت پر
کہ دنیا میں فقط مردارِ حُر کی آہ ہے دنیا

"What is slavery? It is destitution of the sense of the good and the beautiful. Good is only that which free men may call good. We cannot rely upon the opinions of slaves, for in this world it is the eyes of free men alone that can be credited with sight." Indian Musalmans are born in bondage, breathe in an atmosphere of slavery and pass their lives in blinkards supplied by an alien race.

And it is a fact that few among them understand politics, even domestic politics, let alone international politics. The majority follow their unenlightened prejudices and when they find a Muslim state acting in opposition to those prejudices, they decry it with all their might, in supreme disregard of the consequences of their hue and cry to the integrity of that state.

King Ibn Saud of the Hijaz has been the target of criticism in a certain section of the Muslim press of India for many years. His principal fault in their eyes is that he is what they call a Wahabi and in their sectarian zeal they forget what would happen to Arabia if the strong hand of Ibn Saud were removed or if the foundations of his rule became undermined

through lack of confidence or support of public opinion in Muslim lands. We are not of the "Wahabi" sect, but we do protest that the intrusion of petty sectarian prejudices in questions affecting the integrity and welfare of states is an extremely foolish and extremely dangerous practice. If we cannot be of any service to our co-religionists abroad—and being ourselves in subjection to others we really cannot be of much service to them—we can at least refrain from saying or doing anything that might injure them. Ibn Saud, Mustapha Kemal, Riza Shah and Zahir Shah understand their national requirements and policies much better than an Indian Musalman can, and it is foolish on his part to get angry with them if they do not see eye to eye with him.

King Ibn Saud has come in for much criticism of late in certain Urdu newspapers for the agreement he has made with a British firm for the exploitation of whatever mineral deposits might be found in his dominions. Moderation of language is not a failing of the average Urdu newspaper writer, and the criticisms which are couched in an extremely violent language and are scare-mongering in spirit, as if a great calamity were threatening to descend incontinently upon our heads, are directed more against the person of the King than against his policies or acts, and show all the venom of personal hatred. One can differ in this policy or that, but personal animosity in such questions is beyond our understanding. We have examined the treaty very carefully and find that it does not at all justify the language that has been used against the King in this connection. It is a very business-like arrangement, in which the King has taken every care to safeguard the interests of his country.

As to Ibn Saud's friendship for the British, it is enough to say that he finds it to his advantage and cannot escape it, even if he tried to, without hurting himself and his country. His dominions are completely encircled by British protectorates and spheres of influence, and he must remain on friendly terms with them or go to the wall. A third alternative does not exist. His position is really very delicate and if Britain one day decided to coerce him, he might find himself too weak to resist, and his Indian critics, who can at the most pass wordy resolutions and make peaceful demonstrations and behave like martyrs, will not be able to do anything to preserve the integrity of the home of Islam. Evidently Ibn Saud knows which side his bread is buttered, and the sanest and safest thing the Indian Musalmans can do is to strengthen his hands and refrain from doing anything likely to undermine his rule.

Ignorance and Pettiness.

Our readers will remember the statement issued by Dr. Sir Muhammad Iqbal last May and the controversies to which it gave rise. The English organ of the Lahore Mirzais, the *Light*, discussed the statement in three long leaders, to which we replied at length. Our answers had, however, no effect on the editor of the *Light*, who simply ignored what was being written in reply to his criticisms and went on hammering at the subject week after week, as if nothing had happened, probably in order to give his readers the impression that his almighty logic had silenced the whole world. Criticism, the object of which is not furtherance of truth and knowledge, tends easily to become abuse, and if it takes no notice of any correctives offered by others,

it becomes abuse combined with dishonesty. And the practice is all the more hateful in a journal like the *Light* which claims to teach high moralities and to be inspired by the teaching and example of a "Promised Messiah and Mujaddid" and which has been condemning the Mullahs on the ground of morality for years. The hypocrisy of the homilies and the tall talk which it inflicts upon its readers week after week cannot but be extremely sickening to those who are acquainted with these dishonest tactics which the journal employs habitually.

The article of Raja Hasan Akhtar, B.A., P.C.S., which appeared in our columns a few weeks ago and has since appeared in the *Light* as well as in another journal, has given the editor another opportunity to make an unabashed parade of his ignorance and obtuseness in a five-and-a-half column article and a footnote which covers another column. It would be needless waste of space to examine the article at length. One or two outstanding ideas would be enough to show whether the editor is at all competent to write on the subject. He thinks Iqbal's doctrine of *Khudi* means self-respect and is opposed to the idea of reliance on God! He quotes passages from Iqbal's *Reconstruction*, which he does not at all understand. He cannot understand the relation of Islam to the inductive intellect of man and its consequences so far as the phenomenon of revelation is concerned. He thinks God is somewhere *without* (to emphasise the idea the word is put in italics) and not *in* man. "In his prophetic experience the prophet does not sink into his own infinite depths; he sinks into the infinite depths of God," says the editor. We do not know what these infinite depths of God are. We only know that the infinite depths of the human spirit is only a psychological description of the communion of the individual soul with its Maker, a description of the experience called revelation.

Iqbal's *Reconstruction* is written in a highly technical language. The editor of the *Light* does not understand technical language and interprets it according to the common idiom. Lecture No. 5 of the *Reconstruction* is an attempt at a psychological explanation of prophetic experiences. It offers no dogma on which a theologian could pass judgment. The editor of the *Light* is unaware of the scientific, which means tentative, experimental, character of Iqbal's discourse, takes it for a dogma and goes for Iqbal with the proverbial ferocity of a religious fanatic.

In the last sentence of the first paragraph of his article Raja Hasan Akhtar said: "In the course of an interview given to the *Truth* (Lahore), Sir Muhammad Iqbal explained his views." Lest his readers should come to know that a journal of the name of the *Truth* is also in existence, where they might find another side of the picture he presents, he crossed out the name of the *Truth* from this sentence. How noble and high-minded of him! And yet this man has the cheek to preach truth and religion and morality to others week after week! In what manner does his conduct differ from the petti-fogging of cheap lawyers in courts?

Readers should patronize the goods advertised in the "Truth" and thereby help the Journal.

THE SABAEANS.

Ancient City Discovered

Since the middle of the last century explorers and archaeologists have made repeated efforts to learn more about the Sabaeans, the ancient name of the inhabitants of south-west Arabia, whose civilisation reached its peak about two thousand years ago.

The news that Dr. Hans Helfritz has not only penetrated into one of their city sites, Schabua, but was actually able to take photographs of the ruins and the inscriptions there before he was forced to leave it by the Arab populace, will interest the many who realise how great is the present lack of our knowledge concerning this ancient civilisation?

The unfriendliness of the Arab and the physical nature of the country have always been barriers to the archaeological investigation of the Yemen, and it seems that only two relics of the days of Schabua's glory have reached Europe.

One is a bronze lamp of gazelle type design, now in Vienna, and the other is an inscription to the Moon God, which is preserved in this country.

The city was probably very rich, since it lay on the route of the incense and spice caravans which ran from South Arabia right the way up into the classical world.

It was the rumoured wealth of the Sabaeans, according to Strabo, which prompted Augustus to send an unsuccessful expedition to the South Arabian coast in about the year 30 B.C. — *The Observer*.

"Araby the Blest"

Dr. Hans Helfritz, the German explorer, returned to Europe last week proclaiming that he had visited and photographed the ruined Sabaean city of Shaoua, in the Hadhramaut, a site previously unknown to Europeans, although it is said that members of the Royal Air Force, belonging to the Aden squadron, have flown over it. Slowly, much more slowly than in other previously unpenetrated parts of Arabia, we are learning something of the magical country, "the Sabaean shore of Araby the Blest." But we are scarcely at the beginning of our knowledge of the ancient Sabaean civilization. It is stated that Dr. Helfritz entered the city with the help of some Badawin friendly to the Sultan of Hadhramaut (who has more than once proved friendly to European explorers), but was ejected by other Badawin who, presumably, owe allegiance to no lord, and that he barely escaped with his life. Arabists and geographers generally will be eager to learn more details of this expedition into the Yaman-Hadhramaut borderland—information on which, it will be recalled, was confidently expected from the recent attempt of that gallant and gifted Englishwoman, Miss Freya Stark, into whose courageous plans illness struck an untimely blow. Of the ancient city of Saba it was claimed that the young French writer, M. André Malraux, recently saw something from the air, but it is not apparent that his examination has satisfied those who desire genuine information upon the old and highly civilized communities of south-west Arabia. Upon the abbreviated reports so far available of Dr. Helfritz's discoveries it is not possible now usefully to comment, but it is to be hoped that before long authoritative details will be published, so that we may see how far the curtain that still hangs thickly over south-west Arabia has really been unrolled. As things stand at present, it is still a clamant temptation to the hardy, well-equipped investigator, and the prize, we dare say, is as well worth winning as almost any in the whole Peninsula.

—*The Near East*

HINDU OFFICER'S HARASSMENT OF MUSLIM SUBORDINATES

(To the Editor of the Truth)

Sir,—Kindly permit me to bring to the notice of the authorities through the columns of your esteemed journal just a few instances of harassment and injustice to the subordinate Muslim postal employees and favouritism to Hindu employees by Mr. Mool Chand, Superintendent, Post Offices, Sialkot Division:—

1. Mohammed Din, S. P. M., Hazro, was transferred to Sialkot Division. He would have relieved Amar Singh, Supervisor, Sialkot City, in the ordinary course but was posted as Supervisor, Jammu, and Mr. Mukand Lal, Supervisor, Jammu, who had spent the greater part of his service at his home in Sialkot, was again transferred at Government expense to Sialkot after a year's stay at Jammu.

2. Mr. Kunj Lal, clerk, Jammu, who had all along been at Sialkot (his home) was transferred again to Sialkot after about a year's stay at Jammu.

3. The post of village postman Badomali (Sialkot Sub-Division) was converted into that of an E. D. A. village postman and the displaced Hindu postman was to be provided for as V. P. M., Banihal. Since Mr. Mool Chand did not like to send a Hindu to a hilly place like Banihal (Jammu Sub-Division) a Muslim postman of Bhopalwala was transferred from his home to that place.

4. Bute Khan, B. P. M., Sankhatra, who was displaced on conversion of his office into an E. D. A. sub-office, was appointed as Overseer, Narowal, and M. Najam Din, Overseer, Narowal, was transferred to Udhampur on the plea that he was the junior-most overseer in the Sialkot Sub-Division. The Overseers are directly under Superintendents and it is not clear why Mukham Chand who was the junior-most overseer in the Division, was not transferred to Udhampur (a hilly place).

5. In order to favour Mr. Devi Dial, a clerk of his office, Mr. Mool Chand ordered the transfer of Mr. Niamat Ullah, T. I., before the expiry of the prescribed period, and this transfer was ordered only one day before his making over charge of the Division, without considering the claims of other more qualified and suitable officials.

6. In order to put Mr. Nand Lal, clerk, Jammu, who has recently joined there, in an independent charge, Mr. Mohd. Sharif was transferred from Samba to Jammu on the plea of a complaint against him. After the transfer had been carried out the complaint case was re-opened and Mr. Mohd. Sharif was again punished with censure. Two punishments for one complaint!

7. Mula Singh, S. P. M., Daska, was brought to Jamki (his home) where he had worked as S. P. M. for a long time. He was at Daska for a few months only.

8. Mr. Mohd. Akbar, E. D. A., S. P. M., was assaulted by a British soldier in the Post Office while on duty in the presence of witnesses. The matter was brought to the notice of the Military authorities who punished the soldier departmentally. This his fellow soldiers resented and Mr. Mohd. Akbar, in order to avoid further unpleasant occurrences, made a request for transfer to some other town sub-office. But the poor fellow was removed from service for reasons best known to Mahasha Mool Chand!

9. In order to relieve Mr. Mohd. Abdullah from the Divisional office, Mr. Mani Ram was selected from far-off Udhampur while other more suitable men at headquarters were passed over. In addition to the heavy expenditure of T. A. given to Mr. Mani Ram, Mr. Harnam Singh who was transferred to Udhampur at his own request (though verbal) was also granted a big amount of T. A. from Sialkot to Udhampur unnecessarily.

Will the authorities kindly look into these cases and stop such injustice and favouritism in future?

"FACTS."

MUSLIM LEADER IN BRITAIN.

I understand that the successor to the late Lord Headley as Moslem leader in this country will be selected from these three men:

Sir Hubert Charles Rhys Stewart-Rankin.

Mr. W. B. Bashyr-Pickard.

Mr. Marmaduke Pickthall.

The final choice will be made at the general meeting of the British Muslim Society in October. If the feeling is not unanimous the election will be by vote, writes a correspondent in the *Evening Standard*.

Some people had supposed that the Aga Khan would succeed Lord Headley as president of the society. This choice would have been popular, but the Imam of the Shah Jehan Mosque at Woking, the headquarters of the British Moslems, told me to day that the custom of the society is to have an Englishman at its head.

"The Aga Khan," he said, "is in full agreement with that view. He has often expressed the opinion that the British Moslems should be governed by an Englishman. In view of his feelings in the matter I do not think it likely that he would be approached with a request to become president of our society."

Sir Hubert Stewart-Rankin, whose claims to the presidency are regarded as among the strongest, is 35. He is a Moslem of the Kadaria School of Thought. His wife, Lady Stewart-Rankin, is not a Moslem.

Mr. Bashyr Pickard, until recently the county librarian of Hertfordshire, has conducted the most important Moslem festival at the Woking Mosque, the commemoration of Abraham's sacrifice.

Mr. Pickthall is a novelist. He has translated the Koran into English. He recently announced his intention of retiring from public life and living in Spain.

Mr. Pickthall spent many years travelling in the East, and for twelve months lived among the Druses of Mount Lebanon. For many years he was educational adviser to the Nizam of Hyderabad.

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Questions and Answers

Mr. Salamat Ali has written me a nice letter from Trinidad, in which he pays me many compliments. He says: "I write to tell you that *The Truth* is a blessing to the Muslim community. So far as I have been able to see, its policy is not to please or displease, but to say that which is right and true." Mr. Salamat Ali has understood right, for although the path of truth which seeks neither to please nor to displease is strewn with many perils, we intend to walk along the same.

The writer then says something which gives me much pain. I have been in the Island and shall always carry a soft corner in my heart for the place, and it pains me to see that people should be fighting among themselves and waste time and money on questions which have not the remotest connection with the daily religious life of the Musalman. There are some wrong-headed persons in the Island who are keeping the people at loggerheads with one another, and I understand a Moulvi is about to be imported from India just for carrying on this suicidal warfare. What are those questions? Well, the same old ones about Jesus and physical ascension and the rest of it. They remind me of the dictum of the great Rumi.—

میرزا فراس از میان برداشتم استخوان بیش سگان اندادیم
 "We have taken the brains of the Quran and left the bones for the dogs to fight over."

Mr. Salamat Ali sends me some questions, to which he asks categorical replies, yes or no. Now, some of these questions, if answered categorically one way or the other, are likely to make more mischief. My answers are noted against each question below, but I would request the questioner and others to kindly wait a little longer before they decide upon a final attitude in the matter. With the next issue I am beginning an article on what constitutes orthodoxy in Islam. It will be followed by an article on "Ahmadcees and their opponents." In these two articles I shall explain my attitude with regard to these and other controversial questions, the attitude in fact, which every man of liberal education has adopted, which is the safest to follow and which every sensible man ought to follow. In the meantime, I would request my readers to leave such useless controversial subjects alone and devote their time and energies to some useful and constructive work.

And now to the questions Mr. Salamat Ali asks:—

1. Did Jesus die a natural death like other prophets or is he *physically* alive in heaven?

Ans. There have been two schools of thought on this question from very ancient times. According to one school, Jesus was taken up bodily to heaven and there is he still bodily alive. According to the other school, Jesus died a natural death. Both the schools are orthodox and right-believing. Almost all educated people belong to the latter school these days, and so do I. *There is nothing whatever in the Quran to support the idea of a physical translation to heaven and much that is decisive on natural death.*

2. Did Jesus have a *Natural* father?

Ans. Here too there have been two schools, one holding to the miraculous birth idea and the other to the natural one. The same difference exists among the Ahmadcees; the majority of them believe in the miraculous-birth, while the smaller section of Lahore believes in the natural birth. I adhere to

the natural birth idea, which is gaining strength every day.

3. Was the Ascension (*Miraj*) of our Noble Prophet physical or spiritual?

Ans. Same as above. There have always been two schools of thought, the physicalists and the spiritualists. Men of modern education almost all hold the latter view, and so do I.

From the fact that on all these questions there have always been two schools of thought, you should be able to see that it makes no difference whatever to one's faith whether one subscribes to one opinion or to the other. The safest way to adopt for the average Musalman, who is not deeply grounded in theology, is that one opinion is as good as the other, especially as neither of them affects conduct, and it is conduct and not mere profession of dogmas that determines one's salvation in this world or in the hereafter according to the teachings of Islam. The criterion of excellence in Islam is conduct and not belief in dogmas.

4. How many *Takbirs* used our Noble Prophet to utter on the occasions of the two Eids, 3 and 3 or 7 and 5?

Ans. Five and three according to Hanafis and seven and five according to Ahl-i-Hadis. Both parties find their support in the example of the Holy Prophet. You may choose whichever you like.

5. Is it a Sunna that the Imam, after the *salaam* in prayer, should recite a *Dua* and the congregation should raise their hands and say *Amin*?

Ans. Reports are contradictory. The practice is followed by the Hanafis, while the Ahl-i-Hadis don't think it necessary. The latter's claim is strong and well-based, but there is no harm in following the Hanafi practice either.

6. Is it permissible in the *Shariat* of Islam for Muslim ladies to appear in public and address audiences, in which men are also present, on the life of our Holy Prophet?

Ans. Yes.

7. Is it permissible in the *Shariat* of Islam for Muslim girls to bob their hair and go to school and walk about in the streets bare-headed?

Ans. It depends upon the age of the girls. If they are "children", they may. But on attaining puberty, a Muslim girl cannot go out of her house with her head uncovered, nor indeed can she appear in this condition before any of those who are outside the prohibited degrees of marriage. It would be like appearing in public in *neglige*, which is forbidden in Islam. There is nothing in the Quran or the Hadis against bobbing the hair.

8. *Niyat* for Namaz. Must it be repeated in words, or is intention sufficient?

Ans. The mere act of standing to prayers is an indication of intention and is sufficient for the purpose. The Arabic word *Niyat* means 'intention' and nothing more.

DURRANI.

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(A Weekly Journal of Religion and Social Reform)

Organ of the Majlis-i-Ishrat-i-Quran

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Intolerance, Disunity and Abasement

Food for Thought for Young Muslims

(By the Editor)

A few friends were sitting and chatting together one day when the talk turned upon Maulvi Sana-Ullah Sahib of Amritsar. We all knew about the work the Maulvi had done in former years to defend Islam against the Arya Samaj, especially against the attacks of Dharmpal who re-embraced Islam mainly, as acknowledged by him on one occasion, as a result of Maulvi Sana-Ullah's writings, and we admired him for it. One of us, who may be conveniently named Mr. A., was particularly zealous in bestowing praise upon the Maulvi. Mr. A.'s extravagant manner of praise evoked the spirit of revolt in one of the friends, who, out of sheer mischief, remarked that Maulvi Sana-Ullah was a Wahabi. The result was far worse than he had expected. Mr. A. changed the tune of his song forthwith and denounced Maulvi Sana-Ullah with all the power of language he could command, to the great amusement of his listeners.

One Maulvi Abdur Rahman, Khatib of the Juma Masjid of Wazirabad, went to pay a visit to Maulana Zafar Ali Khan at Karmabad and found Mr. Salik of the *Inqilab* and Mr. Hasrat of the *Bhaan* also there. Conversation turned upon Allama Inayat-Ullah Khan Mashriqi and the three Journalists spoke of him and his organisation with great admiration. The praise jarred upon the ears of the Khatib who objected that the Allama's beliefs were not correct. They all turned surprised looks to him and he explained that the Allama had written in his *Tashreeh* that the Prophet Jesus of Nazareth was dead. Thereupon Maulana Zafar Ali Khan said in his usually frank manner that the idea of Jesus going up bodily to heaven and coming down in latter days was not Islamic at all and had come in among us from extraneous sources. He added, according to the version of Mr. Hasrat, that he was not prepared to enter into argument on the question one way or the other, but that he certainly objected to a person being dubbed a 'Kafir' on that account. Mr. Hasrat supported the Maulana heartily. The declaration gave much pain to the Khatib, who has

written of it to the Ahrar paper *Mujahid*, and the *Mujahid* has published it with glaring and very misleading headlines as part of its campaign against Maulana Zafar Ali Khan.

My friend Syed Muhammad Shah, M.A., has recently changed his residence and gone to live in a purely Muslim locality in a newly built suburb of Lahore. He told me of his experiences. One street in the locality is named Sadatgunj. It is inhabited entirely by Shias. Opposite to it is a street inhabited entirely by Sunnis who have named their street Siddiqgunj as a counterblast to the Shias. One mosque in the neighbourhood bears the inscription in bold letters: "Only Hanafis are permitted to pray in this mosque." But inquiry elicited the fact that not all Hanafis, but only those who follow a certain well known *Pir* are permitted. Other Hanafis, therefore, go to another mosque. The religiously-minded people are hopelessly divided among themselves. Some say their prayers in one mosque, some in another and some in their homes. The only people who can sit amicably together and have a happy social life are those who have taken leave of religion altogether.

These stories of fanaticism, intolerance and bigotry are typical of a certain type of the Musalmans of India and could be multiplied by the thousand. Many of my readers must have had similar experiences at one time or another of their lives. I need hardly say that it is this very spirit of intolerance which is mainly responsible for the disunity and consequent political impotence of the Musalmans, and as long as this spirit of intolerance is among us, the Musalmans can never become a united body.

The Holy Prophet, on whom be peace and blessings, said: "Difference of opinion is a blessing for my people." Difference of opinion is a blessing because it is a sign of life, of earnest purpose and of close personal interest in religion.

Dead men never differ; idiots never differ; blockheads never differ, because they have no brains to think with. Men who never give a thought to religion, who have other interests to engross their minds never differ among themselves about religion. Only those differ to whom religion is something real, something of overwhelming importance for the peace of their own minds, for finding a path for themselves in a world in which they find themselves. By daring to differ they enter the world of reality which remains shut to those who do not so dare. If in their search they make a mistake, it cannot be accounted a sin, because the searching mind is pure, as innocent as that of the infant who burns his hand, breaks his toys and does much mischief in his efforts to understand the world in which he is placed. To think is to differ; the men who never think never differ. The Holy Prophet wanted his followers to be human beings and not animals; that is, he wanted them to be beings having brains who should think, and for this reason he blessed difference of opinion as a sign of vigour of life and earnest purpose. A certain section of the Musalmans appear, however, to think that the Holy Prophet was wrong and that difference of opinion places a man outside the pale of Islam!

We have heaps of colleges and universities in India, where our young men learn modern philosophy and modern sciences, and knowledge is pouring in from the West in an unending stream. This knowledge creates certain habits of thought, habits of questioning and rational thought. Men brought up at these universities do not see eye to eye with others in respect of certain questions, for example, the ascension of the Prophet Jesus of Nazareth bodily to heaven and his continued existence there in an earthly body, his bodily descent from heaven at some future date, his having been born without the agency of a male father, the Ascension (*Miraj*) of our Holy Prophet to heaven with the physical body. I mention these only by way of example, for there are also others. Born of Muslim mothers and brought up in Muslim society, these men have an interest in Islam. They have questions to ask. To still these questionings they resort to Mullas and are met with verdicts of *Kufr*. The consequences of this fanaticism are before us. They are disastrous, and as the numbers of these young men are increasing rapidly, the consequences of religious intolerance to the spiritual life of the Indian Musalmans are going to be far more disastrous. (I speak of the Indian Musalmans in particular because Musalmans of other lands are not afflicted with this kind of intolerance and when any question arises at all in those lands with regard to any of these matters, it does so at the instigation of Indian Musalmans). There are those among us who have turned their backs decisively upon religion, so much so that to talk of religion has come to be looked upon in certain circles as bad manners. Some who do not happen to be well grounded in religion go over to the Mirzai fold. There are others who, though they do not actually become Mirzais, remain in close touch and sympathy with them. And there is a very large number of those who just stand aloof, loose like the sands of the desert.

Thus does the bigot drive the Musalmans away from Islam. And I ask my readers: Is it right? Should we go on driving young men from Islam like that? Do you really think they are all *Kafirs*? Where then will the Indian Musalmans be ten years hence?

A brain wave! There is one way to keep the people in "right beliefs", and that is to close all schools, colleges and universities, stop all intercourse with Europe and shut the gates of India against all foreign knowledge.

Do you want that? An attempt was made in this respect in the last century, but it failed. Do you want this attempt to be renewed?

There is a difference in the standpoints of the jurist and the missionary. The jurist delivers his judgment and thinks his task is finished. The missionary approaches a question with sympathy and desire to understand, for it is his business to smooth the way of others to the acceptance of truth. He tries to understand the difficulties of those whom he desires to win over to his own side. The average Mulla is not a missionary. He is a Mufti who has his *fatwas* ready for every emergency. Readers sometimes send me questions which they ask me to answer categorically. I do not consider myself competent to deliver decisive, final and ultimate judgments on questions upon which the Musalman world has not been able to agree for thirteen centuries. I think it would be an unpardonable presumption on my part to do so. Therefore in answering questions I quote the divergent views and let the questioner make his own choice, especially as the questions as the ones I have mentioned above have really no connection with our actual day to day life.

But the Mulla does not think so. He believes that the opinion he holds is the only correct one, and he further believes that on the Day of Judgment God Almighty will respect his verdicts and pronounce His judgments in accordance with his (the Mulla's) judgments pronounced on the earth. To me it sounds rank blasphemy, but of the three Mullas sitting in front of me one agrees, one stares at me in blank amazement and the third is red with anger. I think, if the Mulla were a little more humble and a little less dogmatic in his assertions there would not be so much intolerance in the world and there would be more fellow-feeling among the Musalmans.

A young man writes to me from Bahawalpur and asks for a private reply. I regret I cannot enter into private correspondence on questions which concern everybody. Nor can I print his letter in full, the same being too long. A few sentences will suffice. He writes: "Men of modern education, modern culture, modern taste and modern outlook on life delight in interpreting everything under the influence and light of science. They believe in the law of nature and hold the omnipotence of God subject to and under the control of nature, but the truth is that science itself is governed by the law of the Almighty." "He who does not believe whole-heartedly in these facts (by which the writer means the ideas of physical ascension of Jesus and our Holy Prophet and of the former's birth without a father), I fear, has no faith in Resurrection, the Day of Judgment, Heaven and Hell and hence" The dots are the writer's own and are meant to imply what he had not the courage to put in black and white, viz., that they are all *Kafirs*. He goes on to say that miraculous happenings are necessary to convince us of God's existence. "Otherwise how can a man recognise His being? You cannot find him in any shape, any form and at any place. He is known by His All Powerful Personality

(See page 8)

The Truth

MONDAY, SEPTEMBER 16, 1935

Personal

The editor deeply regrets that owing to his illness he has not been able to attend to the paper. The last issue too was prepared in great pain and the present double number is only half of what it ought to be. The editor begs to offer sincere apologies to his readers for the irregularity and hopes to be able to make up for it at some other time when he is in better health.

The Criminal Law Amendment Bill

The Criminal Law Amendment Bill has been rejected by the Assembly, though it is not likely that the Government will respect the wishes of the country as expressed by the vote of its representatives. As explained by the Home Member, the Bill is intended to suppress terrorism and communism and to keep the press in check. We can say with confidence that communism is contrary to the Indian genius and can never prosper in this country. It is the resort of neglected genius and unemployed talent and every one knows that there is far too much unemployment among the educated. The educated cannot find employment because there are no industries to absorb them. The best way to fight communism is, therefore, not to pass repressive laws but to industrialise the country and find employment for the idle ones.

Terrorism is confined almost entirely to Hindus and Muslim feeling on the Government's attitude towards it is very bitter. It was expressed by Iqbal more than twenty years ago in the following lines :—

کہم نے کہ اردت ہے بہدا سا جانور
اچھی ہے گائے رکھتی ہے کیا بوکدار سینگ

"My beloved said, The camel is a clumsy animal, but the cow is good, because she possesses sharp horns."

Since the repeal of the partition of Bengal there have been many occasions which have given people to think that terrorism pays. Therefore, there have been open eulogies of murderers from the platform as well as the press. The cow gets what she wants by the dint of her sharp horns while the clumsy camel looks on. In any case, it has not paid the Musalmans to be friends with the Government.

As regards the sections relating to the press, we remember the writings in the Hindu press which called forth the Act in the first instance. We admit that when the press forgets its responsibilities a law is needed to teach it decency and good manners. But a law can also be turned into an instrument of tyranny and oppression. Much depends upon the spirit in which it is administered, and we are sorry to remark that the administration of the press law is not always just.

The Case of the "Ehsan"

Take the case of the *Ehsan*. The paper was started last year in September. Within a few weeks of its first appearance it was called upon to deposit a security of Rs. 500 without even the usual formality of a first warning. This security was declared forfeit the other day and the paper was required to furnish

another security of Rs. 4000. We have very carefully read the article which has been made the basis of the demand and in honest truth we fail to find anything in it that could be construed as offensive. We have been able to arrive at only one conclusion, viz., that the Government wanted to penalise the paper for its independent policy, for things which bit but could not be brought within the purview of the law. Given the will, any article can be made to serve the purpose.

The worst part of this law is that it gives far too much power to the executive. Indian newspapers are generally very poorly financed and the Government can kill a paper any time it likes. So long as this power resides in the Government, no newspaper can feel safe or be an accurate organ of public opinion. And the Home Member made his case worse by telling the world that the Government makes distinctions between papers, looking upon some as friends and upon others as enemies. For Indian-owned and Indian-edited papers the distinction is most dangerous.

Dheri Baba Than Singh

On Saturday last the Commissioner of Rawalpindi Division telegraphed to the Associated Press as follows :—

"I visited Kot Fateh Khan to-day. Five hundred Sikhs were present. A few more are expected this evening. Several thousand Muslims were dissuaded from attending the fair. About 1,000 have attended the fair and mostly departed. Police arrangements are adequate."

Behind this brief message lies a story of attempted Sikh aggression and high-handedness.

Kot Fateh Khan in Attock District is a large Musalman estate, which pays Rs. 25,000 per annum to the Government in land revenue. It is perhaps the best-managed estate in India. It is not enough to say that the proprietor Major Sardar Muhammad Nawaz Khan is an enlightened ruler. It is more correct to say that he has been acting as a father to his tenants and has set a very noble example for big landlords. Peasant indebtedness is a universal curse in India, but Major Muhammad Nawaz Khan's tenants, due to his own princely generosity and good management, are free from all indebtedness. The distinction is unique in India. When he took the administration of the estate into his own hands in 1924, he paid off the debts of his tenants from his own pocket, which cost him the large sum of Rs. 2,40,000. In the hands of the money-lenders this sum would have doubled and trebled by now, but the Sardar has been recovering the principal only from his tenants in easy instalments, so that Rs. 1,25,000 still remains unrecovered. Sardar Muhammad Nawaz Khan is a deeply religious man. For the simplicity and purity of his private life he has been likened to the present Nizam and for the efficiency and enlightened character of his administration his estate has been called "Little Baroda." Those of us who have read *Mother India* will remember that no Indian leader escaped the lashes of Miss Mayo's bitter pen. In the whole book there is only one Muslim Zamindar of the Western Punjab who comes in for unmeasured praise and admiration. It was Major Muhammad Nawaz Khan. Mr. Darling too has lavished high praise upon the Sardar in his books, and so has Prof. Butt.

On his estate stands the Samadh called Dheri of a Sanatanist Hindu faqir Baba Than Singh. The land

on which the Samadh stands and which measures but a few square yards was a free gift by the ancestors of the present owner of the estate. Sikhs tried to take possession of the Samadh, but the Gurdwara Tribunal held that it was a Hindu and not a Sikh shrine, and the Sikh claim was dismissed. It happened, however, that the Hindu public was not satisfied with the administration of their Hindu Mahant. The latter, in order to escape criticism and annoyance, thought it better to make a good bargain and sold the shrine in March last to the Gurdwara Committee of Punja Sahib, Hasan Abdal, for Rs. 12,000 cash and a life pension of Rs 250 per mensem. With the sale the shrine also changed its religion and became Sikh! The Sikhs, of course, took possession of the place forthwith without waiting for the Government writ. The Sardar received them hospitably according to his wont.

Then came the Shahidganj troubles. The invidious attitude of the Punjab Government towards the Musalmans and the Sikhs during and since those troubles have emboldened the Hindus and the Sikhs everywhere and created a very serious problem for the Musalmans. The Sikhs have come to think that they can trample upon the rights of the Musalmans without fear of any untoward consequences. Accordingly, the Sikh management of Dheri Baba Than Singh decided to hold a large Diwan at the place, to which they invited Sikhs from all over the Punjab. As stated above, the Dheri cannot accommodate more than a dozen persons. Where were the 15 or 20 thousand persons invited to the Diwan to be accommodated? The Sikhs made no secret of their intentions and boldly proclaimed that they would seize the adjoining lands of Kot Fateh Khan estate by force. The population of the district is almost entirely Muslim, the Sikhs being about one percent of the whole. Aggression by force by a large band of Sikhs on a Muslim property in a district like Attock would have meant bloodshed and a general massacre of the Sikhs. Major Mohammad Nawaz Khan, however, met the situation in a cool-headed manner. On one side, he appealed to the Government for protection and on the other engaged a force of one hundred men for the protection of his person and property. The Government which at times shows itself supremely indifferent to the communal tension in the Punjab, especially where Muslim interests are concerned, deputed a Hindu E. A. C. to smooth over the difficulties. The Hindu E. A. C. did what a Hindu E. A. C. could be expected to do, and the Musalmans are not satisfied with it. It is alleged that by virtue of his official authority the E. A. C. compelled the Major to accept the beggarly sum of Rs. 10 for the use of his forty canals of land, wrote the deed of agreement with his own hands, paid the money out of his own pocket and deprived the Major of his age-long customary right of putting up shops for rent on the land. That the arrangement was extremely offensive and unjust to the Musalmans and that the bravado and aggressive tactics of the Sikhs were calculated to lead to a breach of the peace and riots are apparent from the Commissioner's telegram quoted above. The seriousness of the situation may be judged from the fact that the D. I. G. Police, Northern Circle, the Deputy Commissioner of the District, the Superintendent of Police and the Additional District Magistrate with a large police force remained on the spot for the three days the Diwan was being held and more than four times the police force had to be used to prevent clashes between the Sikhs and the Muslims. A shrine

that can become an object of sale and purchase and assume the religion of the purchaser cannot be a very sacred place, and to accommodate the aggressors at the expense of their intended victim is anything but justice. It is amazing to see the Government bending before the Sikhs whenever and wherever the latter make a threat of violence. If the Government does not wish to give the Muslims the impression that the Punjab is to be governed henceforth in the interests of the Sikhs and Hindus, we would request H. E. the Governor to kindly institute an inquiry into the allegations against the Hindu E. A. C., to take effective steps to curb the jingoism of the Sikhs and to protect the rights of the Muslim landlord, who holds the King's Commission in the army and whose loyalty to the King-Emperor is above question.

INTOLERANCE AND DISUNITY

(Continued from page 3)

before which the minds of the greatest philosophers of the world are dazzled."

I am afraid this is a bit too childish, but it is a fair specimen of the manner in which the physicalists argue. Perhaps it would be another offence to the writer if I said that scientists and philosophers are not necessarily wicked, that their sense of divine power is much deeper than that of others, that miracles do not prove either the existence or the omnipotence of God, and that the questions on which he is so impatient to declare others Kafirs are not at all fundamental to Islam.

Personally I am not prepared to enter into any argument on these questions just now. I might do it at some other time. All I want to say to-day is that these questions are not fundamental to Islam, and that people should have patience and the good sense to tolerate differences of opinion in such matters. I believe, absence of toleration is due in a large measure to ignorance, misunderstanding and lack of sympathy. There are lots of people who do not know what is fundamental and what is not fundamental in Islam and how to distinguish one from the other. Those who have not had the benefit of modern education do not understand the habits of thought of those who have had, and there is no sympathy between the two. It is, therefore, necessary to define wherein exactly does the orthodoxy of Islam consist and what latitude it permits for differences of opinion. In the course of the discussion we shall also see in what manner Islam is concerned with science and philosophy. The question is rather large. I devoted a whole book once to this question, and it will be discussed in two or three instalments.

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Letters to the Editor

LAHORE POSTAL AFFAIRS.

SIR,—The miserable plight of the Muslims in the Lahore G. P. O. has been brought to the notice of the authorities on numerous occasions. But the demand for the protection of Muslim rights has only enraged the Postal gods, who are throwing Muslims from the frying pan into the fire. I will quote here just one instance of gross injustice of very recent occurrence:

Formerly out of five Town Inspectors, two were Muslims. The Government have recently issued instructions in the Postal Department that recruitment, etc., be made on the communal population basis in each recruiting area. As a result of these instructions it was expected that in the new 3-yearly selection 3 posts of Town Inspectors out of 5 will be given to Muslims. But actually, the case is quite the reverse. Only one Muslim has been selected and four posts have been given to Lala-Bhais and Sikhs. Well-qualified Muslim Graduates and B.A., L.L.B.'s and clerks fulfilling the necessary conditions are available but they have been ignored to accommodate the Lalas and the Sikhs. The Postmaster of Lahore is influenced by the Hindu clerks who daily come into contact with him. All the 4 Selection Grade Sub-Postmasters are Hindus. The Head Clerk, the Staff Clerk, the Stock Clerk, the Head Clerk Sorting and Mails, the Head Clerk Air Mails, the Accountant and the Assistant Accountant are all Hindus. At least 60 percent of these posts can immediately be given to Muslims by shifting these Hindus to other branches. Muslim Accountants have volunteered to come to Lahore at their own expense without any expenditure to the state, but their requests have been rejected. How can the Postal gods tolerate the breakage of the Hindu monopoly? Will the wide-awake Head of the Circle kindly look into the matter personally and redress these genuine grievances of the Muslims?

"JUSTICE"

FOR ECONOMIC FREEDOM

SIR,—If you permit me, I must tell you that I do not see eye to eye with many of your views. You seem to have been treading the path trodden all along by the Muslims in the past. I do not mean to say that the path is objectionable from the point of view of a lover of the Muhammadans. But as a Muslim I am personally at least more anxious for peace than for prosperity. Prosperity and peace of course often go together—but the aim in my humble opinion should be peace. To gain peace, I think the first thing the Musalmans should aim at is economic freedom. This can only be achieved by paying more attention to trade and industry, things seldom receiving the attention they deserve from the Muslims. We are spending crores of rupees on things which we might ourselves produce. I mention here an insignificant thing. Every year we spend crores of rupees on the Turkish Fez (it is a misnomer to call it Turkish if by Turkish we mean made in Turkey). Even if it were made in Turkey, the indigent Bengal Musalmans should hardly have anything to do with it. In Bengal we find that we have no carpenters, no blacksmiths, no goldsmiths, no barbers, no cobblers, no washermen, hardly any sweetmeat vendors, no brass or coppersmiths, very few weavers and the rest of them. In fact, influential Muslims look down upon

them. I think social organisation with a view to achieving economic freedom is a greater necessity than fighting for the phantom of a Muslim India—which is absurd until we are economically free.

Yours faithfully,

ANWAR-UL-QUADIR (K. S.)

P. S.—I hope to be excused for the liberty I have taken here. Influential and educated Muhammadans are often found losing their patience when they are contradicted. I hope you are not one of those impatient ones. Wishing you success in your mission. A Quadir.

[Very sorry to learn of the sad plight of Muslim Bengal. Apparently there is much room for work for social reformers there. Will the writer kindly suggest some plan of work for the amelioration of the condition of Bengal Muslims, and bring us into contact with men over there, who are willing to work for the betterment of their co-religionists? We shall regard it as a privilege if we can be of any service in this behalf.

As for contradiction, we don't see any, nor, by the grace of God, do we happen to be so conceited as not to be able to take a contradiction. Our object is not to impose our own opinions on others. We rather seek to bring men of different views together, so that by the clash of many minds truth be advanced and the community might be able to find right guidance. Tolerate others' opinions and demand toleration of others—that is our motto—Ed.]

DU'A AFTER PRAYER

SIR,—In the *Truth* of Sept. 2, 1935, answering a question, "Is it a Sunna that the Imam after the *Salaam* in prayer should recite a *Du'a*...?", you wrote that the practice is followed by the Hanafis, while the claim of non-Hanafis is strong and well-based, but there is no harm in following the Hanafi practice either.

I disagree with you. It is the claim of the Hanafis which is "strong and well-based," and there is positive harm in not following their practice, because it was the Prophet's *Sunnah*, and as such should be observed by every true Muslim.

The Hanafis' claim is supported by sound traditions. Tirmidi has the following tradition:—

عن ابي امامة قال قيل يا رسول الله اني لدماء اسم قال جوف الليل الا حر و دبر الصلوة.

The famous book of traditions *حسن حسين* has the words *حسن حسين* and *حسن حسين* on the authority of Tirmizi and Hakim and the traditionists of Sihah Sittah. All these traditions, read together, confirm the Hanafis' doctrine. The traditions in the *حسن حسين* are perfectly reliable.

Meerut.

AHMAD, M.A., FAZIL-I-DEOBAND.

[Thanks for the correction. But we hope you are not going to turn the *Ahl-i-Hadis* out of the fold of "true Muslims"—Ed.]

MUSLIM ASSOCIATION OF THE BRITISH EMPIRE

SIR,—In view of the serious situation which has arisen from the turn of world events the Muslim Association of the British Empire appeals to all Muslim leaders and organisations within the Empire, including the All-India Muslim League, the All-India Muslim Conference, and the Majlis Ahrar Islam Hind to delegate authority to responsible men

who shall proceed to London (or Paris) and sit in permanent session as a Council of Action.

It is essential that the delegates selected should represent not only India, but also Malaya, Burma, Africa, and all lands under the British flag; it is essential, too, that they should possess the confidence of the people they represent.

The creation of such a Council will itself make my Muslim brethren within the Empire one of the most powerful political forces in the world, and I swear by Allah that if the Council of Action works with me Islam shall again take its rightful place in world affairs and every Musalman shall be proud of his faith.

6, Conduit St. London, W. 1.

AHMED BENNETT.

CHANCELLORSHIP OF MUSLIM UNIVERSITY

SIR,—The Musalmans of Etah in a public meeting held by the Two-Anna Fund Committee on 13th September 1935 passed the following resolution unanimously :—

"The Musalmans of Etah assembled at a public meeting held by the Two-Anna Fund Committee at the Secretary's residence on September 13, 1935, unanimously resolved to convey their sincere and loyal gratitude to His Exalted Highness the Nizam of Hyderabad for his gracious patronage of the Musalmans of India in the matter of their education by condescending to accept the Chancellorship of the Aligarh Muslim University."

Etah.

A. S. SALIM.

TEN RULES FOR MAKING HAPPY MARRIAGES

Fifty years ago two brothers married two sisters in Los Angeles—and lived happily ever after. They are Mr. and Mrs. Frank Hooping, and Mr. and Mrs. Carl Hooping, of Los Angeles. They have drafted ten rules to guide younger and less experienced couples to similar happiness. They say:

- (1) Marry young.
- (2) No wife should hold a job.
- (3) Have children.
- (4) Give thought to preparing meals.
- (5) Disputes are a necessary and wholesome phase of marriage, but should not lead to a dictatorship.
- (6) Don't expect luxuries without sacrifice.
- (7) Be thrifty.
- (8) Be self-reliant.
- (9) Be a real mother and father to the husbands and wives of your children.
- (10) Maintain an old-fashioned home, which can be the centre of life for all.

Broadcasting for the Farmer

(BY SAJJAD SARWAR NIAZI, B. A.)

[Mr Brayne's name will go down in the history of India as the prophet of rural happiness and prosperity. His experiment in Gurgaon, which has since revolutionised the whole outlook of the central and provincial Governments throughout India in respect of village economy marked a break with the tradition of district administration. And he has had the rare luck of pioneers of seeing his ideas coming to fruition right in front of him. We learnt of the possibilities of radio-broadcasting for the first time from his book *Socrates Persists in India*. The N.-W. F. Province, which is not cursed with the problem of communalism to the extent the Punjab is and can therefore proceed merrily on the path of progress, seems to have taken a leaf out of his book and has put the idea into actual operation. From the following note which is based on the writer's personal observations it is apparent that the scheme is having the success it was expected by its progenitor to have. —Ed.]

The Rural Broadcasting service has got a very good future in the North-West Frontier Province. It is in charge of a young Khattak who comes of a very good family and is a member of the Provincial Civil Service. In view of his literary qualifications, he is eminently suitable for the job.

The Broadcasting Programme begins at 8 P.M. with music. Next come news and market rates. It is followed again by music. Then there come a short speech on any of the numerous subjects of Rural Reconstruction. The speakers are carefully selected and are generally those whose voice carries weight. The speech is again followed by music. Then comes a talk on agricultural methods which is given generally by Colonel Noel, Director of Agriculture and allied Departments, or by one of his assistants. After this the following day's programme is announced. Lastly there come dialogues on the various aspects of rural life.

On Friday recitations from the Holy Quran and Naats are broadcast. Dramas are also enacted occasionally. Pushto being the mother-tongue of the people, the whole programme is broadcast in that language. Songs are generally sung in rural tunes. It is rightly considered that in order to drive moral and economic lessons home to the masses, useful songs must be sung in the tunes to which they are used, so that in due course they may become part and parcel of the Pathan's psychology. The dramas have an atmosphere of realism about them and the Broadcasting Officer takes good care to see that the scenes enacted are those which have reference to the people's own environments.

The Department has set up 20 receiving sets in various villages of Peshawar District. The sets are of 6 watts, and their reception is marvellous. The broadcast messages can be easily heard at distances of 3 to 4 hundred yards from the place where a receiving set is installed and are very clear and impressive, and people sitting on the roofs of their houses listen with great attention. There are more than 200 private sets, besides.

We went to various villages on two occasions at night time and noted the keen interest the people were taking in the programme. Broadcasting is sure to prove a great force for good and a sure means of instruction as well as recreation. It is bound ultimately to broaden the people's outlook, make them take keener and more intelligent interest in their vocation and to add greatly to the health, happiness and prosperity of the rural areas.

سوئی کے سوکام

فکشیہ کاری کی ایک جوابدہ ہے جس میں سوئی سے مختلف قسم کے دھپ کام لینے کے
آسان طریقے بتانے کے لئے سوئی کے تروکوش رنگین سادہ نمونے بھی دیئے گئے ہیں۔

قیمت ۱۲ روپے
میلے کا پتہ: بنگارستان ادب کوچہ کھانگڑاں موچیہ وارہ لاہور

اخبار نورم کا حوالہ دیکر آفر بھیجنے والے کو یہ کتاب ۱۲ روپے کی بجائے
۸ روپے میں ملیگی۔

Muslim Aid for Emperor of Abyssinia

The growth of Moslem sentiment against the Italians is a significant aspect of the situation. Hitherto there has been a marked cleavage between the followers of the Prophet and the Christians in Abyssinia, but the fear of war is bringing them closer together in a way which was formerly thought to be impossible, writes Sir Percival Phillips, special correspondent of the "Daily Telegraph" in Abyssinia.

The presence of Moslems for the first time in St. George's Cathedral at an intercessory service last Sunday week was an occasion without precedent. The break with tradition was sanctioned by their Imams, who, at prayers in the mosques on the previous Friday, urged their followers to attend to show their unity, irrespective of religion, at a time of national peril.

Agents of the Abyssinian Government in Egypt have received applications from hundreds of Moslems for enlistment in the army. It is estimated that fully 5,000 are ready to form a Foreign Legion for active service, but the Government is taking no action while peace continues.

Yemenite Support

The appointment by the Emperor this week of Belata Ayelle Gabre as Consul to the Imam Yahya of Yemen, provides another indication of the closer relations between the sec's. There are about 6 000 Yemenites, mostly artisans, in this province. Their unofficial head, designated by Yahya, is Achmed Saleh, who acts nominally as Consul. They are strongly anti-Italian, especially those who served with the colonial forces in Eritrea.

In 1928, when Italy was trying to influence the Yemen, it was decided here to give protection to Abyssinian subjects, and some 5,000 registered at Addis Ababa. Later, when Yahya refused to receive the Abyssinian Consul, presumably because he did not want foreign consuls in his own closed domain, they were struck off the register.

Relations have improved since the beginning of the friction with Italy, and several missions from here to the Yemen—regarding which the Government has maintained great secrecy—have resulted in the official contact now established with the Imam Yahya's consent. The Yemenites are distinct from the local Moslems, who form a large proportion of the population of Abyssinia.

Jimma Province, which is solidly Mohammadan, shows the same marked unity against the Italians. The former independent ruler of the province, the late Sultan Abujifa, retained his authority under allegiance to the Emperor when Menelek conquered the province. The Government recently sent the Abyssinian Dejazematch Waldmanuel to administer the province, retaining the family of Abujifa as a figurehead.

Levies Deserting

Reports of desertions from the Italian native levies on both fronts are exaggerated. I understand that, according to the most accurate figures obtainable, 2,000 have voluntarily gone over to the Abyssinian side from the Eritrea neighbourhood, and 6,000 Somalis have gone to Ogaden in the last six months, with rifles and some horses and equipment.

It is explained that some 2,500 Somalis employed on road building in Italian advanced positions on the southern front have gone over to the Abyssinian

side owing to low pay, intensive labour, and the intense heat.

Desertions from the North are explicable, because Abyssinians from Tigre, where national feeling is perhaps strongest, were content to be mercenaries in Libya, but adopt an entirely different attitude when asked to fight against their own country.

I can state definitely that the Italians have for a long time had no great confidence in the Tigrean recruits for this reason. At the same time they are convinced that the Somalis in the South will remain loyal so long as they are paid, since their patriotic feeling is not strong.

But accounts of desertions from their Somali territory indicate that agitation of the Somali tribes in favour of Abyssinia, irrespective of colonial frontiers, which has lately been causing some anxiety in both British and French territory, is having effect.

The Italian military authorities are apparently more worried by the loss of equipment through the desertions than by the undependable man-power. They are said to have made a demand, through their Legation here, for the return of arms taken into Abyssinia.

The desertion of Somalis from Italian Ogaden was confirmed to-day by the Austrian commander of the Abyssinian troops at Gerlogubi, Major Joseph Jonker, who has come here to take his wife to Djibouti on Friday. He said that when he left Horta ten days ago several hundred had recently come over at night from the Wal-Wal front line, nine miles away.

Since his arrival here Major Jonker has received reports of the arrival of a much greater number, including machine gunners, who brought their guns, lashed to mules and horses, under cover of darkness. These men are now training the Abyssinians to use the machine-guns.

Major Jonker has 4,000 European-drilled infantrymen under his command. The most capable of these are now training large detachments of the 30,000 irregulars who are in advanced positions near Ogaden, guarding the approach to the escarpment.

Major Jonker, who is under 30, was formerly a private in the Austrian army. He came to Addis Ababa a year ago and was instructed by Swedish officers at their school, where he showed marked ability.

Italians' Concern

The Abyssinian Foreign Office officially denied to-day reports that an aeroplane had been shot down near Ogaden. The Swedish Gen. Divirgin denied lurid accounts of a battle with heavy Italian casualties.

To-day the Italian Legation here evacuated more than 200 of its nationals. In addition to about 120 Dodecanes Greeks, whose passages had been paid, Signora Momenbelli, wife of the Italian First Secretary, and Signora Calderini, wife of the Military Attache, are leaving on Sunday.

I find that not all the Italians left in Addis Ababa are as enthusiastic in favour of a campaign involving the conquest of the country as their countrymen at home are said to be. Naturally they keep their opinions to themselves in a compact European colony such as that in this remote capital, but indications of their line of thought inevitably leak out.

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MIRACLES AND MIRACLES

THE SCIENTIST, THE PHILOSOPHER AND THE LAYMAN

[By the Editor]

Writing last week on "Intolerance and Disunity" I said the layman's mode of thought is different from the scientist's and the philosopher's mode of thought. The scientist and the philosopher both know the layman's point of view and can sympathise with him, because at a certain stage of their mental development they too were laymen. But the layman does not understand their standpoint, because he has never shared their mental experiences. Their world is closed to him and has always been closed to him. But, instead of recognising this difference and his own inability to enter their world of thought, the layman denounces them as sceptics and atheists and what not and threatens them with *fatwas* of *kufr* if they do not agree with his opinions.

Conflict of Religion and Science

This attitude of the layman is dangerous to the cause of human progress in general as well as to the cause of religion which he intends to serve. In Europe in the Middle Ages the layman by his monopoly of political power held up the course of scientific progress as long as he could. Freedom

of thought and speech was won at last and rescued religion as well from the shackles which superstition had put on it. Religious thought has been free and untrammelled in Europe for more than a century now, but far from injuring religion it has only promoted its cause. The critics have torn the Bible into a thousand bits; they have blown the dogmas of Christianity to pieces; they have even denied the historicity of Jesus Christ. But the Christian faith still reigns supreme, and the average scholar's loyalty to Christianity remains unshaken. Criticism has only shifted the grounds of faith and not destroyed the faith itself. They have sought a deeper and firmer foundation for their faith. Entrenched in

that position Christianity exists side by side with science and philosophy without any conflict.

Attempts were made in this country too in earlier years to deprive the Musalmans of the benefit of Western education, and the educational, economic and political backwardness of the present-day Muslims is directly traceable to the short-sightedness of the dogma ridden Musalman of the early Nineteenth Century. Necessity has broken down opposition and the Musalman is free to get any education he likes, but in the matter of religion the same antipathy and intolerance remain. I feel reluctant to say so, but the fact stands that the only man who is free to think and speak on religion in this country is the Ahmadi. If a non-Ahmadi dares to think for himself, he is promptly dubbed either a *Mirzai* or a *nechari* the term being equivalent to *kufr*. In fact, I too have been advised that if I

In protest against the Government's policy of repression of the Muslim Press as shown especially by the recent demand of high securities from the *Ehsan*, the *Zamindar* and the *Siyasat*, the *Truth* suspends publication for one week. There will be no issue, therefore, on September 30

want to make the *TRUTH* a commercial success, I should adopt the views of some sect and propagate the same. Of course I want that the journal should succeed and have a wide circle of readers. But I certainly do not care

for commercial success if it can be had only by following a course which I know is extremely dangerous to the ultimate interests of Islam. My mind is not made like that and I feel wholly incapable of following such devious policies. The orthodox Musalman looks upon the modern educated with suspicion. He thinks his task is finished when he has bestowed some opprobrious epithet of *kafir*, free-thinker, atheist, denier of God's omnipotence, and the like upon the latter. My task begins just there, for I want to strengthen the loyalty of the educated Muslim to Islam and smooth the way to Islam of those who stand outside it.

Is Islam Incompatible with Science?

I have given years of thought to these questions and have come to the belief that the so called orthodox are doing great injury to religion. By their intolerance they are driving young men away from Islam. By denouncing every new idea as heresy, misbelief and *Kufr* they are making Islam itself ridiculous in the eyes of non-Muslims. By calling a man by opprobrious epithets of *kafir* and the like just because his thought has a suspicion of philosophy or science is only another way of saying that the teachings of Islam are not compatible with science. In fact, one of my correspondents actually warns me of science because, he says, it is dangerous to faith.

The student of science and philosophy finds, on the other hand that Islam is not like Christianity that it should be shy of the light of reason and that it is quite compatible with science and philosophy. The difference between the orthodox Muslim and the one whom he calls heretical and free-thinking is not really of faith. Both believe in the same thing. They differ only in their viewpoints. Both believe in miracles and in the omnipotence of God. But they differ in their conceptions of miracles and omnipotence. The scientist frequently speaks of the law of nature, an expression extremely hateful to the orthodox who talk of the subject as if nature were some old woman contending with God for the mastery of the world. But the thinker knows that what he terms laws of nature are really the laws of God. He has named them laws of nature because his subject of study is God's handiwork and not God himself. And science is nothing more than a study of the laws of God, an attempt to understand the universe in which God has placed us and which is governed by His laws. It differs from religion only in this that whereas religion governs the moral aspect of man's relation to man, science studies the laws which govern man's relation to the universe extant around him. Their spheres of activity are only different, they are not conflicting.

Miracles in the Quran

The layman's conception of a miracle is an occurrence out of the usual course of nature; the scientist's and the philosopher's conception of a miracle is that the course of nature is so orderly. The Quran advances several arguments to prove the existence and omnipotence of God, and it would be an interesting study to collate such passages of the Quran and compare the different conceptions of the Deity as presented in the older religions, in the Quran and in the world of science and philosophy. The arguments of the Quran fall into two categories, those relating to what the scientist collectively calls nature and those which refer to the moral and spiritual development of man. The layman adduces miracles, in the sense in which he uses the word, as an evidence of the existence and omnipotence of God. The Quran nowhere refers to such miracles. The "miracles" which the Quran does advance to prove the existence and power of God are of a wholly different nature. It says: "Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding" (III, 189). "And a sign to them is the night, We draw from it the day, then lo! they are in darkness. And the sun runs on to its appointed term; that is the ordinance of the Mighty, the Knowing, and the moon, We have ordained for it stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night out-

strip the day; and all float on in a sphere"—(XXXVI, 37-40). "Will they not then consider the clouds, how they are created? And the heaven, how it is reared aloft? And the mountains, how they are raised high? And the earth, how it is made a vast expanse?"—(LXXXVIII, 17-20). Whatever is in the heavens and the earth submits to Allah willingly or unwillingly; all obey and make obeisance to Him and declare His glory and celebrate His praise. By His command winds drive the ships on the bosom of the ocean and carry water-laden clouds to the parched land, and by His command clouds pour down their life-giving waters on the dead earth, bringing it back to life, and bringing forth from it food for man and beast. "He it is who sends down water from the cloud for you; it gives drink, and by it grow the trees upon which you pasture. He causes to grow for you thereby herbage, and the olives and the palm-trees and the grapes, and of all the fruits, most surely there is a sign in this for a people who reflect. And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment, most surely there are signs in this for a people who ponder; and what He has created in the earth of varied hues, most surely there is a sign in this for a people who are mindful. And He it is who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and thou seest the ships cleaving through it, and that you might seek of His bounty and that you may give thanks. And He has cast great mountains in the earth that they may give you food, and rivers and roads that you may go right, and landmarks, and by the stars they find the right way"—(XVI, 10-16). "And most surely there is a lesson for you in the cattle. We give you to drink of what is in their bellies—from betwixt the faeces and the blood—pure milk, pleasant to drink. And of the fruits of the palms and the grapes.—You obtain from them intoxication and goodly food, most surely there is a sign in this for a people who ponder. And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in what they build; then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect"—(XVI, 66-69).

The Scientist's Miracles

Here are miracles enough for the poet, the artist, the philosopher, the physicist, the astronomer, the biologist and every other scientist. Indeed, "for a people who reflect" the world is full of signs. The layman has no idea of the power and omnipotence of God and of the infinitude of God's kingdom as the astronomer has, who sees worlds upon worlds without end moving in measureless space with a mathematics so vast and yet so exact that imagination staggers before the immensity of it,—or as the biologist has who sees the wonders of the phenomena of life from the microscopic single cell to the most complicated mechanism of the human body,—or as the botanist has, who juggles with plants and makes them obey his own will. "All knowledge begins and ends in wonder," some one has said, "the first wonder is the child of ignorance and the second wonder is the parent of adoration." The layman is unfortunately unaware of his ignorance and never

(See page 5)

The Truth

MONDAY, SEPTEMBER 23, 1935

Press Securities

Very high securities have been demanded recently of the *Ehsan*, the *Siyasat* and the *Zamindar*. As the demand was unjust and was meant apparently to repress the Muslim press, the Muslim journalists of Lahore met together on Wednesday last to consider the situation. It was resolved unanimously to suspend publication of daily newspapers for two days and of weeklies and bi-weeklies for one issue by way of protest. There will be, therefore, no issue of *The Truth* bearing date September 30. The All-India Journalists Association has also decided that daily newspapers should suspend publication on September 27 throughout India in protest against the certification of the Criminal Law Amendment Bill by the Viceroy.

"Shahidganj Day"

Friday, September 20, was celebrated as "Shahidganj Day" throughout India. The celebrations at Lahore were unique in their magnitude. Black flags flew from house-tops, black bunting covered the streets, and every one wore a black badge. Almost complete *hartal* was observed in the city. All Muslim shops and offices were closed, and in many places Hindu shops were also closed. The gathering at the Shahi Mosque was unprecedented in its magnitude. The entire court of the Mosque, which can accommodate about 100,000 worshippers, was packed and the congregation overflowed into the adjoining garden, which was packed up to the fort walls. Loudspeakers had been installed for the prayers. It is estimated that about two lakhs of people attended. Such large numbers are not known to have ever before gathered at the Mosque. Friday prayers were not held at any other mosque in the city, the only exceptions being the Ahmadias who held aloof.

After prayers, the worshippers formed themselves into a procession which wending its way through the main streets of the city terminated outside the Mochi Gate, where a mammoth meeting was held. Two resolutions were adopted at the meeting, one demanding immediate release of those who had been interned or punished with imprisonment in connection with the Shahidganj agitation and the other calling upon the Government to attach the site of the demolished Shahidganj Mosque and the area adjoining the shrine of Shah Kaku, pending the decisions of the civil courts.

The day passed in peace. Thousands of armed Sikhs had come to Lahore, and the police and the military were kept in readiness for any emergency. The Sikh attitude was, however, very provocative, and on one occasion, when the procession was passing before a Sikh Gurdwara, there was grave danger of breach of peace. The Sikhs stood with drawn swords in the door and refused to move away and close the door when requested to do so. The Muslim processionists, however, behaved in a very cool-headed manner. They halted and telephoned to the City Magistrate who hurried to the spot and closed the door of the Gurdwara. The procession thereupon passed on peacefully.

The Khaksar Movement and the N-W.F.P. Government

Allama Inayat Ullah Khan Mashrafi has issued through his weekly "Al-Islah" for September 20 a long statement on the persecution of his Khaksar Movement by the Government of the N-W.F. Province, perusal of which strengthens the impression already formed on the minds of thinking Muslims by several events which have taken place in North Western India during the last seven months. In fact, since the massacre of Karachi and the Government's refusal to institute an inquiry into that gruesome and absolutely unjustifiable tragedy—that the Government is determined on the repression of the Muslims and cannot tolerate any movement which aims at organizing them for any purpose whatever. The Hindus threw the whole country into confusion by their civil disobedience movement a few years back and exulted in breaking the laws of the land. But the Government never thought of shooting them down and no blood was spilt. Muslims tried civil disobedience for the first time in the history of political movements in India and they were shot down in cold blood, although the crowds were unarmed and had not molested any. Hindu leaders were paid generous stipends with contributions to their insurance policies as well in some cases during their periods of internment. But Muslim leaders who have broken no laws have been interned and are not paid a penny for their or their families' maintenance. Hindus have their *Sevadals* and the Government never interferes with them. The Khaksars, on the other hand, who are no more than an organisation for social service, have always been looked upon with suspicion especially in the N-W.F.P., and now we hear the Government has arrested seven of them recently. It would appear as if there were one law for the Hindus and Sikhs and another for the Muslims.

The founder of the movement, Inayat Ullah Khan Mashrafi, is a retired officer of the Imperial Educational Service. He founded the movement at Lahore while he was on furlough. On October 7, 1932, he went to Peshawar to organise a force there. A week later, on October 15 he was compelled to retire from the Service. The authorities objected to his movement because it was organised on military lines. They wore uniforms, marched in military formation and obeyed their company commanders. At last, after many consultations and conferences, the Allama was allowed to form his organisation at Peshawar on certain conditions. The agreement was signed and the Allama contends that the conditions imposed have never been transgressed. He gives a long list of the persecutions to which he himself and several of his company commanders (*Salars*) have been subjected from time to time. He himself is interned from the N-W.F.P. since July 1933. It is one of the fundamental principles of the organisation -- and in our opinion a very wise one -- never to come into clash with the Government, and the Allama challenges the Government to prove whether the organisation as a whole or any of its members has ever been guilty of any breach of the law.

We need hardly tell the Allama that the Government is not likely to accept his challenge. The Governments of Bombay and the Punjab have refused to accept the challenge of the whole of Muslim India. How can the N-W.F.P. Government accept his? But we want to congratulate the Allama on his great achievement. Persecution by the

Government is a sign that the Khaksars are going to become a very great movement in the near future. He should be happy that the Government is coming to his assistance. The wisdom of the Government will compel Muslim India to rise in support of his organisation.

Some people object to the title Khaksar. To these the Allama replies curtly as follows:—

"My programme is that before you strike the enemy, you should become organised like the enemy. The community which does not understand this is extremely foolish." That is an excellent statement of the ultimate ends in view, and we bless the Khaksar movement with all our heart.

Trinidad Apologizes

We had a cablegram from the *Anjuman Ahl-i-Sunnat wa'l-Jamat*, Trinidad, B. W. I., the other day apologizing for the mischief their agent in India, Syed Muhammad Husain, has been making in respect of Mr Durrani's work among them. We have since received a letter from the Anjuman as well as a copy of a monthly journal called *The Comforter*, which is issued by the other party. It is very flattering as well as amusing to see both parties appealing to Mr Durrani as an authority on questions on which they differ. But it gives us great pain to see them quarrelling among themselves thus. We want to make it plain, however, to all parties concerned that we are not prepared to take sides in their quarrel. But we beg to point out one or two things to our friends in Trinidad with the hope that they will kindly give them their earnest consideration.

Trinidad is a distant place, far flung from centres of Islamic learning and culture. It is a country where every young Muslim is literally besieged by Christian Missionaries. Every young man there is educated at Christian missionary schools and comes, more or less, under Christian influences. For this reason, those controversial questions which lie in the borderland between Christianity and Islam and which we in this country dismiss without a word as being of no importance, become of vital importance in Trinidad.

Trinidad is a Western and not an Eastern country and Western ways of thought are different from Indian ways of thought. It would be irrelevant to the subject to argue whether the Indian or the Western mode of thought is right. It is enough to recognise—and it is essential that one should recognise—the fact that the Western mode of thought differs from the Indian. And if you insist in the face of a Western audience that it is a fundamental article of faith in Islam to believe that Jesus of Nazareth was born without a male parent, that he was taken up bodily into heaven to save him from his enemies, that he is living in heaven in the same earthly body to this day and that he will descend from heaven at some future date in order to save Islam from destruction—we say, if you say that in the face of a Western audience, you will only confirm the Christians in their faith and smooth the way of Western born young Muslims to Christianity. Let the readers read carefully. We are not insisting on any opinion one way or the other. We only say that if you argue thus and thus, the result will be so and so. The safest and sanest course under the circumstances is to leave these questions alone. They are not

fundamental to Islam. The salvation of a Muslim depends upon his walking in the footsteps of Muhammad (on whom be peace) and not on Jesus. There have always been two opinions on these questions, and it is the height of presumption on the part of any man to day to thrust his own opinions down the throats of other people as essential dogmas of Islam. They are not at all dogmas of Islam. The man who, for the first time in the history of Islam, elevated the Messiah-idea to the level of a dogma in Islam and built a sect upon it was the late Mirza Ghulam Ahmad of Qadian. Members of the Anjuman Ahl-i-Sunnat of Trinidad are not Mirzais. Why do they follow his example then? Why don't they leave the questions alone?

Let the Ahl-i-Sunnat, therefore, reconsider their position. If they desire the young generation to go over to Christianity, they may go along the way they have been going. But if they desire to serve Islam, they should stop these controversies and devote their energies to something useful, and they ought to have the sense to see that much work of constructive kind is calling to be done, especially in the matter of education.

A word also to the other party which is presumably under the leadership of Mr Amir Ali, and possibly objection is taken to his person. He denies being a Qadiani, but his *Comforter* repeats the slogans of the Lahore section of the Mirzais. To set doubts at rest and remove all causes of friction, therefore, he should make a plain and straightforward declaration of his faith. We request him to answer the following questions in plain words:—

1. What is your opinion about Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiya faith?

Mirza Ghulam Ahmad claimed to be a prophet. He has made that claim at numerous places in his books. Muhammad Ali, head of the Lahore section of Ahmadies, also believed formerly that Mirza Ghulam Ahmad was a prophet. He changed his beliefs only when he saw his ambition of becoming chief of the whole sect fail and when he felt compelled to leave Qadian and found another society. He changed his beliefs in order to win the sympathy and financial support of non-Ahmadies. (*Vide* Mr. Durrani's first Open Letter to Mohammad Ali). You will see, therefore, that there was, until 1914, complete unanimity among the Mirzais that Mirza Ghulam Ahmad claimed to be a prophet. What is your opinion about the man, then, who claims to be a prophet after the Holy Founder of Islam, and what is your opinion about Mirza Ghulam Ahmad who claimed to be such a prophet?

2. Mirza Ghulam Ahmad staked his whole claim on the chance of winning a young girl. He divorced his old wife and disinherited her sons because they stood in the path of the realization of his desires. The angels that brought him revelations talked in a most absurd language and taught him secrets of regaining sexual vigour. Those who would not believe in his extravagances, whoever they might be, the Mirza called bastards, born of prostitutes. He called them pigs and their wives "bitches." A man who behaves thus and uses such language ceases to deserve our respect and does not differ much from the common man in the street. Are you justified in taking this man for a Mujaddid (reformer) and your spiritual guide? Mirza Ghulam Ahmad has produced plenty of traders in religion, plenty of cheats and liars and false calumniators and,

according to the judgment of Mr. G. D. Khosla, Sessions Judge of Gurdaspur, murderers and incendiaries and violent breakers of law, but not one specimen of true religious piety. Are you following the Mirza with a view to imbibing the same virtues? Please think before you answer. *Place your soul before God* and not before men when you write your answer, because for every word you utter you are answerable before God and not before us or any other man.

RABIC SEMINAR AT AMERICAN UNIVERSITY

"Liberal Education Incomplete without Acquaintance with Arabic Thought"—

A summer seminar in Arabic and Islamic studies is now being held at Princeton University, U.S.A. The course is said to be the first of its kind offered in the Oriental field and is designed primarily for scholars in fields influenced by Islamic and Arabic civilization. Sponsored by the American Council of Learned Societies, the seminar is under the direction of Professor Philip K. Hitti, Associate Professor of Semitic Literature at Princeton.

The curriculum consists of one basic course, "Islamic Culture and Arabic Literature," in which the emphasis is placed upon the contribution of the Arabic speaking peoples to science and literature. Courses are also being offered on the Arabic, Turkish and Persian languages, and there is a course on the development and achievements of the Ottoman empire and one on Islamic art.

The seminar is designed, according to Professor Hitti, "to meet the needs of advanced scholars in fields peripheral to the Arab world, including historians of Europe and the Near East, mediaevalists, Byzantinists, historians of the fine arts and of science, students of philosophy and religion, political scientists, and others who—at present engaged in teaching or research—have become convinced of the necessity of acquiring competence in the Arabic-Islamic phases of their respective subjects."

"A liberal education is incomplete without some acquaintance with Arabic thought," Professor Hitti said. "Between the middle of the eighth and the end of the twelfth centuries, the Arabs were admittedly the most enlightened people in the world. In astronomy, medicine, philosophy, mathematics and other sciences these people not only transmitted the ancient lore of Greece, Persia and India to the Latin West, but they added to it their own original contribution. Through Spain and Sicily, which they held for centuries, and through Syria during the period of the Crusades, their literary and scientific contributions found their way into Europe and played an important part in stimulating its Renaissance."

"Today," according to Professor Hitti, "Arabic is the living language of 50,000,000 persons and the religious language of 200,000,000 more. There is hardly a country in Eastern Europe, Asia and Africa, that does not have its Muslim problem. The newly rising nationalities of the Near East and the ever-increasing commercial and diplomatic relations with Arabic-speaking lands enhance the value and the importance of Arabic and Islamic studies."

Nineteen educational institutions are represented among the 35 persons admitted to the seminar, and six different nations, Canada, Germany, Lithuania, Egypt, Syria and the United States.

(Continued from page 2)

wonders. None of the miracles which the Quran adduces as signs of the existence and power of God appeal to him. He looks at the world only on the surface and is so used to it that he finds nothing in it to wonder at. To the seeing eye, every flower, even a blade of grass, a speck of cloud or a tiny toad is a wonder and a sign of God. But the layman says as the idolators of Mecca said before: "We will by no means believe in thee until thou cause a fountain to gush forth from the earth for us, or thou shouldst have a garden of palms and grapes in the midst of which thou shouldst cause rivers to flow forth, gushing out; or thou shouldst cause the heaven to come down upon us in pieces as thou thinkest, or bring Allah and the angels face to face with us, or thou shouldst have a house of gold, or thou shouldst ascend into heaven, and we will not believe in thy ascending until thou bring down to us a book which we may read"—(XVII, 90-93).

To one gifted with sight and imagination the birth of every child is a wonder, a wonder of the most stupendous kind. Indeed, it is a wonder of which the Maker is Himself proud: "And certainly We created man of an extract of clay; then We made him a small life-germ in a firm resting-place; then We made the life-germ a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so blessed be Allah the best of creators"—(XXIII, 12-14). Thousands of children are born every day, but that does not make the wonder any the less wonderful. But to the layman it is no miracle at all. He will believe in the omnipotence of God only if a child were born without a father, and if the scientist denies it he will denounce him as an atheist, a denier of God's omnipotence, a *kafir*. But the scientist's way is different. He will first examine the evidence and when he finds that by the usual laws of evidence the birth of a child without a father is proved, he will not take it for a miracle or as an evidence of God's omnipotence. He will simply put it aside as a freak of nature and bother no more about it.

There is, in fact, a radical difference in the viewpoints of the layman and the scientist. To the layman the miracle is what is beyond his understanding and beyond his daily experience. To the scientist a miracle becomes a miracle only when he has learnt to understand it. It is not due to any moral turpitude or stiff-neckedness on his part that he thinks like this. He thinks so because his scientific studies have trained and disposed his mind to think in this fashion. The habit of systematic thought has become part and parcel of his being. He cannot think otherwise. This manner of thought is inherent and inevitable in all scientific and philosophic studies. What shall we do with these strange people then?

Three alternative ways of dealing with these people suggest themselves to me. The orthodox can keep the world to their level of orthodoxy and to their own habits of thought by banishing all science and philosophy from the face of the earth, science and philosophy being incompatible with Islam. The second alternative is to go on educating the young ones, and when they have become educated, to declare them *kafirs* and drive them out of Islam. This policy unfortunately is very suicidal and involves much waste of money and energy. The third alternative is agreeing to differ, tolerating differences of opinion on such matters. If my readers can suggest any other alternative, I shall be grateful.

Letters to the Editor

AN ANTIDOTE TO QADIANISM

DEAR SIR, - We have been receiving *The Truth* regularly and pray for its stability. We will heartily co-operate with you and are prepared to render you any sort of service, that we may be found capable of. Though you also believe in the death of Jesus Christ, yet we shall feel a pleasure to serve you for the reason that you are not a Qadianee or Ahmadee. A strong contemporary of non-Ahmadee conception was essentially necessary to dispel the contamination the *Light*, the *Sunrise* and the *Young Islam* were spreading by their representing mutilated Islam

Yours sincerely,

Lucknow

S. ABID HUSAIN,
Editor, the Muslim Review.

ENGLISH TRANSLATIONS OF THE HOLY QURAN

DEAR BROTHER, Peace be with you Your "Readings in the Holy Quran" in *The Truth* make me trust in you personally to inquire about the best and purest translation of our Holy Book and its price and its bookseller's address, if you please

I have just borrowed a copy of Haji Hafiz Ghulam Sarwar's translation. It seemed to me to be the best till to-day, but I was disappointed by its use of the word "reverent" for the translation of the original word "Al mut-takin" (المؤمنين) wherever it occurs. Is there a better translation?

With thanks,

I am,
yours truly,
KAMFL YACOUT.

[Each translator must follow his own notions, whims and fancies in translating. It is for this reason that scholars always base their argument on the original Arabic. A new translation by Mr. A. Yusuf Ali is just now being published in parts. Six parts have been published so far. The price is Re 1 each. Muhammad Ali of the Mirzai sect frequently introduces his own sectarian views in the notes. If you can ignore these, his translation is quite reliable. The price is Rs 2-8-0 postage extra. Messrs Peco Ltd will supply any of the books if you send them money. —Ed.]

AN APPRECIATION

DEAR SIR, —Thanks for your kind letter and for the kind sentiments you have expressed therein. My book *الجهاد في الاسلام* is being sent. It is the outcome of four years of labour, in which besides Jihad I have tried to tackle many other pertinent questions. I hope you will kindly read the whole book carefully before you review it. I wish the book were translated into English. I am not used to writing English and don't feel quite competent to undertake

the work. Perhaps you might be able to find time for it, if the book appeals to you.

THE TRUTH, by the grace of God, is going fine and I am happy, to see that you are presenting true Islam through its columns. Representation of the true teachings of Islam is needed more in English than in Urdu, and there was nobody in sight who could do this work efficiently. Several articles have appeared in the *Tarjaman ul-Quran*, which would have been more useful had they appeared in English. You are doing great service to Islam. THE TRUTH should have a wide circulation in Europe and foreign Muslim lands.

Hyderabad (Deccan).

Yours truly
ABUL ALA

[We have in view one article of the *Tarjaman ul-Quran*, which we shall discuss in these columns shortly — Ed.]

To Correspondent

"A Muslim" from Gurgaon is regretfully informed that his article cannot be published. A proposition is not proved by the size of a book or the name of its author. A dogmatic assertion might shut the mouth of a believing Muslim, it cannot

convince a non-Muslim. If he is interested in the question, he should abandon the dogmatic method — the method of frightening believing Muslims into the acceptance of a proposition by threats of *fatwas* of *kufr*—and proceed in a thorough and systematic manner that should convince even a non-Muslim, *convince* and not merely shut his mouth, for these two are quite different things. In writing he should also learn to make distinction between the word of God and his own words. A Muslim takes the Quran as the word of

BUY MUSLIM

The Basis of political power is wealth. Wealth comes from commerce and industry. Musalmans are poor because their share in the commerce of the country is small. They are backward in commerce because Hindus do not buy from Muslim shops and Muslim buyers make no difference of Hindu and Musalman. Musalman shopkeepers do not prosper because Musalmans do not patronize them. If every individual Musalman made a firm resolve to purchase only of Musalman shopkeepers, Musalmans will soon have their proper share in the commerce of the country and the community will become prosperous. Therefore BUY MUSLIM

God, but he is not bound to take the writer's interpretation of the Quran also as the word of God. The two are quite different. Don't claim infallibility for your opinions, unless you are also prepared to claim prophethood for yourself.

"A Muslim" from Gurgaon should also note that ignoring the position of one's adversary is, in the eye of writers, a sign of ignorance, if not of deception. The reader is entitled to know both sides of a question, so that he should be able to make reasonable choice and not fall into a trap. The writer should study the position of his adversaries, read everything they have written, approach their arguments with understanding and sympathy to do them justice and in order to obviate the risk of distorting or misrepresenting their words and arguments, weigh the whole matter in a calm and judicious spirit, then proceed to demolish their arguments one by one in a convincing and not in a petty-fogging spirit and finally state his own position, buttressing it with arguments that not even an atheist should be able to resist. He should aim at advancing the cause of truth and not at winning a victory. An article written in this spirit and on the lines suggested above will be gratefully accepted.

Muslims in South Africa

[The Muslims of Durban, South Africa, have recently established a Muslim Institute in their town, the opening ceremony of which was performed by India's Agent-General Sayed Sir Raza Ali. We reproduce the following report of the ceremony from the *Indian Views* Ed.]

Mr A I Kaje, who presided, said it was their first opportunity of publicly congratulating the Agent-General for the knighthood conferred upon him by His Majesty the King and expressed the hope that he may live long to enjoy the honour which he richly deserved. They were grateful that Sir Raza Ali had been sent to them. Proceeding, Mr. Kaje explained the aims and objects of the Institute. The middle and poorer classes of the Muslim youths of Durban, he said, were not in a position to afford the luxury of spending their leisure hours at one or other of the clubs as the membership fees of these clubs were beyond their means. There was no club or home that such youths could go to after their day's work and it was to assist these that the Institute had been founded.

Credit was due to Mr. Chota Kathrada who originated the scheme, and who together with other six gentlemen had undertaken to guarantee the rent of the premises. The entrance fee was 2s 6d and membership fee 1s per month, which should be within the means of everyone. Discipline was greatly lacking amongst the Muslim youths of Durban, said Mr. Kaje, and it was hoped that the Institute might prove to be the means of relieving this position. Arrangements had been made for a catering department in the Institute premises and this was in the capable hands of Mr. Abed. Provision was made for such indoor games as billiards, draughts, etc., but no gambling in any form would be allowed. It was also hoped to provide books and magazines. Though the Institute was intended for Muslims only, non-Muslim friends could be brought as honorary members.

Sir Raza Ali

"I am proud of the honour conferred upon me by the Sovereign to whom I owe allegiance, but I prize even more the honour of service to my countrymen," said Sir Sayed Raza Ali, in acknowledging the congratulations on his knighthood. "No honour and no distinction can be dearer to the heart of any man who loves his countrymen," he proceeded, "than the opportunity of service."

Speaking on the lack of unity amongst Indians in Natal, the Agent General said: "It has been a reproach to the motherland that we have not learnt the lesson of co-operation. My own belief is that we Indians do very well everywhere except in India, but my experience of the past six months has taught me that the contrary is the case." He had not intended to speak in too serious a vein that evening but events had happened in the last few weeks which had made him take a gloomy view of the future.

Need for Discipline

"Discipline is the secret of the Englishmen's success, not only in the island of England, but wherever they go," said the Agent-General. "You who are in this country, especially Natal, have great

advantage over your countrymen in India. You are living among Englishmen who are the descendants of a very great people. You should learn from them the lessons of discipline. Discipline and organisation are synonymous terms, and an essential quality for the success of any society. In India they have not learnt its value, or it was forgotten with unfortunate results.

"It is of the utmost importance for you young men to properly value discipline and organisation and the idea that these two connote," said the Agent-General. "Another important factor is the tendency amongst our countrymen to be intolerant of the views of others. Intolerance is one of the greatest evils of our people. Most of the ills of India can be attributed to want of discipline, organisation and intolerance."

Prophet of Islam on Tolerance

"As Muslims you should know that the Prophet preached and laid great emphasis on tolerance. It is impossible for you to be good Muslims unless you know how he lived and how tolerant he was of the views of others. There is enough literature produced on the subject. I advise you to make a study of it. Most of your ills either political or social can be traced to the evil of intolerance."

Referring to the present disunion among the Indians of Natal, the Agent declared that most of the ills had arisen from this attitude of intolerance. "It is right for you to hold your own opinion," said Sir Sayed, "and to induce others to agree with you, but once a decision has been made you should follow it like men. Be tolerant to others. Remember that the man who differs from you has just as much right to hold his views."

Proceeding, the Agent said: "Situated as you are in this country I would have been far happier in addressing all sections of the Indian community instead of Muslims alone. Fortunately the aims and objects of your Institute are to promote your interests without in any way clashing against the interests of other members of the community. As you know, I have consistently set my face against encouraging the activities of those societies which make for discord and difference. While the doors of this Institute are open to non-Muslims, I hope that before my term of office ends I shall see the Muslim Institute become an Indian Institute. If you succeed in getting all Indians together you will be rendering a great service, not only to South Africa but to India as well."

The Agent pointed out the dangers of sectional institutions and quoted the example of the Aligarh Muslim University which for a long time led Muslims to deprive themselves of first class facilities which were obtainable at other institutions in India, and contact with the fresh minds of other communities.

Sir Raza Ali advised the young men to join the Institute in large numbers and he himself promised to pay a visit once a week during his stay in Durban.

"Work patiently, be tolerant of the views of others, and success will be yours," concluded the Agent-General.

Among the other speakers were Messrs. Rooknoodeen, V. Lawrence, C. N. M. Khan, C. M. Anglia, Tayob Sacoor, E. H. Ismail, Rajab and M. S. Badat.

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THE MANAGER

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قیمت ۱۲/- علاوہ مصروف ڈاک

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احبار 3 نم 5 جولہ ۵۱۳۰ آدر ۵۱۳۰ پڑا لے کو پتہ کتاب ۱۲ آے کی دھائی
۱۲ آے جس ملیگی

لازمیت

ہاں سکتی ہے تعلیم بدل تک ہو انٹرنس ہاں ہوں
خواہ میل۔ ایف۔ اے ہوں یا بی۔ اے کوئی
خاص شرط نہیں مگر خواندہ ضرور ہوں۔ قواعد
ارکانکٹ میکرنگوالیس۔

جناب انجینئر ایڈیٹر جالبہ

قصیدات

یہ کتاب مولوی محمد عبد اللہ صاحب شہرہ منصف مولوی صاحب
ہوئے ہیں جن کی شہرت کہ دہائیت ہندوستان میں بلکہ سب سے زیادہ
ہی وہ ملک میں ہیں ان کی نسبت ملک کے سب سے بڑے شاعر اور ادیب
کہا جاتا ہے۔ یہ کتاب مولوی صاحب کی جو کہ ان کے دو چھپ کر
پورا ہوئی ہے اس کا مروجہ نام ہے کہ "قصیدات" ہے۔
نوٹ: ان کتابوں کے علاوہ مولوی صاحب کی دوسری کئی کتابیں
استغنیٰ مولوی صاحب کو ان کے مستند و مفید ہونے کی لا جواب مثال ہے۔

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میں نے ان کتابوں کی ضرورت قدرتی وضع حسرت

مفت بالکل مفت

اپنا تپہ مکمل خوشخط بھیج کر ہمارے ہاں کے بہترین روغنی
شہری رنگین قطعات اردو ہر سائز طفرہ جات
عربی آیات کیلنڈر بادشاہان اسلام کے فوٹو
مقدس مقامات روضہ جات کے نقشے سینٹرل
فینسی عید کارڈ عید نوٹ عید چک عید و مال شادی کی ڈ
کرسمس کارڈ نئے سال کی جنتی ہادی اخلاقی علمی
کتاب کی فہرست با تصویر مفت منگوائیں۔

حافظ محمد الہی سنہ تاجران کتب و قطعات مولوی کو پتہ قاضی لاہور

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The World Still Needs Muhammad

(By N. E. B. Ezra)

Islam collected the forces of Western Asia and brought civilization to North Africa and as far as European Spain. To-day we admire the ruins of Granada, Toledo, Cordova, Alcazar which were built by the successors of Muhammad and destroyed by the barbarians from the North under Ferdinand and Isabella of Castilia. In those days of the 15th century, it was a struggle of Asian civilization from Arabia against the hordes of uncivilized Europe. These drove away Maimonides and the cream of the great savants of Arabian and Hebraic origin. They found shelter in Cairo, Damascus, and everywhere, where the successors of Muhammad held sway and with tolerance protected learning while the fires of the *auto-da-fes* consumed thousands of Hebraic and Moorish great men in senseless barbarism. Islam has spread and its man-power exceeds that of any other race in the world. Later the pendulum has swung and through the greater skill in technique the warriors of Europe defeated Muhammad's successors and absorbed the science of astronomy, mathematics and philosophy created by the genius of Hebraic and Arabian scholars in centuries of undisturbed peace under the tolerant rule of the Khalifs. The figures used by the Europeans are a legacy of the Arabs. The pendulum seems to be swinging again now. Asia is coming to the fore again and Europe may be relapsing into barbarism, if Hitler's pagan creed is not immediately scotched. The role which Muhammad had played remains a monument to his genius. He claims to-day six hundred million followers who are united under the banner of Islam.

Islam a Unifying Force

The march of history shows curves like a saw; in some centuries the East is on top and in some the West. During the last three centuries the West wielded the supremacy over the whole world, while the centuries from Muhammad to Saladin saw the Semitic armies cowering the Westerners which, then, were vastly superior to the vigorous civilization of the Near East, North Africa and Black Sea shores. There was a time when from Anglia, Francia and Italia, not to mention Germania, scholars came en masse to drink from the fountain of learning from the Universities of Cordova, Alexandria, Antiochia; and young artisans pilgrimed to the busy towns of the Levant to learn the arts of weaving and artisanship. All this Semitic civilization was protected by the sword of Muhammad. Not that Islam created actually the Semitic civilization, but by its war-like measures created the machinery for defence against the barbarian onslaughts of the fierce Northerners.

In short, Islam created the machinery for the defence of Semitic civilization. The fact is undeniable that as soon as the Muhammadan war-mechanism slackened the savage onslaught began and finally cowed the splendid civilization which the Semites had created. Only by dint of their superior armaments, not their inner civilization, did the Western nations, from the fifteenth century, ascend over the East. The rule of Islam is still needed to protect civilization against barbarism. Force is necessary to protect material as well as spiritual civilization. Muhammad felt the urge by his war-like measures to protect the splendid achievements which became paramount in Western Asia and transplanted on the heels of his conquering armies to the northern regions of Africa and well into Europe, both in Spain and in Vienna. The power of Muhammad had impelled Europe to acknowledge Asia as its superior. There came, then, a long period of European ascendancy and the decline of Asia. To-day we notice the gradual turning point. From the rising sun in the East, rays are reaching nearly all over Asia and will regenerate also the lands of the followers of Muhammad.

What a role Muhammad would have played in the West to-day, had he been an eye-witness to the revival of barbarism and paganism in the heart of Europe! "Bismillah!" "Kismet," "God be praised" would have been resounded to raise the banner of humanity and protect the dignity of the human race. The world still needs Mohammad. He laid the basis of a great Monotheistic religion and conquered half of the globe for it. He did not claim divine honours or divine attributes or even angelic or super-human virtues. He proclaimed himself as an ordinary man, plain and simple. He is not deified by his followers but extolled for his teachings and virtues. His birthday is a national feast in Islam which is faithfully and joyously observed by young and old. Their hearts beat high with hope, their eye of faith gleams with confidence. Under the banner of Islam, the Muslim world find themselves heirs of an immortal legacy worthy of all sacrifices and adoration. The chapter of Islam is still open. It has not closed. The light that shone in Arabia can never be eclipsed, because Muhammad had laid its foundation upon a sound rock. Truth is indestructible. Principles are invulnerable. Islam has a message for the whole world. We acclaim its founder as the Light of Arabia, yea, the Light of Asia, one who had laid humanity under an inextinguishable debt.

INTOLERANCE IN INDIA

An Egyptian Mufti on Indian Ulama

Maulana Abdullah Sahab, Fazili-Misir, writing about the interview which he had with the Mufti of Egypt, says:—

The Ulama of India do not try to understand the spirit of the Shariat. They are literalists and generally superficial. That is the reason why they are always quarrelling among themselves. In spite of the fact that the Ulama of Deoband, Farangi Mahal, Nadva and Bareilly belong to the Hanafi persuasion, they have got greater differences than are to be found amongst the adherents of the four schools.

In Egypt these differences are completely absent among the masses. They do not have any scruples regarding the saying of prayers behind any Imam. When the call for prayer is intoned Musalmans in Egypt enter the nearest mosque and stand behind the Imam to whatever school he may belong, Hanafi or Shafai, Maliki or Hambali, whether he prays with folded arms or not, whether he says 'amin' aloud or not, or whether his pantaloons are above the ankles or not. It is unfortunate that this spirit is absent in India: they quarrel about petty and trivial things.

The Beard

Besides, they give undue importance to ordinary things because they have not grasped the spirit of the teachings of the Master. Take for example the question of beard. The sayings of the Prophet about "tooth brush" are infinitely more and quite absolute and un-conditional than about the beard. The tradition about beard is not absolute but conditional. It runs as follows: "Cut the moustache and grow beard so as to distinguish you from Jews and Christians." It is clear from this tradition that it is not an absolute injunction but a conditional one, the underlying object of which is to distinguish Muslims from others.

The Mufti said: "I am wearing a beard; but in Egypt thousands and millions of learned men including the Ulama shave their chins. In Egypt, Turkey, Syria and Iraq no importance is attached to the beard, whereas in India, Yemen, and the Nejd a very great importance is attached to it."

"Those Ulama who do not wear beards argue thus: 'This tradition relating to beard is only conditional and as that condition does not exist now, the growing of beard is not binding.' In the early days of Islam there was nothing to distinguish a Muslim from a Jew or a Christian. They all dressed alike, their manners and customs were the same; from external appearance nobody could distinguish a Muslim from a non-Muslim. There was no harm in it, for the mission of Islam is to unify the human race. But the peculiar conditions of Arabia and the exigencies of the times required that some kind of distinction should be made. This necessity arose specially when Muslims had to fight in self-defence and for self-preservation. In the time of war Musalmans unknowingly attacked their co-religionists and often Jews and Christians were mistaken for Musalmans and were let off. This certainly was detrimental to the interests of Muslims who were few in numbers. The companions of Muhammad suggested to the Prophet that something should be done to distinguish Musalmans from others, as the former were very much handicapped, especially at the time of Jihad. This could have been achieved through external

changes. But this was deliberately avoided, for it was thought that such a course, apart from creating national differences, would be a stumbling block in the way of the propagation of Islam in the sense that Islam would identify itself with a particular kind of apparel, the wearing of which would become incumbent on all those who embraced Islam. The easiest course, therefore, was to alter the shape of the moustache and the beard so as to create a distinction between Muslims and others for the time being.

"That state of affairs no longer exists and, therefore, there is now no need for any tonsorial distinction."

[The Truth: While agreeing in the spirit of tolerance and liberalism taught in the above, we beg to differ in one or two particulars. Jews and Christians too kept beards. The distinction was that the Muslims were required to keep their beards shorter. The object of the injunction was not merely distinction, but also to keep the Muslims free from that sanctimonious pride which longbeards cherish so often and free from that misplaced awe and reverence which common people so often feel for long beards. As for the moustache, the Prophet's injunction is based upon hygienic grounds and its utility is evident.]

Muslim Women's Right of Divorce

Bill in the Budget Session of Assembly

The demand has been loud and is of long standing for legislation to afford relief to those married Muslim women whose husbands make their lives miserable in various ways, and many of whom are forced to resort to the trick of apostasy in order to secure their release from their intolerable marital bondage. Syed Ghulam Bhik Nairang, M.L.A., General Secretary of the Jamiat-i Tabligh-ul-Islam, Amibala City, had been studying the question for a long time and contemplated the introduction of a Bill in the Legislative Assembly to meet the situation. The Bill in question would have been introduced in the last Delhi Session of the Legislative Assembly, but Mir Nairang had to wait for certain opinions and pronouncements which were expected but never came. At last he decided to act on the materials which he had collected, and on 25th September, 1935, gave formal notice to the Secretary, Legislative Assembly Department, of his intention to move his Muslim Dissolution of Marriage Bill in the Budget Session of the Assembly at New Delhi. The notice and the draft Bill presented therewith are signed by 15 Muslim members of the Legislative Assembly. The Bill is based on *fatwas* of the Ulama. The code adopted by the Bhopal Government on the subject as well as the Bill now under consideration of the Government of His Exalted Highness the Nizam were utilised in drafting this Bill. Qazi Muhammad Ahmad Kazimi, M.L.A., also gave valuable assistance in its preparation. The text of the Bill will be published in the public press shortly.

Trade Mark Caution!

In the Trade Mark Caution which appeared in the TRUTH for September 2 (Vol. 1, No. 17), The Trade Mark of "Star" should be considered as "Moon and Star". The Trade Mark stamped on carriage axles manufactured by us is our property and is registered under Act XVI of 1908.

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The Truth

MONDAY, OCTOBER 7, 1935

Acknowledgements.

Mr. Durrani deeply appreciates the courtesy of Major C. L. Hanington, editor of the *Trinidad Guardian*, for publishing an appreciative sketch of his missionary career with a large-size photograph and is also glad to note that the *Guardian* which was started during his sojourn in the Colony has grown into a great paper since. Thanks also to Mr Iray Khan of Princes Town, whom Mr Durrani re members well.

Trinidad Again

We have received two long communications from Trinidad recently. One is published elsewhere in this issue: the other from the Anjuman Ahl-i-Sunnat wa'l-Jamaat is too personal for publication. Among other things, the Anjuman aims at keeping Trinidad free from the pernicious influence of the so-called Ahmades. While we approve of the object, we do not think it is right that the Muslims of the Colony should divide themselves into two antagonistic camps and fight among themselves to the laughter and contempt of non-Muslims. Their mutual contentions will paralyse them in their fight against Christianity and the Arya Samaj and bring ridicule upon Islam. If Mr. Ameer Ali makes a plain, unambiguous declaration in terms suggested to him in our last, it should satisfy the Anjuman Ahl-i-Sunnat wa'l-Jamaat, and their mutual bickerings should stop thence forward. The two associations, if they so desire, can continue as separate bodies, each working in its own sphere of activity. Instead of devoting their energies to mutual vilification and mutual destruction, the two associations can very well, and ought to, co-operate for the advancement of the common cause, namely, the service of Islam and of the Muslims of Trinidad. We request the Anjuman with all the emphasis at our command to ponder over the question seriously and come to a reasonable agreement with the other party. Mutual slaughter is accursed in the eyes of God and His Apostle, and those who sow the seeds of discord among Muslims and divide them into parties are accursed in the sight of God and will find no mercy in the hereafter. This is a heart's cry and we do pray that the Muslims of Trinidad will give heed to it.

A Dangerous Misunderstanding

The aim of the Anjuman Ahl-i-Sunnat wa'l-Jamaat to keep Trinidad clear of the Mirzai heresy is laudable, but we are afraid they are not quite aware of wherein the heresy consists. The Trinidadians are not much to blame, because confusion on the subject prevails extensively in our own country. There is a section among our people who believe that the ideas of the natural birth and death of Jesus are peculiarly Ahmadian doctrines. The clever Mirzai propagandist takes advantage of this general ignorance, starts his argument with the death of Jesus and has the modern educated easily at his mercy. It is for this reason that those who have been affected to some extent by the modern spirit of rationalism easily go over to the Mirzai fold. But when the

Mirzai preacher comes face to face with a man who already believes that Jesus is dead and gone, the Mirzai finds his mouth shut; he has nothing more to say; he is stricken dumb. We have much experience of these controversies and have no hesitation in saying that the people who contend that the idea of the death of Jesus is a purely Mirzai doctrine are just the people who smooth the way of Mirzai propaganda and drive young Muslims into the Ahmadian fold

The Mirzai Doctrine.

The facts, however, are otherwise. As to the birth of Jesus, Mirza Ghulam Ahmad, founder of the Ahmadian movement, believed to the day of his death that Jesus' birth was miraculous. The Qadian section of his followers, who are in an overwhelming majority, believe the same. The natural birth idea prevails only in the Lahore section. But even among them the idea has no official sanction. It was the personal opinion of Muhammad Ali, their leader, and has been accepted by most of his followers through his personal influence. Even now there must be many among them who do not believe in it. It is evident, therefore, that the idea of the natural birth of Jesus is not a Mirzai doctrine.

As to the idea of Jesus' death, it was borrowed by Mirza Ghulam Ahmad from Sir Syed Ahmad Khan, and to-day thousands of Muslims believe in it, although they are not Ahmadians. In fact, Ahmadians themselves admit that the idea is not their invention. The only difference between the Mirzais and the non-Marzais who believe in the death of Jesus is, therefore, this that whereas the latter regard it as a mere matter of history, the former have built their religion upon it.

With regard to the doctrine of the second advent of Jesus, which is closely associated with the above doctrine, there are three opinions at present prevalent in India:—

I. Jesus is dead. He cannot come back. There is no second advent and no "Promised Messiah". This opinion is accepted, consciously or unconsciously, by the majority of the modern educated and by all those who belong to the school of Sir Syed. It was supported recently by Dr. Sir Muhammad Iqbal. The present writer also believes that there is no such thing as a "Promised Messiah" in Islam.

II. Jesus went up bodily to heaven, is alive there with the same earthly body and will descend upon earth at some future date. This is the belief of the majority of the lesser educated among the Muslims of India.

III. Jesus is dead and cannot come back. His second advent was to be represented by another man who was to come in the "power and spirit" of Jesus and due to his spiritual likeness to Jesus was to be called the Messiah. This other man, the "Promised Messiah", has come in the person of Mirza Ghulam Ahmad of Qadian. This is the belief of the so-called Mirzais or Ahmadians.

The difference between the second and the third group is, therefore, only of identity. Both believe in a Promised Messiah. One group has accepted one, and the other group is waiting for him. But it should be noted in this connection that the idea of a person appearing in the "power and spirit" of another is of Magian origin and was borrowed by Mirza Ghulam Ahmad from the New

Testament, and the present writer regards it as one of the evidences of the intellectual dishonesty of Mirza Ghulam Ahmad who rejected the Gospels as faithful records of the life and sayings of Jesus and yet based his argument upon the same whenever he found it to his interest to do so. The idea is only another statement of the doctrine of re-incarnation, which is held by Hindus and which certain Sufis of Persia tried to revive under the names of *zill*, *bu-rooz* and *hulool*, but which is wholly and absolutely un-Islamic.

The difference between the first and third groups is much deeper. We hold that the Messiah idea is of Magian-Judo-Christian origin and has absolutely nothing to do with Islam, that it is opposed to some of the fundamental principles of Islam, that it holds a grave menace to the future development of religious thought among Muslims, and that, by making this un-Islamic doctrine the corner-stone of his faith, Mirza Ghulam Ahmad sought to lead Muslim thought into wrong and, morally, spiritually and politically, dangerous channels. The doctrine, if it receives universal acceptance among the Muslims, will put a dead stop to their development and progress for all time to come. The doctrine, according to both Lahore and Qadian sections of the Mirzais, means that not Muhammad, the Founder of Islam (on whom be peace), but Mirza Ghulam Ahmad is the Last Prophet.

Then there is the person of Mirza Ghulam Ahmad, about which the first two groups agree. By making a claim to prophethood he sought to strike a most deadly blow to the solidarity of Islam, sought, in fact, to undermine the very foundations upon which the corporate life of the Muslims as one brotherhood stands. Every Muslim who does not believe in the pretensions of the Mirza is branded as a kafir, outside the pale of Islam. His followers do not pray with Muslims, do not pray over the funeral of a Muslim, do not intermarry with Muslims, have socially cut themselves off entirely from the Muslims and are determined foes of every Muslim movement in India or abroad. From the writings of the Mirza it appears that he was not quite sane; in fact, this is admitted by the Mirza himself and by his followers to some extent. Morally he sets a very low example, much lower than one expects from an average decent man. From whatever standpoint we view him, therefore, we find him an unworthy man, wholly unworthy of being taken for one's religious guide. And yet the Mirzai says one cannot obtain salvation without following this man. It is here that we join issues with him.

* * *

Buy Muslim

To those who have any experience of the workings of the Hindu mind, it was not at all a matter for surprise that the "Buy Muslim" movement, which suddenly started in Lahore the other day, should have been met with a complete, economic as well as social, boycott of the Musalmans by the Hindus. The "Buy Muslim" movement was never intended to be a boycott of the Hindus. Its object was no more than economic resuscitation of the Musalmans without meaning any harm to the other communities. It happens, however, that the Hindus have established a monopoly of the distribution of economic goods in the country, and if the Musalmans took their legitimate share in the commerce of the country, the Hindu monopoly would surely be broken. The Musalmans did not proclaim any

boycott of the Hindus. There was no propaganda in this behalf either in the Muslim newspapers or through other means of publicity. No picketing of Hindu shops was done by the Musalmans. It was the Hindus who, an excitable community as they are, scenting a danger to their long-established monopoly, took the offensive, distributed leaflets in the city proclaiming a social as well as an economic boycott of the Musalmans, and resorted to picketing. Hindu students and Hindu clerks from Government Offices came into the field to make the boycott effective. During the last fortnight they have done everything in their power to stir up trouble and embroil the Musalmans in a violent quarrel in order to confuse the issues and kill the movement for economic betterment among the latter. Tension reached the breaking point several times, and the situation was saved only by the remarkable self-restraint and forbearance of the Musalmans who were determined not to be drawn into a quarrel and thereby injure an otherwise righteous cause. One day a fellow ran ringing a bell through the Gwalmandi Bazaar, a purely Hindu locality, and proclaiming aloud that the Musalmans were abducting Hindu children. It was but a frank invitation to violence and bloodshed and it is amazing that the Government took no action to bring the fellow to book. Had he been a Musalman, he would have been killed, quartered and hung long since. Well might the Musalman say:

ہم آد بھی کرے ہیں تو ہو جاے ہیں رسوا

وہ قتل بھی کرے ہیں گو چرچا نہیں ہوتا

"We sigh and are blamed for it.
They kill, but excite no comment."

On the other hand, according to their ancient wont, the Hindus have started playing the role of martyrs in the press and are appealing to the Musalmans, in the name of a common nationality and a common motherland, to stop this economic warfare. If, goaded by their impish pranks, some Musalman loses his head and blood begins to flow, the Government will pounce upon the Musalmans with all the might of the law and the Hindus will step forth before the world as suffering martyrs. The game has been played so frequently in this country that none but the Government can be deceived by it.

To quote an instance of Hindu tactics. Prof. Gulshan Rai writes in the *C. & M. Gazette*:—

"I can understand the Muslims boycotting the Sikhs, for, rightly or wrongly, the former have got a grievance against the latter. But what grievance have the Muslims against the Hindus? Why have they decided to boycott the Hindu shopkeepers? The Hindus had nothing to do with the Shahidganj affair."

Now it was this very man, Prof. Gulshan Rai, who wrote articles upon articles supporting the case of the Sikhs and denouncing the Musalman cause in the Shahidganj affair in this very journal only a few weeks ago! The fact stands that the Hindus, their public men and their newspapers, did everything they could to prevent the Musalmans and the Sikhs from coming to an amicable settlement. Popular memory may be short, but it is not so short that the Musalmans should forget the events of the last three months. If the Musalmans have any pride in them, if they have any sense of gratitude, they will not forget those brave men who cheerfully laid down their lives for their community only ten weeks ago.

The District Congress Committee of Lahore has also resolved to intercede between the Hindus and the Musalmans in this matter. Where was this body hiding its head when bullets were flying fast in Lahore, one might ask. It was a time when a body like the Congress, which claims to be "national", should have come into the field and persuaded the Sikhs not to take that fatal step which, it was apparent, would widen the already very wide gulf between the communities. Neither the Congress as a body nor any Congressite in his individual capacity came forward to do the needful on that occasion. With what face, then, do they appeal to "national" interests now? Is the "nation" served by serving Hindus interests alone? Are not the Musalmans a part of this "nation"?

Appeals have also been issued by some Musalmans to stop this economic warfare. It would divert the attention of the Musalmans from the question of the recovery of the Shahidganj Mosque, they contend. It is a very foolish community that can attend to only one question at a time to the neglect of every other interest. Communities that desire to live have to be wide awake, alive to every possible interest touching their individual and collective life. The above mentioned contention is the contention of idolators. A mosque is not an idol. It is an external symbol of the Musalman's faith and national life. If faith and national life are lost, of what use will the Shahidganj Mosque be to us? The economic betterment of the Musalmans is a question of far greater moment because it affects the whole future life of the community.

There are also those craven-hearted ones among us who croak that the Musalmans cannot carry on this struggle. Communities that desire to live do not think like that. When as a result of the Franco-German War of 1870, France was burdened with a heavy war indemnity, the whole French nation resolved to go without sugar and without all other luxuries in order that the country be freed from the foreign financial yoke. If the Musalmans cannot learn to control their wants and do without luxuries and without those goods of consumption which they cannot produce themselves, all their political struggles will remain meaningless and futile, for it is wealth, it is a community's share in commerce and industry that determines the measure of its political power.

The fact is that Musalmans and Hindus, though living in the same politico-geographical unit, yet do not form one economic unit. An economic unit is one in which money and goods circulate freely. They do not circulate freely between Hindus and Musalmans. By their exaggerated communal consciousness, deep-seated as it has become by centuries old discipline of untouchability and the caste system, the Hindus have become an extremely exclusive people.* Racial exclusiveness is one of the most strongly marked peculiarities of the Hindu. Untouchability means social boycott in its extreme and most hateful form and the Hindu has been practising it towards the Musalman for centuries. Hindus purchase their requirements only from Hindu shops. It is a very rare thing for a Hindu to buy anything of a Musalman. Hindu concerns, banks, business houses and factories, do not employ Musalmans. At Lahore, for instance, the majority of the consumers of electric current are Musalmans; but the Electric Supply Co., which is a Hindu concern, does not employ a single Musalman, not even in the post of a *chhapras*. The Musalmans,

on the other hand, do not care where they purchase their necessities from; a very large majority of them go to the Hindu shops. The result of these policies of the Hindus and the Musalmans is that Musalman money flows in a continuous stream into the Hindu community, while Hindu money circulates only in the Hindu community. It never flows back into the Musalman community. It is this continuous drain, which has been going on for a long period in ever-increasing velocity and volume, which has impoverished the Musalmans and fattened the Hindus. Hindu social and economic boycott of the Musalman is not a new thing. It has been at work silently for a very long time, and whatever the Musalmans do to placate the Hindus, it is going to increase in its intensity and extent. It is senseless to blame the Hindus for it. The forces which have been released by the modern political awakening tend inevitably in that direction, and if the Musalmans fail to appreciate these tendencies and persist in their stupidity of broad-mindedness, it is their fault and they must suffer for it. The results of the Hindu boycott of the Musalmans during the last thirty years have been disastrous to the latter. In Lahore alone many industries have in this time passed into the hands of the Hindus. The printing industry used to be entirely in the hands of the Musalmans. Now it is not. Musalman publishers could purchase paper of Musalmans. Now the Hindu monopoly is so complete that they could put an end to the whole publishing trade of the Musalmans in a day and stop the publication of all Muslim newspapers if they so desired. Leather, boots and shoes business was a close preserve of the Musalmans. Now it is not and the Hindus are taking an increasing share in it. The only thing which the Musalmans still control is the supply of vegetables. If the Hindus care, they are wealthy enough to break this monopoly. In fact, if the Musalmans do not wake up and learn to buy their requirements only of Musalman shopkeepers, they will lose even what they have got and will become a community of paupers.

No doubt, an open campaign of boycott is not the right way to go about it. It is likely to disturb social peace, and any violent clash with the Hindus will ruin the very cause which the promoters of the "Buy Muslim" movement desire to serve. They should do what the Hindus have been doing. The Hindu leader preaches national unity from the public platform. When he sits alone with his fellow Hindus, he teaches them communalism of the narrowest type.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا بِشُعَابِهِمْ أَفَكُوا
إِن مَعَكُمْ إِلَّا مِثْلُ مَنْ مَعَهُمْ مَسْكُوتِينَ.

"And when they meet those who believe, they say, we believe; and when they are alone with their devils, they say, surely we are with you, we were only mocking."

The "Buy Muslim" propaganda must, therefore, be quiet and subtle. It should be from individual to individual, from house to house, especially among womenfolk. It must be carried on from day to day, month to month, year to year, for many years, until it becomes the settled habit of every individual Muslim, man, woman or child, to buy Muslim alone. If every single Muslim made it a firm resolve and the community as a whole acted upon this policy consistently and persistently for a number of years, their economic as well as political regeneration is a certainty. Therefore, we say BUY MUSLIM and teach your friends and relations to BUY MUSLIM.

"Kwangtah" or the Plain Pagoda

(By "Babban")

At Canton, a mosque, 'Kwangtah' (The Plain Pagoda), though not majestic, yet by its hoariness of age demands homage. From far off its minarets rising to the height of 160 feet proclaim the completion of the long journey to the travel-stained. There Wahab ibn Kabasha, the messenger of the Holy Prophet Muhammad (peace be upon him), lies buried in his long last sleep. He was sent by sea in 628 A. D. to the court of Khadotson of China and was the first Muslim to land on the soil of China. After he had been at the court for some while, he asked the Emperor's permission to build a mosque and promulgate the Truth he had brought with him. The permission was granted and he carried out his labour in perfect peace. His preaching and his personal example won the hearts of the people who embraced Islam in large numbers. He planted the banner of Islam in China and brought the Chinese from the darkness of ignorance and superstition into Heavenly Light. His progress was fairly rapid when new ground was broken by the Almighty for the growth of Islam. In 1651 A. D. a Davatul Islam Mission entered China from the north-west and started preaching. They too won the good opinion of the then Emperor.

In the reign of Caliph Valid bin Abdul Malik the conquests of Islam were extended to the borders of China. The Chinese king was much impressed by Islam. Islam was making rapid progress at the time in Lanchow, whose ruler embraced Islam of his own accord. In 858 A.D., the Chinese rebelled against their king. Mansur the Abbasside, went to the help of the king with a body of five thousand Arab soldiers. After an easy victory the Arabs settled down at Canton. On one side, the number of Muslims increased by conversions and on the other hand they won the ample favour of the king. New mosques were built at Shansi, Lanchow, Chinese Tartary, Tibet and at Yunan, etc. The Muslim preachers carried on the propagation of Islam vigorously.

Chengiz Khan invaded China, conquered it, and placed his son Tuli Khan in command of the rich Empire. Tuli Khan's dynasty remained in power from 1248 to 1370. Even under Mongol rulers the progress of Islam continued unchecked. Many high offices were held by the Muslims under the Mongol rulers.

As long as there is a single Muslim in China, the celebrated name of Wahab ibn Kabasha will always be held in high esteem. The seed he sowed has grown into a mighty tree. The number of the Muslims in China to-day is returned by the League of Nations at 29,800,000.

ANTI-GAS LESSONS IN TURKEY

Nearly 750 Turkish school teachers, both men and women, have been mobilised to attend a special course of instruction in defence measures against air raids and poison gas attacks.

The course will occupy a fortnight.

Immediately after the course the teachers will be formed into mobile squads. They will tour the 43 East Anatolian districts to teach the rural population methods of defending themselves and their cattle against bomb and gas attacks. Even the remotest villages will be visited.

Abyssinia's Slaves

If anybody is sufficiently interested to want to know the facts about slavery in Abyssinia, he will find them in a book written by an American author, Mr. Gordon MacCreagh, who spent a year in the country in 1929. Mr. MacCreagh says that slavery in Abyssinia to-day is much worse in name than in fact.

He points out how, when Abyssinia was admitted to membership of the League of Nations, it was agreed that the Emperor should do all in his power to abolish slavery within his dominions. And Mr. MacCreagh says that an 11 page edict was forthwith issued, containing the policy of the Ethiopian Government on this matter.

The chief points in the official policy regarding slavery are that those who have slaves may keep them, but no one is allowed to buy or sell, or trade in slaves, and children born of slaves are automatically free from the moment of birth. In this way, slavery will die out with the present generation, permitting Abyssinia to readjust its mode of life and its social strata gradually, as the new conditions will demand.

Another clause in the Emperor's edict forbids the liberation of domestic slaves *en masse*. Past experience has shown that the cruellest thing that can happen to a body of slaves is to be turned out into the blue, to die of starvation or of inanition.

If a slave should be sold or conveyed to another master, that fact alone is sufficient to free him, though a man may leave his existing slaves to his son in his will. If there be no will, the slaves become free.

There are many ways by which a slave under the Emperor's edict may acquire freedom, but there does not seem to be any great rush for freedom. As for the children of slaves, the master has to look after them. They cannot be cast out, but remain in the family, as part of the squire's obligations as in feudal times.

The Government school for slave children was organized by the present Abyssinian Minister to London (Dr. Martin), who was himself, when a child, a waif of the battlefield. He was educated and took his medical degree in England, and one of his services to his country has been the organization of a society, comprising the more enlightened younger men, pledged to the uplift of their less fortunate compatriots. They began by liberating all their own slaves. Had the Emperor unwisely yielded to the pressure brought upon him by foreign sentimentalists and busybodies, and attempted to stop slavery at once, civil war would have followed.

"Abyssinia exists on institutions based upon five thousand years of slavery. A mode of life and of thought, built upon an institution as old as that, cannot be uprooted in a night, or by the mere signing of an edict."

CHANGE OF ADDRESS

The office of THE TRUTH has been shifted to 65, Railway Road, Lahore.

Readers are requested to kindly note the new address.

MANAGER.

Letters to the Editor

GOVERNMENT'S SHAHEEDGANJ POLICY CONDEMNED

SIR,—The following resolutions were adopted unanimously by the Musalmans of Etah in a public meeting held in the Juma Mosque on September 27, 1935 :—

(1) The Musalmans of Etah condemn the policy of the Government in the Shaheedganj Mosque dispute in Lahore and request them to pay due regard to the religious susceptibilities of the Muslim community and to restore the Mosque to the Musalmans.

(2) The Musalmans of Etah pray that the souls of the heroes who sacrificed their lives in the noble cause of the Shaheedganj Mosque in Lahore may rest in eternal peace.

(3) The Musalmans of Etah look upon the religious fervour of those members of their community who suffered imprisonment and other punishments in the cause of the Shaheedganj Mosque in Lahore with a high sense of approbation

A. KALIM

ISLAM IN TRINIDAD

My Dear Maulvi Sahib,

السلام عليكم ورحمة الله وبركاته

I beg to acknowledge with thanks your kind letter of the 4th ultimo and copies of the *Truth*.

I notice that the *Truth* has opened up new channels for the study of the Messiah problem. I am interested in the study of traditions احاديث which concern the second coming of the Messiah. My interest in this direction was aroused by Allama Syed Rasheed Raza, editor of *Almanar* of Cairo, when I was a student in Egypt five years ago. In discussing the question of مسيح الدجال with him, he told me that though he had not studied the question systematically he believed that the Dajjal traditions were all fictitious. He advised me to study them systematically. At present I am very sceptical about their authenticity. I have not as yet been able to arrive at a definite conclusion, whether to reject them all as spurious, or to accept them as true. If my study of the subject leads me to a definite conclusion one way or the other, I shall be very glad indeed, for the subject has been causing agitation in my mind for years. I cannot brush the question aside.

I must say that the information which you have received about me that I am preaching the Ahmadi doctrine, is not correct.

Thanks be to Allah, I have freed myself from the shackles of sectarianism—sectarianism of all shades and hues. And I am not prepared to call myself by any other name than that by which Allah Himself has been pleased to call the followers of Rasul Allah in the Holy Quran—*Muslims*, and my religion is Islam and Islam alone.

I returned to Trinidad in the latter part of 1931, and found an Islamic Association—the Tackveeyat-ul-Islam Association—representing the Muslim community of the colony. But its President, Rooknudeen Mian, had resigned four months before my arrival

and one of the Vice-Presidents, Mr. Mohammad Hosein, had also relinquished his post, both of whom had severed their connection with the Association.

In November 1931, I accepted the post as missionary of the Association. Questions relating to the death of Jesus and the ascension of the Holy Prophet were put to me. I said that I believed that Jesus had died like all other prophets and that the Holy Prophet's Ascension was a spiritual and not a corporeal occurrence. That was sufficient for M. Rooknudeen Deen and Mohammad Hosein to denounce me as a Qadiani. They formed another body which they call Anjuman Ahl-i-Sunnat-wal-Jamaat. This body led by Mohammad Hosein has been persecuting me and the Tackveeyat-ul-Islam Association ever since.

In 1934 I was elected President of the Tackveeyat-ul-Islam Association and at this year's election meeting I was elected Life President.

I am of the opinion that unless women begin to take an active part in the religious life of the community, there can be no progress and no reform.

I opened up my public lectures to ladies as well. They appreciated the idea and attended in large numbers. On the occasion of the Prophet's Birthday celebrations they co-operated with us. You will have an idea of the fact if you would kindly peruse the Prophet Numbers of the *Comforter* for 1933 and 1934 which I am sending you under separate cover. Because of this the so-called Sunnies of Trinidad denounced me from every public platform in Trinidad and they are still denouncing me. They say that I have caused and am still causing Muslim women to appear in public, which is not permitted by the Shariat of Islam.

This year also we celebrated the Prophet's Birthday. The enclosed hand-bill will show you what the celebration was like. Our organ, the *Comforter*, was temporarily suspended at that time. Hence no Prophet Number was issued.

We have revived the *Comforter* in a new shape. I am sending you the first copy which has been issued in this shape. Please read the editorial.

I am trying to serve Islam and the Musalmans to the best of my ability. And I have faith and hope in Allah that my labours will bear fruit.

Yours sincerely,

AMBER ALI.

[Sorry, this Dajjal person escaped our attention. The fellow is essential to the Ahmadi alone, as essential in fact as the devil is to Christianity. If you can dismiss him, you will soon learn to dismiss the "Promised Messiah" as well.

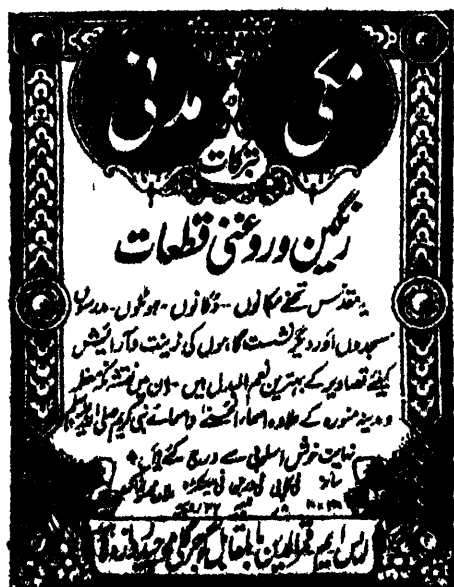
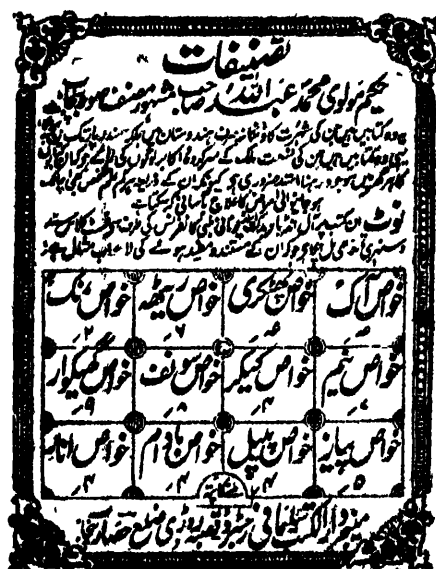
You must make it plain to your fellow countrymen that you have absolutely nothing to do with the late Mirza Ghulam Ahmad of Qadian, that you do not believe in his pretensions and do not take him for your spiritual guide.

The law of Islam puts no obstacles in the way of talented women to take part in national life, especially when the requirements of the nation call for their co-operation. At the same time, Islam strongly disapproves of the free and frequent inter-

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اخبارِ قرآن کا حوالہ دینے پر بھیجئے دالے کو یہ کتاب ۱۲ آئے کی بجائے ۸ آئے میں ملیگا۔



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TRADE, CAPITAL AND CHARACTER

(By the Editor)

Among the Musalmans of India there are prevalent some self-created fallacies, which go a long way to cripple the economic activity of the Muslim community. It is a fortunate circumstance that the man in the street is free from that affliction. The victims of the fallacies are the so-called educated, and, as is well-known, the ignorance of the learned is far more dangerous than the ignorance of the ignorant. But it happens that the educated are also the more articulate. Consciously or unconsciously they guide the thought and determine activity of the community. And their co-operation is indispensable for the economic betterment of the community. It is high time, therefore, that some of their cherished fallacies were exploded.

The most dangerous fallacy concerns what is called capital. One hears the plaint perhaps a thousand times in a day that Muslims cannot take their proper share in the commerce of the land because they have no capital. The argument is considered to be so unanswerable that it is accepted without question like a fate. But the argument is false, false in fact as well as in theory, and the sooner the Musalmans realised its falseness, the better would it be for their economic betterment.

National Economy.

The great German "national" economist, Friedrich List, was urging his fellow citizens of Bavaria to build railroads, and the Bavarians complained that they had no money. List replied: "What do you want money for? Bavaria is rich in coal and iron. Bavaria produces abundant crops and Bavarian shepherds can deliver wool enough to clothe the whole country. What more do you want?"

It means that an individual may complain of lack of capital, a community cannot. The Muslims are, for example, the sole producers of wealth in the Punjab. The entire supply of food is produced by the Musalmans. Cotton and woollens are grown by them, and almost all the cloth made in the country is made by Muslim hands. Their misfortune is that they have handed over the business of distributing the goods, which they themselves produce, to another community. Production is often influenced by conditions over which the producer has no control. But the distributor's profits are always steady. He rarely loses anything. And as the Hindu distributor gets fat and rich while the Musalman labourer goes to the wall, the Hindu community, I mean the merchant community, takes the business of distribution into his own hands, will he ever be able to see the face of the labourer?

Of course, it needs organization. But such an organization is not impossible. The energy is there and the talent is also there. Only the will is not there. Think of the awful waste of energy spent in processions and speechification and forming hands of volunteers generally for mutual slaughter. Yes, the energy is there and the talent is there. Only men are wanted, men with vision, with sincerity, with character, men who can work quietly without desiring fame or processions or adulatory notices in newspapers, men who can work with dogged perseverance year after year. Only such men will be the saviours of the nation and not the loud-speakers, not that damnable race of professional "leaders" that has been sucking the blood of the Musalmans for many years.

Enough Capital Available.

Also it is not true as a matter of fact that Musalmans possess no capital. Even in these days of general impoverishment of the community the average Musalman spends more on his food and clothing than the average Hindu. Our misfortune is that those who want to work, who have energy and talent for work, are very often without money, while there are others who have plenty of money but do not know what to do with it.

The worker does not want charity. No worker ever does. What he wants is co-operation.

The Muslim community possesses enough capital to provide for its own requirements. If those who possess the money and those who have the energy and talent for work joined hands and pooled their resources, poverty would be driven away from Musalman homes and thousands of young men who are now wasting their lives in idleness would be able to earn an honourable livelihood. Joint-stock enterprises can solve the economic problem of the Muslim community and the community is in a position to undertake them.

(To be continued.)

FOR FOREIGN SUBSCRIBERS

Postage for foreign countries is three times as high as it is for inland. Also, the Post Office makes a profit on the exchange of British Postal orders over and above the usual poundage. It charges more and pays less for a pound than a bank. The result is that we lose nearly a shilling on each subscription. We are, therefore, forced to raise the rate of subscription for foreign countries to nine shillings.

Remember Palestine

(By the Hon. Sheikh M. H. Kidwai)

Muslims of the world are committing a crime against Islam in neglecting the question of Palestine. If they do so for a few years more it will become a Jewish country and the sacred places will also pass into Jewish hands, particularly those near about the Temple of Solomon. Month by month the Jews are coming from all over the world and settling down in Palestine. Month by month the Palestinian Muslims are being replaced by Jewish agriculturists in their thousands. As is well known, Muslims have defended their hearths and homes, their land and pastures and above all the sacred places of Islam situated in Palestine by the sacrifice of thousands of lives in the past. They fought seven crusades against the combined forces of Christendom and ultimately succeeded in keeping their sacred places in their own hands. It was the irony of fate that by the help of Muslims themselves Palestine was lost to Muslims in the last Great War. It was the Muslims of Egypt and India who helped in the conquest of Palestine under the promise that their sacred places will remain intact. But since the Balfour Declaration Palestine is being made "a Jewish Home" by robbing Muslims of Palestine of their homes and their lands. Muslim agriculturists who have possessed their lands since many generations and for centuries are now becoming homeless and landless and are emigrating from the Holy Land to neighbouring places, clearing the field for the Jewish rif-raff of the world, who are colonizing Palestine under Zionist organizations and buying up the land of the Muslims and that at very low prices. Like Indian agriculturists Palestinian agriculturists, almost all of whom were Muslims, were poor and were also mostly in the clutches of money-lenders.

Now the Zionist organizations are taking the place of real Shylock and taking the "pound of flesh" from the Muslim agriculturists. These organizations have collected and are collecting colossal funds from all over the world wherever there are any Jewish people, while a handful of Palestinian Muslims have been left almost to themselves to defend the Holy Land from the Jewish menace. It is true that the Jewish people are rich. But what is their number when compared to the Muslim population of the world? Muslims in India alone are not much less than the Jews of the whole world. Then neither the Jews nor any other nation in the world can excel the Muslim nation in its love for religion. Muslims have never valued their life more than their religion. Will they now value a few crores of rupees more than their religion? Surely not. The Scheme of the Palestinians is to buy up the lands of those poor Arabs who surround Jewish colonies which are mostly on the coast and to make them way for the proposed Islamic University at Jerusalem. This would serve three purposes:—

1. Save the Holy Land from the Jewish menace;
2. Provide an educational Islamic centre at Jerusalem, and
3. Keep the Muslims of the world in touch with the Sacred Land.

Muslims of India manifested a great concern regarding the Khilafat and underwent many sacrifices and collected large funds, but they have

long been quite indifferent to the fate of the Holy Land, although there is no school or sect in Islam which is not attached to Jerusalem. To every Muslim in the world Jerusalem is a sacred place—in fact one of the most sacred places of Islam and it ill-behoves Muslims of the world to become indifferent to its fate.

"MUHAMMAD THE SAVIOUR OF HUMANITY"

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of to-day. The Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest of colours. They were in fact trained to hate both the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him—the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. It was in the 19th century that honest thinkers like Carlyle, Goethe and Gibbon perceived the intrinsic worth in the religion of Muhammad and thus there was some change for the better in the European attitude towards Islam. But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems." — George Bernard Shaw.

A PRICELESS GIFT FOR BOYS & GIRLS

THE GREAT PROPHET

A Short Life of the Founder of Islam
By F. K. Khan Durrani

"The main features of the book are its comprehensiveness, plan and the admirable ease and simplicity of its language."—*The Ma-arif*.

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THE MANAGER

THE TRUTH, 65 RAILWAY ROAD, LAHORE

BUSINESS NOTICE

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Contributions are invited, but rejected MSS. will not be returned unless they are accompanied by sufficient postage. Matter meant for publication must also be accompanied by the name and address of the writer as a guarantee of good faith. Would-be contributors are requested to write on one side of the paper only. It is understood that contributors do not necessarily voice the opinions of the Editors nor do the Editors hold themselves responsible for the opinions of the contributors. The contributions should be in a clear and legible hand, preferably type-written.

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The Truth

MONDAY, OCTOBER 14, 1935

Hali Centenary

The centenary of the birth of the late Khwaja Altaf Husain Hali of Panipat, author of the immortal *Musaddas-i-Hali* which has contributed so largely to the awakening of the Musalmans of India, will be celebrated at Panipat on October 26 and 27 under the chairmanship of His Highness the Nawab of Bhopal. As a man of letters and a pioneer of the modern school of Urdu poetry, no less than as a co-worker of Sir Syed Ahmad Khan for the cultural revival and educational reconstruction of Muslim India, Hali's name will remain ever fresh in the grateful memory of his co-religionists. We, therefore, appeal to all those who have the good of education and of national culture and literature at heart to co-operate in making the centenary a great success. We trust that they will muster strong at the function in order to join the celebrations and that the various literary associations and educational institutions of the country will send their representatives to participate in it.

We also invite the attention of all our countrymen to the Hali Memorial Fund Association, which has been doing valuable literary and educational work at Panipat, being responsible for running a first-rate high school, several primary schools, a literary journal and a library. We strongly hope that on this memorable occasion sufficient funds will be raised for the association to relieve it of its constant financial worries and enable it to proceed with its work undisturbed.

* * *

Muslim Women's Right of Divorce.

As was announced in our last, Syed Ghulam Bhat Nairang, M. L. A., General Secretary of the Jamiat-i-Tabligh-ul-Islam, Ambala City, has given notice to the Secretary, Legislative Assembly, of his intention to introduce his Muslim Dissolution of Marriage Bill in the Budget Session of the Assembly. The draft Bill signed by fifteen Muslim M. L. A.'s has also been communicated to the Assembly Department. The draft has not yet reached us and we cannot express any opinion on it, but there is no denying the fact that the measure was long overdue

and if Mir Nairang pilots his Bill successfully through the Assembly and has it put on the Statute Book, he will have rendered a service of far-reaching moment to Islam in this country and placed Muslim India under a deep debt of gratitude. Politics is a very unclean game in this country and in view of unpleasant past experiences we, as a rule, do not like sincere and selfless Muslim workers of the type of Mir Nairang to go into Councils and Assemblies and thus expose themselves to the vitiating atmosphere of Indian politics. So, when Mir Nairang proposed to go into the Assembly last year, we felt deeply sorry because we feared that Muslim India was going to lose another worker as it had lost others before him. His present move gives us an assurance, however, that he is not going to tread the path of other politicals and is quite awake to the needs and requirements of the Muslim community. If the proposed Bill becomes law through his instrumentality, he will have amply justified his entry into the Assembly. Also we have no doubt that he will have the whole-hearted support of every Muslim Member of the Assembly.

That such an enactment is needed most urgently is admitted on all hands. The Muslim law gives equal right of divorce to men and women. British Indian courts, however, deny the right of divorce to women and have thereby inflicted untold sufferings upon the latter. British courts in India hold that a Muslim marriage can be dissolved only if one of the parties becomes an "apostate" from Islam. The consequences of this senseless interpretation of the law have been most injurious to Muslim interests. When a woman finds her marital yoke too heavy to bear and the husband will not release her from the marriage bond, she formally becomes an "apostate," embraces Christianity, and having got the marriage bond dissolved returns to her original faith. Of course, in the course of these conversions and reconversions many Muslim women fall permanently into the hands of the Christian missionaries and are lost to Islam for ever. There are also women who go over to Christianity just to escape an unbearable marital yoke.

Agitation on this matter has been going on in the Muslim Press off and on for nearly fifty years, but all to no purpose. Our Ulema who ought to take the lead in such matters have never made any stir. The evil has become epidemic in recent years and cases of "apostasy" among Muslim women have been very frequent, especially in outlying and backward districts. There are persons who have made a regular trade of it. In our own neighbourhood there lives a "reverend" person—to the present writer he looks like an untouchable—who charges only a modest Rs. 50 for a certificate of conversion to Christianity "to accommodate poor people," as he puts it. He even advertises for clients in a quiet manner.

It is high time, therefore, that a period were put to these nefarious practices and necessary relief were given to suffering women in accordance with the provisions of Islamic law. The Budget session of the Assembly is not very far, and when the Bill is introduced in the Assembly, the first vote will be for its circulation for public opinion. If the sponsor of the Bill hurries up, sends it to the press for discussion and obtains the verdict of public opinion before the Assembly meets again, the delay can be avoided and the Assembly can proceed with the discussion of the Bill.

THE U. P. MUSLIM EDUCATIONAL CONFERENCE.

Change of Date

The annual session of the U. P. Muslim Educational Conference will be held at Moradabad on 10th, 11th and 12th November, 1935, and not in the last week of October as was previously announced in different papers. The Reception Committee formed under the chairmanship of Maulvi Sir Muhammad Yakub is working heart and soul to make the Conference a success.

Syed Bashir Husain Zaidi, B. A. (Cantab), Bar-at-Law, Political and Educational Minister, Rampur State, has been elected President of the Conference. Some very important and urgent matters relating to the educational system and the particular needs of the Muslims will be discussed and decided upon at the coming session. Educationists of repute and leaders of the Muslim community are expected to take part in the discussions.

Free lodging and board shall be provided for the guests. All communications should be addressed to Kazi Muhammad Tasleem Husain, Honorary Secretary, Reception Committee, U. P. Muslim Educational Conference, Moradabad.

RURAL RECONSTRUCTION IN THE PUNJAB.

A Gujrat Landlord's Impressions.

BY SAJJAD SARWAR NIAZI, B. A. (HONS.)

Mr. Ahmad Mohammad Ismail Patel, a leading landlord of Baroda State, recently came to Lahore to study Mr. Brayne's scheme of Rural Reconstruction. Mr. Patel stayed at Lahore for a number of days and regularly visited the Rural Reconstruction Office where the scheme was explained to him. He also visited various districts where the rural reconstruction work is going on in full swing. Mr. Patel was greatly impressed with Mr. Brayne's sincerity of purpose and the comprehensiveness of his scheme.

In the course of a friendly talk Mr. Patel told me that Mr. Brayne's movement was unique in Indian history. In olden days the Indian village was a self-contained and self-sufficient unit. The modern age with its rapidly changing conditions had thrown the old system altogether out of gear. It was the duty of the State to give it a new direction to bring it into line with the spirit of the times. Unfortunately, the State as well as the subject, like dead fish, were flowing with the current, when suddenly an Englishman jumped into the stream with an iron determination to change the whole course of things. He understands rural life and all its problems and is bent upon eradicating its basic evils, apathy, squalour, slovenliness, illiteracy, fatalism, false standards of living, etc., etc. He has been working unaided and alone for the last seventeen years with tireless energy and patience, the hornets' nest of destructive criticism buzzing around his ears all the while and at times even stinging him.

Mr. Patel was of opinion that if the public and the State rallied to Mr. Brayne's assistance, the former with an organized public opinion and the latter with its vast resources, in ten years' time poverty, illiteracy and squalour would disappear from the rural Punjab. Mr. Patel has given an undertaking to the Baroda State that he will introduce Mr. Brayne's scheme in his villages at his own expense.

WHY ARE ISMAILI JAMAT-KHANAS RESERVED?

(To the Editor, "The Truth")

SIR,—I shall be obliged if you kindly find space for the following in your esteemed journal.

In the *Light* for September 8, 1935, in answer to a question from a gentleman from Rangoon, Mr. Yakub Khan the editor has levelled criticism at our most revered leader His Highness the Agha Khan and sought to bring his august personality into ridicule and contempt in a manner that does no credit either to the editor's intelligence or to his manners. His Highness has no less than sixty million followers in the world. He is a philanthropist and has been working for the political welfare of the Muslims without making any distinctions of sects all over the world for many years. This fact alone entitles him to the respect of all Muslims and should protect him from all carping criticism such as the one the *Light* has indulged in. Musalmans of India have special reason to be grateful to His Highness, because it was due to his solicitude for their political future and through his personal influence and selfless labours at the Round Table Conference that Indian Musalmans were able to obtain certain preferential privileges in the new constitution.

The Holy Founder of Islam, Hazrat Muhammad (peace and blessings of Allah be upon him) was the last apostle of God. The Holy Quran is quite explicit on this point. All the various sects of Islam are unanimous in holding the Holy Prophet to be the Last Prophet. The Ismaili followers of His Highness the Agha Khan also hold the same belief and do not accept any one else as a Prophet after our Holy Prophet Muhammad (on whom be peace). It was left for the unfortunate Mirzais alone to add a new Prophet of their own to the list, to wit Mirza Ghulam Ahmad. The Qadianis are quite frank about it. Mirzais of the Lahore section also believe the same, as certain writings of their leader Maulvi Muhammad Ali show, although to deceive the Muslims and to exploit their religious sentiments for their own financial benefit they exercise much secrecy about it.

Followers of the different religions and of the different sects of Islam have their own separate mosques and places of worship, and those who are organised do not permit outsiders to sit in their consultative assemblies, for reasons which must be obvious to every one. The same is the practice of the Ismailis. By keeping to our own Jamat-Khanas we avoid conflict, quarrels or friction with the followers of the other sects of Islam. But this does not mean that no non-Ismaili visitor is at all permitted to enter an Ismaili Jamat-Khana. Any one may come and visit a Jamat Khana, provided he comes with the same worshipful spirit, with which he goes to his own sacred places. And if a person obtains permission beforehand from the head (Mukhia) of the local Jamat-Khana, he would be treated as an honoured guest.

Yours truly,

Rana Bashir Ahmad Frank, B. A.,

General Secretary,

The Sultanat Association (Punjab),

LAHORE.

ISLAM SEVA SAMAJ

Annual Report for 1934.

The society was formed on the 13th of December, 1933 on a non-sectarian basis, and issued its first 2,000 leaflets on Islam on the 4th of Ramazan, 1352 Hijri, i. e. on the 22nd of December, 1933. Total number of leaflets issued during the year amount to 387,000. It is the avowed policy of this society not to trespass the grounds beyond "La Ilaha ill Allah, Muhammad Ur-Rasul Ullah." The ground has not been crossed in the past and Insha-Allah it shall not be crossed in future. Out of the above about 77 000 leaflets have been sent by post to prominent persons

The demand for these weekly leaflets has been growing. In the beginning, every week 2,000 leaflets were published. After some weeks the same had to be increased to 3,000, then to 5000, and finally, to meet the consistently increasing demand, 6,000 leaflets are being published every week. It has been decided that the leaflet be enlarged to two pages from the next year. The first page will be in the Gujarati language and the second page will be in other languages, expounding the cause of Islam.

Motives of this society are the uniting of Muslims together and exhorting the public to read and understand the teachings of the Holy Quran.

On the 28th of October 1934, ten thousand pamphlets named "Islam" by Mr. Bashyr Pickard were distributed in Gaffar Nagar, Bombay, where prominent people from all over India had gathered.

Organising the Community

This society invited the Trustees and Mutavallis of about 116 Mosques of Bombay to consider ways and means for the spiritual and economic upliftment of the Muslim masses. To this end a public meeting was held on the 21st of October, 1934, in Anjuman-i-Islam High school Hall, when "The Bombay Masjid Committee" was formed. The object of the Committee is to call a conference every year of the Trustees and Mutavallis of the mosques of Bombay and suggest reforms as could be adopted for the benefit of the masses. The address of this Committee is 2nd floor, Nassur Building, Muhammad Ali Road, Bombay No. 3.

The "Un-Employed Muslims Registration Office" was established by this society on the 1st of July 1934 and this Organisation was handed over to a body of workers. During the last 6 months this Office registered 365 unemployed Muslims and employed 68. On the register of this Office Muslims of all qualifications, viz., Clerks, Short-hand Typists, Accountants, Managers, Cashiers, Salesmen, Compounders, B. A.'s, Doctors, etc., are registered and are available to the public for the asking. The address of this Office is Habib Building, 12 Samuel Street, Bombay No. 9.

15,000 copies of the Gujarati translation of Namaz have also been distributed by this society.

By Allah's mercy Islam Seva Samaj has been able to do its work without appealing to the public for funds.

ANNIVERSARY OF THE ANJUMAN-I-ISLAMIA, FEROZEPUR CANTT.

The 23rd anniversary of the Anjuman-i-Islamia, Ferozepur Cantt., was held on September 27, 28 and 29 with unprecedented success. The Pandal arrangements, which were in the hands of Dr. Muhammad Ibrahim, Cantt. Superintendent, and his Assistant Sh. Manzoor Ahmad, were very satisfactory. Landlords of the district, the Ulema and the gentry of the Cantonment and the City attended in large numbers. Two of the meetings were presided over by Nawab Muhammad Shahnawaz Khan of Mamdot and Mian G. Mueen-ud-Din, I. C. S., Deputy Commissioner, Ferozepur. The Nawab Sahib was accorded a rousing reception by the Bazm-i-Ghausia, the Jaish-i-Islam, Ferozepur Cantt., the local Muslim Scout Troop and other local social and educational bodies. Muslim soldiers of the troops stationed in the cantonment lined the route and a military band was in attendance. The Nawab Sahib made a donation of Rs. 1200 to the funds of the Anjuman which maintains the local Islamia High School, and consented to become a patron of the said school. The announcement was greeted with great applause.

Mr. M. A. Sufi, I. C. S., District and Sessions Judge, who takes a keen interest in the welfare of the School, also attended the anniversary.

Ch. Bashir Ahmad, P. C. S., President of the School Committee; Mr. Mohammad Latif Gandhi, Official Receiver and Manager of the School; Khan Faiz Muhammad Khan, Tehsildar; Mian Hamid-ud-Din, Advocate; Mr. M. S. Qadri, President of the Anjuman, and Ch. Aziz Bakhsh Chishti, B.A., B.T., Headmaster of the School, deserve special thanks of the local Muslim community for the grand success of the function. The School was rather in a shaky condition, but it was saved from ruin and its future maintenance and well-being have been assured by the self-sacrificing zeal and earnest efforts of the above-mentioned officials and others. The patronage of Nawab Muhammad Shahnawaz Khan of Mamdot has proved to be a special source of inspiration and courage to the Anjuman.

REVIEWS

1. ہمارا نبی 2. ہمارا نبی 3. ہمارا نبی 4. ہمارا نبی 5. ہمارا نبی
5. ہمارا نبی by Abdur Rahim Riaz, B.A., B.T., F. R. G. S., Headmaster, Mumtaz Riaz High School, Amritsar.

The author is a well-known educationist and an experienced Headmaster. Last year he organised a High School of his own on co-operative lines at Amritsar under the title of Mumtaz Riaz High School. The School maintains a strong department of theology on modern lines and the booklets under review have been published by this department for free distribution. The School is doing excellent work and the publication of such books is a very wholesome departure, especially for the religious and moral training of its scholars. The booklets are sent to any address on receipt of postage stamps worth six pice each.

شرق is a quarterly Urdu journal issued by the faculty of Islamia High School, Ferozepur, under the patronage of Nawab Muhammad Shahnawaz Khan of Mamdot and Mian G. Mueen-ud-Din, I.C.S., Deputy Commissioner, Ferozepur. The journal is primarily of educational interest and is meant for boys and

(See Page 8).

BUY MUSLIM

Muslim masses in North-Western India have made a very enthusiastic response to the cry of "Buy Muslim." The movement is as strong in the N.W.F.P. as in the Punjab. All thinking persons among the Muslims realise that the movement is justified and was most urgently needed to stop further impoverishment of the Muslim community. The *Khyber Mail* writes in support of the movement:

"The movement is perfectly legitimate, justified and unexceptionable as long as it retains the form of peaceful propaganda in favour of the idea of Muslims encouraging and patronising Muslim traders and shopkeepers in preference to non-Muslims. The idea which the advocates of this movement are preaching is just what Hindus and Sikhs—at least in Northern India—have been acting upon for centuries. It is a matter of every day observation that if the same article of trade is to be had at the same price at a Hindu shop and a Muslim shop in a locality, the Hindu customer will never look at the Muslim shop. Owing to a habit which has persisted through generations he does not perhaps have to make even a conscious choice. He just regards it as natural that he should apply to the Hindu shopkeeper for his needs. Then there are articles of trade which the Hindu is forbidden by his religion to buy at a non-Hindu shop. In this category fall most of the articles of food sold in the bazars. It is further a matter of every day observation that business ventures financed or controlled by Hindus, even when such ventures thrive on the money of Muslim customers, provide employment almost exclusively for Hindus. Look at the banks, insurance and industrial companies which have been started in Northern India with Hindu capital. How many Muslims have they employed? How many Muslim papers are patronised by them for advertising? How many Muslims as compared with Hindus have they been engaging as apprentices for training? Almost none!

"These are hard and undeniable facts and the practical result is that about 90 percent of the money which is spent by the Hindu community in its business concerns or advertising goes into the pockets of Hindu traders or Hindu employees or Hindu newspapers. As against this 90 percent of the money spent by the Muslim community in the bazars also goes into the pockets of Hindu businessmen. How can it be wrong if Muslims advise their co-religionists to save themselves from the consequences of this situation and develop habits similar to those of Hindus in the sphere of trade? In fact, how can it be possible for Muslims to gain a foot-hold in trade and business, unless they are taught the necessity of patronising Muslim in preference to non-Muslim trade and business? The "Buy Muslim" movement is, from this point of view, not only a legitimate campaign, but a dire necessity for Muslims."

EDUCATING THE MASSES IN TURKEY

The nation-wide campaign against illiteracy instituted by Ghazi Mustafa Kemal a few years ago has met with overwhelming success, and illiteracy will soon be ancient history in Turkey. The number of village schools there totalled 5406 in the year 1932-33. Six thousand one hundred and forty-five men and six hundred and ninety women teachers were employed in educating 302,555 rural students including 98,912 girls.

These figures would show that at present men

teachers greatly preponderate over women teachers in the village schools. But by the time the report for the next year is published, the proportion of women teachers in rural educational institutions will have registered a considerable increase, as trained women are going out into the provincial regions in increasing numbers. The normal schools for girls are turning out many more teachers each year than was the case in the past. The majority of these female teachers will naturally migrate to the countryside to find employment, as at present the urban schools are well supplied with teachers and the government is finding it difficult to accommodate all the teachers who graduate from the rapidly increasing normal schools.

Adult Education.

Foundation for adult education in Turkey was laid in 1928 when educational institutions throughout the country were organised with the object of teaching Latin characters to the people. These were christened as popular or national schools. They held classes in the late afternoon or in the evening. In pursuance of intensive efforts to wipe out illiteracy, the principle of compulsory education was introduced for all adults between 18 and 45, who were not attending schools or who could not pass an examination to show that they could read and write in the Latin characters. Obviously the heaviest enrolment was in the early years, as each year more and more of these adults succeeded in passing the literacy examination and were no longer required to attend schools. The saturation point having been reached the government will not, in all probability, have to open this year any of these adult schools.

Medical Education for Women.

There is a school of mid-wifery attached to the Medical Faculty of the Istanbul University. The statistics covering a number of years show that the number of students receiving instruction in this course has rapidly fallen. In explanation of this decline it may be stated that there is, first, the abolition of the "harem" with the greater freedom women have in consulting regular men physicians; in the second place, there is an increasing number of women who are qualified as physicians, and an equally increasing number of trained nurses together are to a great extent making the profession of mid-wifery entirely unnecessary."

HOW TO HELP The "Truth"

The TRUTH is not merely a journal. It has a task before it and a message for the world. If you love Islam, it is your duty to help us to carry this message to the ends of the earth.

You can help

- (1) By yourself becoming a subscriber;
- (2) By persuading your friends to become subscribers, and
- (3) By letting us send free copies on your behalf to public reading rooms and libraries.

Please hurry up, for we want your assistance.

THE MANAGER

The Storm Centre of Africa

To-day as never before in history the attention of the world is centred on Africa's Black Empire.

This quaint country, once known as the Kingdom of Prester John, and reputed to be a vast treasure-house of undisturbed natural wealth—gold, platinum, silver, oil, mahogany, coffee, rubber—is emerging from obscurity, but it will remain a comparatively little-known land, till its communications with the outside world are vastly improved.

The present links consist of two important caravan routes and the Franco-Ethiopian railway, built with French help in 1902 and still operated by the French. It is a desperately ramshackle and dilapidated affair.

Its bi-weekly passenger trains, which run only during daylight, require three days in which to make the limping 400 odd miles journey between Djibouti and Addis Ababa. Often the train fails at a gradient, and has to run back for miles to make a second or third attempt with more steam and speed.

Natural Barrier

Ethiopia is a rugged country without roads and almost without towns, a wild country not yet overrun by the safaris of ruthless hunters and thereby stripped of its game. It has an excellent climate well-suited to Europeans, especially those who have been accustomed to living at considerable heights above sea-level.

Except for a wide ribbon of desolate, cactus-studded desert along the frontiers—a natural barrier against invasion—it is a country of highlands and plateaus, sometimes grassy, sometimes bleak. It is a country of austere peaks and secret, fertile, idyllic valleys where serene lakes dotted with waterfowl lie enfolded by placid green slopes.

Comparable in area to France, the country is sparsely occupied by a scattered population numbering about 11,000,000—native Africans except for 5,000 Armenian settlers, as many Greeks, and a negligible number of Asiatics and Europeans.

But they are not of one race. The unity, or semblance of unity, that exists rests on the fact that 8,000,000 Galla pagans, Falashes, and Moslemised folk of Arab origin are held in subjection by 3,000,000 of a conquering warrior race, the Christian Amharics. Their picturesque costume, usually of cotton, although silk is affected by a few wealthy nobles of high degree, consists of a tight-fitting tunic with long sleeves and trousers reminiscent of Jodhpuris. Over all is worn a long broad mantle twisted about the throat and falling to the knees, giving the effect of white kilt.

Caste differences are rigidly maintained, and are denoted in various unsuspected ways by the arrangement of a mantle, by bands of colour at the throat, and so on.

Humble folk, strictly forbidden to ape their betters, go bareheaded and unshod. For them the imported patent-leather shoes and broad felt hats are taboo, even if they could afford them. And not until recently, when the upper classes imported umbrellas, were the lower classes permitted the comfort of woven straw sunshades.

The country bristles with broad-bladed lances and rifle-barrels. Pagan and Somali men are armed with long knives and spears. Arabs carry curved blades of Damascus steel or knobbly bludgeons.

Only the Amharics may own guns, and at least one gun is possessed by every Amharic male of adult age. Many of these are just museum pieces, but

there is a conspicuous number of fine modern rifles and revolvers.

As a people the Amharics are very dark. Whence they came, who or what they are, are subjects for lively speculation. That their activities were once restricted to a small and ancient kingdom, Amhara, seems certain. The theory that they are a Hamitic section of a Caucasian race finds considerable support among ethnologists.

Prizing the vestiges of an ancient culture that flowered into a written language which few can read or write (even the priests are for the most part illiterate), and surrounded by definitely backward peoples who have not the slightest inkling of cultural advances elsewhere in the world, the Amharics cling stubbornly to the delusion that they, the ruling aristocracy, are highly civilized.

A Warrior People

But as a result of their struggle for existence and survival in a harsh land having been prolonged and fierce, they are a harsh-mannered folk, a rude warrior people, ignorant of gentle living. Other than a few nobles and feudal lords, none are acquainted with such small amenities as the use of forks and spoons.

Their houses, except those built in recent years by Greek craftsmen, are not one whit better than the rude shelters erected by the average African native.

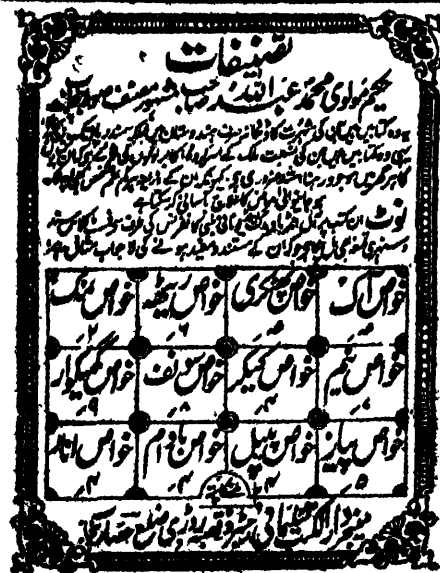
All the white-clad folk are undeniably devout in their observance of religion, with its feasts, fasts and holidays. The wholesale conversion of the Amharics to Christianity was effected, it is claimed, in 300 A. D. by a young Phœnician captive who whiled away his time by expounding the Christian doctrines to his captors, and who on being freed made a pilgrimage to Alexandria, whence he returned to Ethiopia a full-fledged Coptic bishop authorised to found Ethiopia's State Church.

The bond between Egypt and Ethiopia was preserved throughout the centuries by a succession of Coptic bishops. But the line was abruptly severed in 1928 when the present Emperor, defying tradition and the outraged Ethiopian priesthood, appointed a bishop of Amharic birth.—*Sunday Mercury*.

CHANGE OF ADDRESS

The office of THE TRUTH has been shifted to 65, Railway Road, Lahore. Readers are requested to kindly note the new address.

MANAGER.



BITTER TRUTH

[Was truth ever sweet? But why feel so helpless and so hopeless? Surely you cannot have peace by singing of peace. You can have it by striving valiantly and courageously against evil and wrong and injustice and tyranny like a "Muslim." Do you know what a "Muslim" means? It means a *Mujahid*, a holy warrior. Ed.]

The vista was open. It was morning and I found myself near a flower garden. The sky was covered with the blossoms of feathery clouds. It was the spring-time of my life, and the scent of the 'blossom,' I felt, had gone to my head. Happy, joyous, care free, but a little awed by the prospect, when the notes of a song, riding upon the morning breeze, began to beat upon my ears. In the stillness of the morning they sounded like trumpet blasts. It was all so clear, so plain. Even a child could understand it. It touched my heart and pierced my conscience. Irresistibly I was drawn towards it. A mystic figure, care-free and wild, loomed up before me. Sensing interference by my presence, the figure stopped singing and in a commanding manner motioned me to come close. His face, half-humorous, half-melancholy, had the look of a seer.

"You wonder" he said, noting the expression on my face, "why I go on so feverishly, seeking something my mind lacks?"

"But don't wonder at me, wonder at yourself. You fools! Wonder at yourselves. You are devils hidden in the garbs of men."

I can never describe the agony of his face, into which were packed bitter taunts against the world and its inhabitants.

A look of interrogation came over my face, followed in quick succession by incredulity, suspicion and contempt. But something in his manner compelled attention, — attention and respect — and I listened to him.

"You war against one another," he continued, "you create loathsome and diabolical conspiracies against one another. You have made the world miserable. You selfishly devastate and plunder in the sacred name of what you call 'Religion.' Millions of simple, innocent, pious lives have perished, killed by the vain and meaningless controversies of ignorant and foolish men. For what? For religion? For God? There are many religions, all claiming to be God's own. Which of them all is of God? Every one comes out with its so called "emblems," yet all with vanity and fear, without coming close to each other." "Were religions?"—his tone was compounded of pathos and bitterness, and the pallor of his face made me turn my own away—"Were religions", he said "meant to maintain peace and prosperity of humanity or to tear it to shreds — to build it or to destroy it? — Which religion teaches that "Gospel of Friction" which has made its home among us? — We believe earnestly in them, yet we fail in the end. And a thousand times we are carried away by 'mighty good conceptions' — We mock our victims, we crush them into pulp. What is real then, and what should one take in earnest? — We don't understand what love and fidelity, which has no substitute in the whole gamut of life."

"In what do you believe then?" I asked rather curtly.

"In what do I believe? I believe in nothing," he replied, "nothing at all — not in the world and its activities. Not in life and its goal. Not in man and his pursuits. I should rather work as a humble servant in a hospital than ascend the Majuba Hill to shoot my fellow-beings in the false cause of civilization and country."

He said and turned upon his heels. I stood rooted to the ground, pondering upon the words of the wild apparition. There I stood and brooded over the words, when the sweet voice of the sweet singer fell upon my ears again, revealing to me the real meaning of his words that true religion is but universal peace and love of one's fellow man.

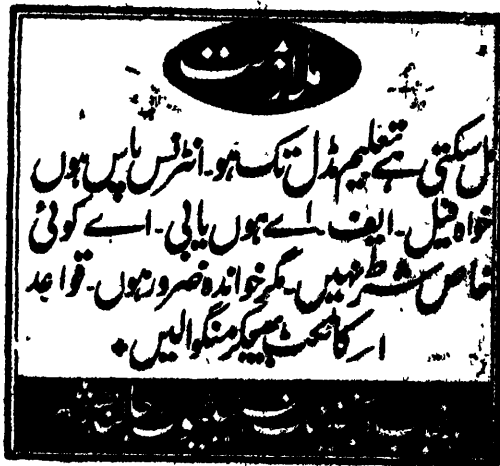
Bahawalpur.

AMIN HAZIEN.

(Continued from page 5)

girls of upper classes and for school libraries. The journal should have a great success, as it fulfils a need not met by other journals of the kind, they being meant mostly for students of primary classes. The contributions are instructive as well as interesting. Annual subscription is Rs. 1-4-0.

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Mr. Durrani's Letter to Dr. Ambedkar

The following is the text of the letter which Mr. Durrani, Editor of the *Truth*, sent to the famous Harijan leader Dr. Ambedkar last Friday to invite him to Islam.

DEAR SIR,— Your recent address at the Depressed Classes Conference at Yeola has drawn upon you the attention of the whole country and many communications made to you or at you have appeared in the press. I believe that your advice to your people is wise as well as inevitable, and though it may not have occurred to you, if your advice is accepted by your people, it will mean the first and in truth a giant stride towards the solution of a most difficult problem of Indian politics and an act of the highest patriotism, as you will realise from your perusal of the following lines.

I call your decision inevitable because as long as your people remain within the fold of Hinduism, any improvement in their social status or political outlook is out of question. "Hinduism" is not what one usually understands by the term religion. Nobody has yet been able to give it a reasonable definition, and neither by worshipping idols nor by the acceptance of any system of ancient Indian philosophy can one become a Hindu. It is a social system to which ideas of birth and caste are essential. If you break any caste rule, you become an outcaste, a pariah, whatever your personal worth. The only way to escape the tyranny of the caste system is to renounce the society which calls itself Hindu. I do not want to dwell upon this aspect of the question, because you have realised it for yourself by deep deliberation and long experience. I only wish to congratulate you on your clear-sightedness with which you have gone to the root of the matter and seen with an unerring gaze the inherent and basic disease of what is called Hinduism, and on your strength of character and moral courage with which you have given free expression to your convictions without caring for that unwholesome criticism which you were inviting upon yourself thereby. I beg to congratulate you very sincerely on it.

Invitation to Islam

You want to change your religion. You wish to embrace a religion which will assure you your self-respect. You want a religion which guarantees to its followers the completest equality of social status and political amenities and privileges. On reading your announcement, especially your repeated insistence on equality and fellowship, one acquainted with the internal constitutions of the various religions is driven to the feeling that the object of your choice is Islam. Hindus, Muslims, Christians, all

alike have drawn that inference from your words, and I am writing this to invite you to Islam.

Equality in Islam

I invite you to Islam because it is the only religion in the world that can meet your demand and "deliver the goods", as they say. Of all the religions of the world, Islam is the only one that assures perfect equality to its followers, the only one that abolishes all distinctions of race or colour, of wealth and birth, and replaces all such distinctions by the one solitary distinction of personal worth and personal virtue. "The most honourable among you in the sight of Allah are those who are the most virtuous among you," says the Holy Quran. Modern theories of equality, communism, socialism, Bolshevism and the like, seek to bring men to a dead level, the level of the low. Islam ensures perfect equality in the matter of social and political privileges to every member in society and at the same time seeks to elevate the level of the whole society by setting up a high moral ideal, seeks to push society upward as a whole. For maintaining the moral health of the race the recognition of moral distinctions is very necessary.

A highly-educated and well-informed person like yourself must be well aware that Islam's claim of equality is not an empty boast. The moment a person enters Islam, he becomes entitled to every privilege in society which Islam can confer on an individual. The man whom a Hindu treats like a dog and whose very shadow is pollution and defilement to him, may, the moment he has entered Islam, sit and eat with any Musalman and demand a Muslim's daughter in marriage. He may go and shake hands with the highest among us, with the Nizam, with Ghazi Mustapha Kemal and with His Imperial Majesty Reza Shah Pahlavi and sit and eat at the same table with them on terms of perfect equality. And so mighty is the discipline of Islam in this respect and so deep down in our moral being—deep into the very marrow of our bones in fact—has this discipline entered that those social distinctions which are to be found among Hindus, Christians, Sikhs and others, are impossible in Muslim society and do not exist among Muslims anywhere on earth. The sense of social equality to be found among Muslims, whether rich or poor, princes or peasants, is almost unintelligible to the followers of other faiths, because it is a thing peculiar to Islam, a something that

distinguishes it from every other faith on the face of the earth.

A Worldwide Brotherhood

I have read the statement to the Associated Press of Mr. R. Srinivasan of Madras on the resolution of the Nasik Conference, I am afraid his fears that conversion to another faith would weaken the numerical strength of the depressed classes are the outcome of mental confusion. At least, so far as Islam is concerned, his fears are absolutely groundless and quite misplaced. Far from becoming weak, by conversion to Islam they become members of a greater brotherhood, the mighty and world-wide brotherhood of Islam. The Depressed Classes will just cease to be the "Depressed Classes" as soon as they enter the fold of Islam. Mr. Srinivasan's other remark that conversion will be unmanly is not, I am afraid, quite worthy of a gentleman. False ideas of pride and vanity should not hinder one from taking the right step, and no amount of battle and fight can take the untouchables very far, so long as they remain within the fold of Hinduism. Where is the wisdom of living a life of perpetual strife on a question which should not arise among human beings at all?

India's Communal Problem

And now I beg to invite your attention to the political aspect of the question. A political thinker and leader of a great community like yourself must have realised by now that the greatest impediment in the path of India's progress is her communal problem. It is a morass which cannot be passed through. I am not referring to any particular disputes between communities, for these can be settled. I mean the mere existence of communities is an evil. A composite nation is a chimera, and no nation ever came into being by pacts and mutual agreements between communities. Such a thing has never happened in any part of the world at any time in the history of the world, and what the world has never been able to achieve, it is vanity and folly to expect that India should be able to bring about. Each community has its own cultural outlook, its own social usages, its own separate soul. So long as each community retains its own separate soul, its own separate identity, a nation cannot come into being. It is all the more difficult in India, where each community has its own separate religion, its own separate spiritual ideals. Every man who values those spiritual ideals must insist on the maintenance of the separate identity of his community. From sheer desire for self-preservation, each community must, therefore, insist on the maintenance of its separate identity, and must repel every force or movement for national unification or fusion. In short, the existence of communities as such is incompatible with the formation of a nation.

Divide and Rule

Of course, it is to the interest of Britain to encourage and strengthen existing communities and foster the growth of new ones. Imperial power always depends upon divisions among the subject people. Divide and rule. They tried to create a communal problem in Egypt by encouraging the Copts against the Muslims, but failed. In Palestine they have created the same problem by importing Jews. But India affords endless opportunities. There were Hindus and there were Muslims. Now there are also Sikhs and Indian Christians and Anglo-Indians, and it would be all the more welcome to our rulers if a powerful and independent

Harijan community also grew up in our midst. The more the merrier.

Foreign rule is something unnatural. It is a disease which nature is ever trying to remedy. But nature's remedies are not our remedies. If a people will not liberate themselves from the foreign yoke and rise as a free and sovereign nation, she destroys them and dooms them to perpetual slavery until the soul dies out of them and they perish.

Now what is to be end of the peoples of India? Are they ever to become a free sovereign people or are they doomed to perpetual thralldom? It is evident, therefore, that in the larger interests of India it is absolutely essential and of the most urgent moment that the communal problem should be solved. The question is, how to solve it? If you try to keep the communities, they will never form a nation and never can be free. A nation can be brought into being only by the utter abolition of the communities, by killing out the communal consciousness of every people in India. Each community is based upon religion, and you cannot wipe out religion, least of all from India.

Our hope lies in the fact that one religion can be made to give place to another. The process has been tried in the world's history times out of number and there is no reason why it should not be applied again, especially as the welfare of a large section of the human race, over 351,000,000 in numbers, demands it.

The Natural Solution

The natural solution of the communal problem is that one community should absorb the rest. The Hindus cannot do it for obvious reasons. A Hindu is born, not made, and there is no room in Hinduism for one who was not born a Hindu. Christianity has proved an awful failure in Europe. It has lost its hold over the people and will never appeal to the mind of Asia. The third great religion is Islam, and in the bosom of Islam there is room for all of whatever race or colour. Its great vitality, its wonderful power of expansion, its stern discipline, its great ideals and its all-embracing body of religious teaching are a source of hope and inspiration for the whole world and so for India. It is my firm conviction formed after years of study and thought that India can achieve her salvation only through Islam and not otherwise, and it is an act of high patriotism on the part of an Indian to study this faith to see if he finds it worthy of his acceptance, because by doing so he will be doing something to bring India nearer to her political emancipation. Please do not dismiss these words as an extravagant dream, for though it is a dream, it is not extravagant.

In any case, the Harijans do not lose anything by coming over to Islam. They number about as many as we do and together we should make the most powerful single community in India. It won't be a small gain. And there is an untold spiritual gain besides.

Also, you won't find the Muslims so cold and indifferent in matters of religion as you find the Hindus and the Christians. The day you declare yourself a Muslim, you will find the eight crore Muslims of India and millions of them abroad wishing to embrace you as an honoured brother. With you for a missionary of Islam, we can speed up the wheels of progress in India to no small degree.

(See page 8)

The Truth

MONDAY, OCTOBER 21, 1935

The Untouchables

The topic of the day is the resolution adopted at the Depressed Classes Conference at Yeola in Nasik District to the effect that untouchables should renounce Hinduism and embrace some other faith in order to escape the tyranny of the caste Hindu and as the only possible way of improving their social position. Since then we have been daily reading a number of "statements" to the press by Hindu or Harijan leaders denouncing Dr. Ambedkar, the sponsor of the resolution. The statements are very amusing. One Hindu leader says that had he been born an untouchable, he would have left the Hindu fold long ago. That seems to be sensible enough, but he goes on to warn the Harijans "against being misled!" Another tries to belittle the resolution by suggesting that the Conference was not "representative". It never is, when the decision is against us. Another Harijan leader says: "For the defence of Hinduism Harijans had sacrificed their lives with caste Hindus, and thus had become one with the Hindu religion. To abandon it now meant nothing but committing suicide." The man, when he uttered these words, was forgetting the fact that the Hinduism for which he had "sacrificed" his life allots him a status which even a dog would not accept if he were aware of it. By the sacred law of the Hindus, the untouchables have been kept in complete ignorance and the average untouchable of today or of a hundred or a thousand years ago has been left intellectually incapable of appreciating the higher truths of religion. The idea of "sacrifice" in this connection is, therefore, bosh.

Sir Hari Singh Gour is not much of a Hindu himself and has denounced Hinduism on several occasions. His statement on Dr. Ambedkar's resolution reads as follows:

"After a short-lived struggle against the forces of Sanatanism, which threatened to overwhelm his life-work in the political field, the latter (Mr. Gandhi) discreetly curbed his reforming zeal; but even if he had not done so, he would have found insuperable obstacles in the way of securing for the depressed classes equality of treatment and rights with the highest caste Hindus, for which their leaders aspire and which is their elementary right.

"I, however, doubt whether they will ever get it by continuing within the Hindu fold—the fold of caste, social inequality and priestly servitude."

It means that Dr. Ambedkar is right. But the statement ends in a different tune altogether.

"If Dr. Ambedkar's friends look around, they will find that true Hinduism does not exist to-day among caste Hindus, who have banished it from the country long ago; and if he and his friends embrace that real Hinduism, they will find in it the quintessence of science and the most perfect equality."

Pandit Madan Mohan Malaviya is the greatest leader of the caste Hindus. He will not shake hands with Dr. Ambedkar for fear of pollution, and if for the sake of appearances he ever had to do it, he would bathe with the clothes on before he considered himself clean again. This pillar of Hindu orthodoxy and caste system and untouchability says:

"There is no religion in the world which preaches equality of man in his relation to God as clearly as Hindu religion does."

"If we, the followers of our religion, fail to act up to its high and humane teachings, it is we who are to blame and not our religion. The noble teachings of our religion are as much an inheritance of the depressed classes as of the rest of the Hindus."

Concluding, Pandit Malaviya appeals to Dr. Ambedkar and those of his way of thinking to abandon the idea of throwing away "their richest heritage of ancient religion and to work with Mr. Gandhi and the army of caste Hindus, who are working for the uplift of the depressed classes to secure to them the equality of status and treatment, to which they are entitled."

Could hypocrisy go further? Equality and Hinduism! Perhaps it is the first time in the world's history that such a claim has been made on behalf of Hinduism. We wish Sir Hari Singh had also informed the world where to find his "real Hinduism" which was the "quintessence of science and the most perfect equality." What is this richest heritage of Pandit Malaviya? Is it the worship of idols? Is it those abominable superstitions which form the principal heritage of Hindu India? Or is it their philosophy of a by-gone age, a thing that has been dead these many centuries and is looked upon by the modern mind as no more than a hoary relic?

All those persons who have expressed themselves on the question, agree, however, in one thing. All of them plead guilty and not one of them, not even Mr. Gandhi, has attempted to refute Dr. Ambedkar's argument.

It is also reported that Dr. Ambedkar has leanings towards Islam, and that on previous occasions he had spoken a great deal in favour of Islam from a number of platforms. In fact, it was apparent from his insistence in his address on social equality, and it was this insistence which prompted many Muslims to send him telegraphic messages to invite him to Islam. Mr. Durrani, editor of this journal, also addressed him a long letter, which is reproduced in this issue. Apparently, many influences will be brought to bear upon Dr. Ambedkar to dissuade him from his resolve, and we cannot say whether he will embrace Islam or remain where he is. But one thing we cannot refrain from saying. It is the sense of helplessness which thinking minds among Muslims are driven to feel on such occasions. Anjuman and Majlises and associations there are many. So many new ones have cropped up in recent months in the city of Lahore alone that we have stopped keeping count of them. But there is not one strong missionary body among Muslims in the whole of India that could take up the challenge and face the situation in an organized and efficient manner. The result will be that the present effervescence caused by Dr. Ambedkar's announcement among the Muslims will die out in a few days or at most a few weeks, the great opportunity now presenting itself to the community will be lost and the Harijans will remain within the Hindu fold the same as before. A strong, live and well-organized missionary body is the crying need of the hour. Shall we make a beginning?

As we are going to press we learn that six hundred Harijans have embraced Islam in Bombay. That is an appreciable landslide and not at all a bad

beginning, and we expect that within the next few days, more will follow. But it must be remembered that six hundred is but a drop in an ocean of eighty millions. Ancient wisdom advises us to hit the iron while it is hot. The movement has started and it is necessary to carry it on with perseverance and persistence to reach the goal which is yet very far away. Frantic appeals are being made in the press for this man or that man to go to Bombay. We are afraid these appeals are very ill advised. There are societies in Bombay, which should be allowed to work unhindered, and if any men desire to participate in the work, they should do so under the banner of the local societies. Mutual jealousies and rivalries to which Musalmans become a prey so often will be nothing short of suicide at this juncture.

Our Brethren Abroad

Elsewhere in this issue will be found two communications from abroad, one from West Africa and the other from the Philippines, and both of them remind us that much work needs to be done in these and other colonies. Qadiani missionaries have been working in West Africa for nearly fifteen years, and as is their wont, have succeeded in creating sectarian animosities among a people who lived heretofore in perfect unanimity. In order to counteract their poisonous propaganda it is necessary that decent literature in English exposing the hollowness of Mirza Ghulam Ahmad's claims should be distributed in that country.

But the most pressing necessity is for the creation of sound literature in English on Islam from the non-sectarian point of view. Literature of this kind is required in India as well, not only for propagating Islam among non-Muslims, but also for the benefit of those Muslims who prefer to read English books alone. But in foreign lands like the West Indies, British colonies in Africa and islands of the eastern seas there is complete dearth of good books on Islam, and if Muslims desire that Islam should live and prosper in those lands, they must see to it that books are prepared on Islam in English and sent out for distribution in those lands. There are also countries like the Philippines which stand in urgent need of Muslim preachers. Will Muslim India heed the call?

HARIJANS TO LEAVE HINDUISM

Change of Religion Proposed

Complete severance of the depressed classes from the Hindu fold and embracing of any other religion, guaranteeing them equal status and treatment with other members of the faith, is the gist of a resolution passed unanimously at the Bombay Presidency Depressed Classes Conference, which was held the other day at Yeola in Nasik District.

The resolution was adopted on the advice of Dr. Ambedkar, the President, who, in the course of a speech lasting over an hour, bitterly recounted the treatment meted out by caste Hindus to Harijans. So far, he said, they had been unsuccessful in their efforts to bring about a change of heart and it was futile to waste their energies and money in further trying to get redress and to work in harmonious co-operation.

After deeply pondering on the way out he had come to the conclusion that the best way was

complete severance from the Hindu fold. "We shall cease our fight for equality where we are denied it," he said. "Because we have the misfortune to call ourselves Hindus we are treated thus. If we were members of another faith, none dare treat us so."

Dr. Ambedkar, in asking them to embrace another faith, left the choice to individuals, saying: "Choose any religion which gives you equality of status and treatment."

He concluded: "We shall repair our mistake now. I had the misfortune of being born with the stigma of the untouchable, but it is not my fault. But I will not die a Hindu, for this is in my power."

The audience was visibly moved and agreed to his suggestion. The conference was attended by nearly 10,000 people.

"MEAT-EATERS ARE STRONG PEOPLE", SAYS DOCTOR

Meat eaters have been—and always will be—the conquering he-men of the world.

Dr. J. Neil Leitch, of the London College of Dietetics, assured a conference of fresh meat traders in Liverpool that this was so.

"If you study the history of the world right from the beginning you find that people who ate meat came out on top," said Dr. Leitch. "Wherever you go the meat-eaters are strong people who get on in the world; the others are the wait-and-see, dilly-dally, and hope-for-the-best."

PURDAH AMONG ANCIENT HINDUS

A Hindu lady, writing recently in the *Statesman* on the depression of women in India, traces the origin of the institution of female seclusion among the Hindus as follows:—

"In the times of the Epics, Indian society seems to have undergone still further changes, and of a rather peculiar nature. In the *Ramayana* and the *Mahabharatha* instances are plentiful to show that women had begun to be secluded, polygamy had become prevalent, the practice of *Sahamarana* or *Sati* which was unknown in the Vedic age, had become an established fact. The seclusion of women, we find, was more or less restricted to the aristocracy, and was considered to be a mark of pride and distinction, the idea being that the gaze of the "vulgar multitude" should never rest on those high-born women. But it had not become absolutely rigid yet; *Sahamarana* was still voluntary, and only a woman, who desired to end her life with her husband, followed him to the funeral pyre. But the system of secluding women gradually penetrated into the entire social fabric, so that the life of Indian women and their sphere of activities were wholly circumscribed by the boundaries of the home."

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A CRY FROM THE PHILIPPINES

(To the Editor, the Truth)

DEAR SIR,—After reading the two instalments of your article entitled, "My Work in Trinidad, B. W. I," in the "TRUTH" for July 15 and 29 I am wholly convinced that if similar work is done on behalf of our religion in most if not all Moslem countries there is no doubt but that the position that Islam now holds among the leading religions of the world will be strengthened manifold. Unless some such work is done, I fear the believers' devoutness will lessen owing to the incessant propaganda of the Catholics, the Protestants, and others I am referring to the Muslims of the Philippine Islands, particularly those of Sulu. I fear the time is not far when Islam will be wiped out entirely from the religious map of the Archipelago.

The younger generation, most of whom are at public schools, are influenced in their spiritual outlook by their Christian teachers, who form the dominant element in the teaching field. When these youngsters return home from school, nothing save their parents' usual and hackneyed lectures, is done to counteract the telling effect of the false ideas that they have imbibed at school. Their minds, young and receptive, easily absorb anything and without discrimination at that.

N. B. Mahomed, an Indian Muslim round-the-world cyclist, during his visit to Sulu in 1931, made some converts from among the Christian populace, not to mention the universal interest that he created among the Muslims here to go to mosques to offer prayers. It is a pity that the noble work could not be continued.

I am of the belief that should a man of your broad learning and genuine unselfishness take it upon himself to come down and try to save the souls of the Muslims in Sulu, the fears of the religious heads of this place will not be as alarming as they are now.

I ardently wish and pray that you or any other Muslim preacher may come to do missionary work in Sulu, and this is also the wish and prayer of every other recognized head of the Muslims as well as of their respective followings. May this wish come true. Amen!

Hoping to receive a reply from you at your earliest convenience, I am,

Your Brother in Islam,
U. DANDAN,

Honorary Life Vice-President,
September 16, 1935. Western Islamic Association.

QADIANISM IN WEST AFRICA

Mirzai Imam Ousted from Mosque
(From a Correspondent)

Lagos, Nigeria.

There has been much controversy in the Muslim papers about the name Ahmadiyya, while a sect which also designates itself by that name does not subscribe to the un-Islamic view that Ahmad was a Prophet. I first believed myself that there was nothing in a name. But a typical injury that such a misleading name can do is the announcement in the West African newspapers about the school building which has just been completed and opened by the Oba (King) of Benin City in Nigeria. The news was proclaimed as an Ahmadiyya achievement.

Those who do not understand the difference have definitely marked down the notorious Qadianis to this disgusting name. I was the only one who happened to know the difference. But the Muslims simply do not want to hear the name Ahmadiyya.

It does not do any one any good to rejoice at the downfall of his neighbour. But the Qadianis have been putting up so much blatant noise about their successes in West Africa that it is necessary to mention that the local branch of these people is not in a happy condition at present. Their Moulvi F. R. Hakeem has been endeavouring to make the people believe that his position as a spiritual leader is unquestionable and that he has a better right to lead the prayers than an African Imam. Some fanatics even tried to depose the African Imam. Trouble arose and dissensions took place, until the headquarters sent a cable that the African Imam should retain his office.

On the whole, a quarrel among the Muslims in this country is a disgrace to the whole Muslim community, whether they be Shias, Sunnis, Qadianis or otherwise.

The Truth.—The correspondent does not seem to be well posted about the Mirzais. He is, therefore, requested to make the following facts known to his fellow-countrymen:—

The three terms, Qadiani, Mirzai and Ahmadee, all denote the same sect. The founder's name was Mirza Ghulam Ahmad and he lived at a village called Qadian. He claimed to be a prophet and declared that those who did not believe in his pretensions were Kafirs. His followers, who are called Qadianis or Mirzais or Ahmadees after the founder's name or after the name of his birth-place, do not say prayers behind a non-Mirzai Imam. They do not say prayers over the funeral of a non-Ahmadee. If the father, mother, brother, sister, son or daughter of an Ahmadee dies and he or she happens to be a non-Ahmadee, the Ahmadee will not say funeral prayers over his or her dead body. The Ahmadees do not inter-marry with non-Ahmadees. They do not take part in any religious, social or political movement of the Musalmans. In fact, they distinguish themselves by opposing every Islamic movement at home or abroad. Loyalty to the British Government is a fundamental article of their faith. Jihad is a fundamental article of the Islamic religion. But Mirza Ghulam Ahmad declared it to be forbidden (*haram*) against the British Government. In foreign lands, the Mirzais are looked upon as British spies and the founder taught his followers to act as such. In practice they have shown themselves to be bitter enemies of Muslim governments abroad. When Baghdad fell before British arms during the Great War, the Qadianis celebrated the occasion with illuminations. In a criminal case decided last May by a Hindu Sessions Judge, the court declared in its judgment that Mirzais had been guilty of murders, arson and other crimes of violence for the furtherance of their cause.

Competent medical authorities have declared that Mirza Ghulam Ahmad was a man of abnormal mental pathology, that he was not quite sane. This is admitted to a certain extent by himself and by his followers.

Morally the founder did not set a very high example and at times was guilty of conduct that would be regarded as reprehensible even in a common man of the streets. He used very abusive language, calling his opponents bastards and swine, their mothers prostitutes and their wives bitches.

The Mirza regarded himself as superior to most of the prophets, and superior to Abu Bakr, Omar and Imam Husain. He has even spoken of Hazrat Fatima, daughter of the Holy Prophet and mother of Hasan and Husain, in a most offensive manner. His followers do not mind speaking disrespectfully even of the Holy Prophet Muhammad (God bless him). Altogether, the Mirzais are a plague-spot in the heart of Muslim India.

In his old age Mirza Ghulam Ahmad fell in love with a young girl, Muhammadi Begum by name, who was about thirteen or fourteen years old. His old wife and his grown-up sons opposed the match. He divorced his wife, disinherited his sons and pressed his suit. As the girl's father would not agree, the Mirza threatened him with dreadful prophecies and tried to tempt him with many promises. When the father married her off to another man, the Mirza threatened the father and his son-in-law with death by a miracle. But the miracle did not take place, the prophecies failed, and the ardent old prophetic lover died in despair, while the victims of his prophecies are still alive.

The founder of the movement died in 1908 and was succeeded as his khalif by a man who had been responsible to a great extent for raising him to the pedestal of prophethood. The prophet-maker died six years later and the community split up into two sections. The split was due to the greed, selfishness and desire for personal aggrandisement of certain leaders and not to any religious principle. The community elected Mirza Mahmud, eldest son of Mirza Ghulam Ahmad by a second wife, as khalif by an overwhelming majority. Muhammad Ali, the present head of the Lahore section of the Ahmadees, had been cherishing dreams of becoming chief of the whole community. Disappointed in his ambitions he left Qadian, came over to Lahore and founded a separate association of his own under the title of Ahmadiya Anjuman Ishaat Islam, Lahore. The late Khwaja Kamal-ud-Din of the Working Mission, as indeed every other member of that mission, belonged to this sect. In order to curry favour with Muslims and to exploit their religious sentiments for his own material profit, Muhammad Ali declared that he did not believe in the prophethood of Mirza Ghulam Ahmad nor regarded non-Ahmadees as kafirs. He further declared that that had been his belief always and that Mirza Ghulam Ahmad had never claimed to be a prophet. In a previous issue of *The Truth* we confronted him with a number of quotations from his own writings to show that he formerly believed in the prophethood of the Mirza and challenged him to state when and how he had changed his beliefs. He did not accept the challenge and has not had the courage to give an answer so far.

The followers of Mirza Ghulam Ahmad have done much mischief in India. They have sown discord among the Muslims and destroyed the peace and happiness of many families. From our correspondent's report printed above, it appears that they are sowing the same seeds of discord and animosity among the Muslims of Nigeria as well. In the face of their previous record we are not at all surprised at it and in view of what we have said above—and it is but a brief statement of actual facts—the Muslims of Nigeria are perfectly justified in holding the name Ahmadiyya in disgust.—Ed.

LAHORE POSTAL AFFAIRS

(From a Correspondent)

On numerous occasions has the question of the representation of Muslims in the Punjab Postal Circle been raised in the press and the Assembly; and on account of the poignancy of the question it has figured prominently in the deliberations of Muslim Anjumans, Conferences, Boards, etc. Public opinion has been mobilised so successfully on this issue that the Government had to submit and to decide the problem of recruitment by fixing reserved percentages for each community.

But the most difficult question of breaking the existing monopoly of the Hindus remains to be solved. The wide awake head of the Circle is taking keen interest in the matter and trying his level best to give each community its proper share at places where inequalities are brought to his notice. He has surpassed all his predecessors in this respect and by hard labour and keen personal interest in the administration he has proved that the existing 'monopolist' is not indispensable.

The desired goal of 'fair treatment' to everyone could be achieved if officers under him also followed his example. To take but one example, viz., the correspondence branch of the Lahore head office itself. Far from improving, the position of the Muslims is getting worse in this branch every day. The position in 1930 was distinctly better than it is to-day at the end of 1935. There were then six Muslim clerks in the correspondence branch out of 13, whereas at present there are only 2 out of 13. In spite of all the hue and cry that poor Muslims raise when vacancies occur in this branch, posts are offered invariably to non-Muslims. During the tenure of the present Postmaster the policy seems to have been: Hindus in place of Hindus, Hindus in place of Muslims, and Muslims for positions of mere routine.

The same is the case with the accounts branch of the Lahore head office. Muslims are kept away from this branch, and if one desires to learn the work he is discouraged and not given proper instructions and help by the Hindu monopolists of the branch. This difficulty can be easily solved by posting a Muslim accountant to the Lahore head office. It is understood that Muslim accountants volunteered to be posted to Lahore even at their own expense. This will break the Hindu monopoly in the accounts branch which has been in force at the Lahore head office ever since the British Raj began in the Punjab.

It is to be hoped that the justice-loving Post Master General will kindly look into the matter and order adjustment of the existing communal inequalities, as he has very kindly done in many other cases.

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Fire-Walking and the Miracle of Abraham

Mr. Khuda Bukhsb, a Muslim student from Kashmir, now in London, performed an amazing feat of fire-walking in England last month before the University of London Council for Psychical Investigation. The London correspondent of a Lahore daily, writing on September 21, described the demonstration as follows:

"Medical men and men of science have been profoundly impressed and bewildered by a demonstration of fire-walking in the London neighbourhood this week, which, as they themselves admit, could not have been more thorough or severe. It was arranged at the instance of the University of London Council for Psychical Investigation, and Mr. Harry Price, the Hon. Secretary, was present with many members of the Council and main body, including Sir Cecil and Lady Levita, and serious investigators like Mr. C. E. M. Joad, the well-known critic and writer on philosophy, Dr. Waterhouse, Professor Flugel, Professor Millais Culpin, the eminent authority on psychosis and neurology at London Hospital Medical College, and other medical men of standing like Dr. E. H. Hunt, Dr. A. S. Russell, and Dr. T. E. Banks.

Faith and Fire

"Thanks to strict and careful management the demonstration was saved from being made a mere 'show' for the sensational press, and the few accounts which have appeared here in print may be trusted as narratives written with knowledge and sincerity. But a special word is due to Mr. A. L. Dribbell, who is linked with the public work and local administration of Surrey, and it was in the garden behind his house, 'The Halt', off the Woodmansterne Road, where the demonstration took place and enjoyed all the amenities of uninter-reputed quiet and seclusion.

"The demonstrator persuaded to undertake the task is a Kashmiri Muslim Mr. Khuda Bux, thirty years of age, lightly and slenderly but vigorously built, and (as the point was of some importance in the investigation) weighing between eight and nine stone. He was attired in western costume—frock coat and trousers—and wore no hat, so that any expression on his well-formed and thoughtful features could easily be distinguished by the onlookers, some twenty or thirty in all. He did not lend himself to interviewing or much discussion but said he had practised fire-walking in India first at the age of fourteen, and relied on the strength of his faith that the fire would not injure him in any way—a belief which was justified, as we shall see.

Elaborate Preparations

"In the main part of the garden a couple of trenches had been dug to a depth of 8 feet, with a width of 6 feet and 12 feet in length. These had been filled with seven tons of oaken logs, a ton of ordinary firewood, a load of burnt charcoal laid on top, and the whole drenched with ten gallons of paraffin. This highly inflammable mass was left to burn fiercely for eight hours, and by the time appointed for the trial the surface charcoal had been fanned to an intense heat by high winds which have been prevalent more or less throughout the week. In order to take nothing for granted, a scientific instrument was used in order to test the heat on this surface, and it was marked at over 800 degrees Fahrenheit.

Mr. Khuda Bux entered the garden, took off his shoes and allowed his feet to be medically examined and carefully washed, so as to ensure that no chemicals were used. Professor Pannet, director of the surgical staff at St. Mary's Hospital, who made the examination, placed under the arch of the right foot a piece of adhesive plaster, and Mr. Khuda Bux, after inspecting the trenches, declared himself satisfied. By this time the wind was blowing heated waves of air laden with light ash from the flameless charcoal, and the heat could be felt thirty yards away—where a few people had gathered uninvited, by the way, and were kept at bay with a gardener's hose.

The Test in Process

"There were perceptible certain workings of emotion as Mr. Khuda Bux walked round the pits with his lips compressed but moving visibly under his slight moustache, and his eyes dilated almost to staring point. As everybody said later, he seemed to be screwing up his will power 'like a diver about to plunge into deep water'. When he had taken a few paces back from the end of one of the pits he began to walk steadily and resolutely across it from end to end. Nothing could have been more deliberate though from the writhing of his features one could not help thinking he was fully conscious of pain. After he had stepped on to the grass, a wisp of paper was blown across the path he had just made in the cinders and burst into flame. The medical men examined the soles of his feet, and although they have not yet made their report, those witnesses who stood close by said they had exactly the same appearance as before; moreover the strip of court plaster was not even scorched. The temperature of his feet was taken and declared to be the same as before the ordeal. Professor Pannet satisfied himself that there was no usual thickening or toughening of the tissues, such as is generally ascribed for a reason of the fire-walker's peculiar immunity.

No Question of a Fake

"Mr. Khuda Bux said that he was not conscious of the heat, and was invited to traverse the other trench, which he did in the same manner, prefacing it with a walk or two around the garden. After another examination he was asked if he would care to try a third test and walk the length of both trenches, but he asked to be excused. He appeared overwrought by the presence of strangers worked up to a high pitch of curiosity, and the use of so many instruments. He said the 'faith had gone out of him'. He was nevertheless interested when two other young men present tried to emulate his act, but jumped out after a couple of steps, evincing manifest pain, and showing their feet badly scorched and blistered. One of them was the editor of the Journal of St. Bartholomew's Hospital, Mr. Digby Moynagh, who is rather heavier in build.

"One of the doctors present said that years ago he had seen fire-walking practised in Southern India, and added that the test just witnessed was fierce enough to have deterred any enthusiast. 'The test was most severe', he said, 'but I don't think there can be any question of a fake about it'. This evidence will suffice until we get the official report from the body which promoted the display, and we can only trust that Mr. Khuda Bux, who is an intellectual and self-possessed and reticent student, is

not to be harassed by requests to go through the ordeal again whether for medical associations or any other."

The Miracle of Abraham

The feat gives us a clue to understanding the reputed miracle of Abraham. I call it reputed because the Holy Qur'an does not speak of it as a miracle at all. The matter is mentioned thrice in the Quran, but only by way of narration, no religious significance being attached to it. We read in XXI, 69-60: "They said: Burn him and help your gods, if you are going to do anything. We said: O fire! be coolness and peace to Abraham." Again we read in XXIX, 24: "So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire." The story is repeated in XXXVII, 97-98: "They said: Build for him a building, then cast him into the burning fire. And they desired a war against him, but We brought them low."

Rationalistic commentators opine that Abraham was never actually thrown into fire, that either the threats of the opponents never materialised, or, he was saved somehow from being thrown into fire or that fire might mean war in which Abraham came out victorious. The fact that the first and the last of the passages quoted above are immediately followed by mention of war lends support to this view. Also, the words are so general that they can mean any form of severe persecution. The usages of language permit the construction.

On the other hand, the circumstance that mention is made of fire every time the incident is narrated and that in XXXVII, 97 the opponents proposed to build a house in which the prophet was to be thrown into burning fire, lends support to the popular view that Abraham was actually thrown into fire, and that he was miraculously saved from being burnt to death. We need not follow the popular fancy, which turns glowing cinders into beautiful flowers, on which the Quran is quite silent. What I want to point out here is that Mr. Khuda Bakhsh has demonstrated by his performance that Abraham's miracle, if we take it literally, was not something impossible or contrary to the laws of nature.

Of course, by proving it to be possible and natural, Mr. Khuda Bakhsh has destroyed the value of the miracle for the layman. To the layman a miracle is something out of the ordinary, something out of the usual course of nature. He takes a miracle as a proof of God's omnipotence, and naturally his interest is lost when he finds the thing natural and understandable. But it is just there that the miracle becomes of absorbing interest to the scientist who sees in it a sign of the awful power of God. Mr. Khuda Bakhsh's performance shows what uncanny and unfathomable powers man possesses in his heart that he can defy the very elements by a mere act of will, that fire which would reduce one man to ashes refuses to touch another man.

Another point to note is that Mr. Khuda Bakhsh is not a prophet or even a saint. He does not claim to be one and he is not asking the world to believe in him as a heaven-sent person just because he can walk unharmed through fire. Which means

that a miracle of this nature has no religious value. That a man can perform such miracles is no reason that we should take him for a prophet and our spiritual guide. A prophet is known by the nobility of his teachings and by the stainless purity of his life and not by any miracles that he might perform. This has been the position of Islam against Christianity since the very beginning of our faith.

D.

LETTER TO Dr AMBEDKAR

(Continued from page 2)

Of course, it will be a joy to me and to every Muslim in India if you embrace Islam, but I am not asking you to hurry. Religion is a very personal matter. It is a matter of one's conscience, and you may have doubts or questionings in your mind. If you care to let me know your difficulties or any questions that may be arising in your mind, you will always find me at your service and I shall regard it a privilege to answer your questions. In the meantime I can assure you that Islam has room in it for the highest aspirations of the soul.

But I must emphasise once more that you have made a great resolve and if you make the right decision now, your conversion to Islam may prove a turning point in the political history of India, and in view of your position as the leader of a community, I have no doubt that by embracing Islam you will be conferring a benefit upon India, the magnitude of which only future generations will be able to estimate adequately. And I close this letter with the prayer that God Almighty may enlighten your judgment, give you the necessary strength and guide you on the right path.

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THE MANAGER

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TRADE, CAPITAL AND CHARACTER

(By the Editor)

(Concluded from October 14).

In the first instalment of this article I said that the Muslim community possessed enough capital to provide for its own requirements. If the people pooled their resources and formed joint-stock companies, the community's economic problem would be solved and thousands of young men would be enabled to earn their livelihood. Joint-stock enterprise means credit; it means mutual trust; it means courage to risk on one side and responsibility towards those who risk on the other.

The virtues necessary for making joint-stock enterprise successful are a matter of growth. They come by experience. But if the leading section of the community, those who possess money and education, made a firm resolution and made a beginning, the period of apprenticeship could be shortened.

The fight our community has to make is certainly very stiff. It is an uphill fight. The community is badly impoverished and its economic poverty makes it politically impotent. Not numbers but organization and wealth it is that form the bases of political power. The Musalmans are poor and disorganized, while those with whom they have to compete politically and economically are both organized and wealthy. The task before us is certainly of tremendous difficulty, but there is no reason to despair. The heart of the community is still sound, and those virtues which go to make a great nation are not yet extinct among us. If every one of us knew his duty and did it honestly, there is no reason why the community should not become prosperous and take its full share in the commerce and industry of the country.

Some Examples

There are many apostles of despair among us, spineless men who go spreading despair all around them and keeping others from doing the right thing. "Musalmans have no capital," they argue in their superior wisdom, "and therefore they cannot do anything." This is a false and treacherous teaching, this teaching of hopelessness, and it is the duty of every sane person to forcibly shut the mouths of these idiots, so that they should not have the chance of spreading their poison. Capital does not fall from heaven. It is the creation of men's labour; "it is the sweat of the worker's brow," as an Indian saying puts it.

Here are a few examples which have come under my observation and which go to prove the truth of my statement, and I have no doubt my

readers will be able to supplement these examples with many more from their own observation and experience.

Munshi Gulab Singh and Sons are the largest publishers in Northern India. Not very long ago, their founder Munshi Gulab Singh was a very poor bookseller who used to get books on credit from a Musalman bookseller. Honesty and hard work have made the firm the wealthiest in the land.

The Qaumi Kutub Khana, where I am writing these lines, was opened ten years ago with a capital which amounted to minus Rs 3000. The proprietor was under debt to that amount and had no cash in his pocket. To-day, he has three rooms stocked from floor to ceiling with books and owes no debts. Of course, had he been a Hindu, his success would have been three or four times as much. His Hindu customers would have understood his difficulties and helped him to overcome them by their patronage, whereas he has suffered from the idiocy of those Musalmans who ought to have been his customers, but withheld their custom from him partly because they thought it was below their almighty dignity to deal with a small shopkeeper and partly because of the general lunacy of the educated that capital is essential to trade. If a fellow enters the market without a large sum in his pockets, he might fail and if he is going to fail tomorrow, he might as well fail to-day. So, instead of helping him on to his feet, by withholding custom they actually make him sink. By quiet work and perseverance, however, the Qaumi Kutub Khana has been able to create a market for itself and although the business is still small several families get their daily bread from it.

Four years ago the Ripon Press where the *Truth* is printed consisted of one old, old hand-driven machine. To-day they own three large and two small power-driven machines and claim to be the largest Muslim printing firm at Lahore. Industry and fair-dealing have brought them this prosperity. For half the year they have to work twelve hours a day.

On my way from home to the press I find a fellow sitting on the roadside and yelling his stuff. His entire stock in trade is worth about two rupees. He is raising a family of children on it. And that other young rascal sitting opposite to him with four annas worth of corn cobs! He isn't quite twelve yet. But with that slender capital and by his labour he will have earned his keep and something besides.

(See page 8)

ISLAM AND CHRISTIANITY

The following are extracts from an address delivered by Rev. Canon Isaac Taylor at the Church Congress (England) and reported in the *Times* of London:—

"Over a large portion of the world, Islam as a missionary religion is more successful than Christianity. Not only are the Moslem converts from paganism more numerous than the Christian converts, but Christianity in some regions is actually receding before Islam, while attempts to proselytize Muhammadan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam already extends from Morocco to Java, from Zanzibar to China, and is spreading across Africa with giant strides. It is not the first propagation of Islam that has to be explained; but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe once converted to Islam never reverts to paganism, and never embraces Christianity. . .

What Islam Does

"Islam has done more for civilization than Christianity. Take, for example, the statements of English officials or of lay travellers as to the practical results of Islam. When Muhammadanism is embraced by a negro tribe, paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes cease, female chastity is regarded as a virtue, industry replaces idleness, licence gives place to law, order and sobriety prevail, blood feuds, cruelty to animals and to slaves are forbidden.

"A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated and their evils are restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilizing effects are marvellous..... We ought to begin by recognizing the fact that Islam is not an anti-Christian faith..... Judaism was exclusive, Islam is cosmopolitan—not like Judaism, confined to one race, but extended to the whole world...

A Masculine Protest

"There is nothing in the teaching of Muhammad antagonistic to Christianity. It is mid-way between Judaism and Christianity. The reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were practically polytheists, worshipping a crowd of martyrs, saints and angels. Islam swept away this mass of corruption and superstitions. It was a revolt against empty

theological polemics; it was a masculine protest against the exaltation of celibacy as a crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkiness by manliness. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature.

Social Equality

"The virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation. They can be taught to cultivate the four cardinal virtues, and to adjure the seven deadly sins. The Christian ideal of the brotherhood of man is the highest, but Islam preaches a practical brotherhood—the social equality of all Muslims. . . The convert is admitted at once to an exclusive social caste: he becomes a member of a vast confraternity of 105,000,000. [700,000,000 according to the latest figures—Ed.] A Christian convert is not regarded as a social equal, but the Muslim brotherhood is a reality. We have over much dear brethren in the reading desk, but over little in daily life.

Slavery and Polygamy in Islam.

"The two great practical difficulties in the way of the conversion of Africa are polygamy and domestic slavery. Muhammad, like Moses, did not prohibit them; that would have been impossible; but he endeavoured to mitigate their evils. Slavery is no part of the creed of Islam. It was tolerated as a necessary evil by Muhammad as it was by Moses and St Paul. In the hands of the Muslim it is a very mild institution, far milder than negro slavery in the United States. Polygamy is a more difficult question. Moses did not prohibit it. It was practised by David, and it is not directly forbidden in the New Testament. Muhammad limited the unbounded licence of polygamy; it is the exception rather than the rule in the most civilized Muslim lands, European Turkey, Algiers and Egypt. Polygamy, with all its evils, has its counterbalancing advantages. It has abolished female infanticide and given every woman a legal protector. Owing to polygamy, Moslem countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to woman and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims. Let us first pluck out the beam from our own eye before we meddle with the mote in our brother's eye. The four evils of Muslim lands—polygamy, slavery, concubinage and licence of divorce—are no exclusive reproach to Islam. Within our own memory, if not now, they have all prevailed in aggravated forms in the United States—a land nominally Christian peopled by a race of English-brotherhood.

"Let us remember that in some respects Muslim morality is better than our own. In resignation to God's will, in temperance, charity, veracity and in the brotherhood of believers, they set us a pattern which we should do well to follow. Islam has abolished drunkenness, gambling and prostitution—the three curses of Christian lands.

The Truth

MONDAY, OCTOBER 28, 1935

Postal Efficiency

The Post Office is a commercial department and the commercial well-being of the country depends to a very great extent on its postal efficiency. But judging by its disregard for the interests of its customers, it would appear as if the Lahore Post Office were a den of opium-eaters. We complained in our first number that it had taken the Post Office about one month to register the *Truth* and now we have another experience of its great efficiency. We notified the Post Office of the change of our address on October 18. That is the date on which the Post Office received our notice. But it took no action on it. The present writer went personally to the Post Office on Tuesday the 22nd instant to remind them of the change, with the result that an Inspector came the following day (Wednesday, the 23rd instant) for verification. The verification was made. To-day is Monday, the 28th of October, ten days since the delivery of the notice, and yet the major part of our mail is still delivered at the old address!

Some efficiency!

Will the Post Master of Lahore kindly let the world know why he is so energetic and how long it takes to effect a change of address in the Lahore Post Office? The information is very necessary, because it would enable the business world to make suitable arrangements for the delivery of its mails when change of address becomes necessary.

The Pakistan "Movement"

It is the second time that we have received a letter from C. Rahmat Ali, who describes himself as President of Pakistan National Movement, and who, if we are not mistaken, is personally known to us. "Pakistan" is the name bestowed by we do not know who, but used most frequently by a nervous class of Hindu politicians, for North-Western India. This tract is inhabited mostly by Muslims, and suggestion was made some years ago by some Muslim leaders as well as by some Englishmen who knew India, that this tract should be separated from the rest of India and constituted into a separate state which should come into direct treaty relations with Britain. The idea is not so bad, but our brethren in faith who live beyond the Jamna feel very nervous about it and do not at all like it. In any case no such thing as a "movement" was ever set on foot for implementing the suggestion, and, excepting Mr. Rahmat Ali's occasional letters, none exists. The idea was one of the many suggestions that have been put forward from time to time for solving the communal problem. But no serious propaganda was ever launched in the country to make it popular, and the Punjab Muslims are not thinking of walking out of India. The Pakistan proposal, if it ever comes within the range of practical politics of which there is not a ghost of a chance, will certainly meet with bitterest opposition from the whole of Muslim India minus those perhaps whom it directly concerns. But there is another and older solution of the communal tangle, the one suggested by the present writer several years ago, for the realization of

which the whole of Muslim India can work unitedly. It is the ideal of a "Muslim India." Our aim should be to make the whole of India our own. Islam must reconquer India. This is the only possible solution of India's communal problem, the only way of its ultimate political salvation. And the continued existence of the Muslims in this country demands as an absolute necessity that they should make a sustained effort to conquer India to Islam. This is the nobler as well as the more rational ideal; this is the goal before us, and towards its realisation we invite Ch. Rahmat Ali and others to co-operate with us.

Will Some One Enlighten?

We have received a printed letter under the name of Mr. Ahmad Bennett, which we reproduce below with all its literary sins upon its head. We have no personal acquaintance with Mr. Bennett, and we do not quite understand his letter. What Society is this? Who is its president? When was it formed? What are its aims and objects? Where has it its headquarters? In what manner is it connected with the Woking mosque? We should like to have answers to these questions before we can form any opinion about the Society and its affairs. We beg to make it clear, however, that we do not agree in some of the things the writer says. Shiaism is certainly an historico-political growth, and sects formed on basic differences of faith and doctrine do not exist in Islam as they do in Christianity, barring the new-fangled Qadianism or Ahmadiism, which is certainly an intolerable heresy and to which the Woking missionaries also belong. As to Shiaism, Wahabi-ism and other so-called "sects" of Islam we believe that no true friend of Islam will lay stress on their mutual differences in European countries. The old Eastern countries where these sects were born, Persia, Turkey and others, are trying to obliterate these differences. The future well-being of Islam requires that the differences should be obliterated. Where is the wisdom then of accentuating them in England? Mr. Bennett does not seem quite to know the spirit of Islam yet with regard to sectarian matters. His letter runs as follows and we would request our readers to throw some light on the subject if any know anything about it:—

It was my intention to preserve silence on this subject and to allow the Muslim Society to reform itself from within, as it must do if it is to live or to have any significance in English life. But events have decided otherwise. In response to many requests and in order to counter the statements which are already being circulated I am forced to speak out.

Rightly or wrongly, I stood for the making of the Society an independent organisation—the property of the Muslims in England themselves and not that of any particular group or interest. I stood for the revision of the whole Islamic teaching for Great Britain and opposed prayers being led of necessity by the Imam of the Woking Mosque at the Society's headquarters. For two years I hoped it would be possible to make the Society of some use—not necessarily on the above lines. But seeing what I did from the inside convinced me that the time I was giving to the Society was not merely wasted but misused. And the amount of time I can devote to Muslim affairs cannot possibly amount to more than a few hours a day! The realisation of this misuse of time came forcibly when I saw the machinations to preserve the present order of things in Britain by the suppression of truth.

If my readers (who are perhaps familiar with the highly coloured accounts of British Muslim affairs from Indian papers) doubt the highly unsatisfactory state of affairs in England, let them come here and see the truth for themselves!

During the whole of my term of office there was continual fighting between the divergent elements on the Committee, the personnel of which changed several times. It is now being publicly claimed that the present Committee is working in complete harmony. That is pure assertion and nothing more! At the General Meeting convened for May 17th for the purpose of electing a new Secretary and revising the Rules the first member to declare the meeting illegal and to walk out was the present Treasurer, Dr Dean.

My opinion is and remains that if the Society is to achieve anything it must set up a Committee to select or produce books and leaflets suited to the British mentality—as those of the Woking Mission which it circulates are not. It is perfectly true, so far as I know, that the Woking Mission teaches nothing about Ahmadi doctrines directly, but indirectly its teachings are distinctly coloured by Ahmadi influences. That is to say that their presentation of Islam is that of a Salvation Army, milk-and-water, or Christianised Islam. Basically, perhaps, it approximates to Wahabism, all developments after the time of the Holy Prophet which were historically necessary being ignored. To teach, too, that Shiaism is a political divergence only is a gross error of fact and to say, as the Woking Imam did at the Reception in memory of Hazrat Imam Husain, that there are no sects in Islam is opposed to reality and truth. It is Ahmadi doctrine! For Ahmadi influences there is no place in a Muslim propagandist organisation. Maulana Mufti Muhammad Kifayatullah, the Grand Mufti of India and President of the Jamiat-Ulema-i-Hind, Delhi, has declared in no uncertain terms that Ahmadis and Qadianis are outside the pale of Islam.

The way of reform is not easy, but the obstacles are not insuperable. Late in 1934, just before I resigned office the Woking Mission granted a subsidy to the Society in order to enable it to meet the largest item of its expenditure, viz., the rent of its present headquarters.

It is a moot point whether or not this subsidy destroyed the independence of the Society; the fact remains that so close an alliance exists between the Woking Mission and the Society that they are practically indistinguishable in action.

There followed acceptance of conditions laid down by the Woking Mission, the appointment of the Woking Imam to lead prayers, the suppression of my Annual Report, and an election carried out at the Annual General Meeting which totally disregarded the fundamental basis of the Society's Constitution.

Perhaps the recognition of the latter point is at the bottom of the desire of the Committee to move at the next General Meeting the adoption of an entirely fresh set of rules and regulations.

Members of the Society have the right to demand that the conditions laid down side by side with the grant from the Woking Mission shall be waived. The Mission draws its fund from the whole of the Muslim world. When Muslim money is handed to a Muslim organisation there is no warrant for the laying down of conditions upon which that grant is made.

My readers will appreciate something of the divergence of policy and interest, which left me no alternative but to resign. Co-operation with the Woking Mission I did not oppose; it was indeed essential at the 1932 re-organisation. But the binding of the Society hand and foot put an entirely different complexion on the state of affairs. It reduced all efforts to mere hopeless waste! It destroyed all possibility of constructive achievement! That is why I resigned.

Since my resignation all sorts of reports have

appeared in the Indian press which give a totally false picture of the true state of affairs in Great Britain. Molehills become magnified into mountains! The British press, too, is again hearing the old old Mosque stories and the significance of the Sunni-Shia gathering, to which many came out of curiosity or for entertainment, was claimed by the Society as having such exaggerated importance that when truth comes out on top (as it always does in the end), Muslim prestige is likely to be seriously damaged in the West.

These tactics I cannot possibly countenance, and I hereby give notice to the whole Muslim world that I resign my membership of the Muslim Society in Great Britain.

REVIEWS

By Prof. Zia Muhammad, M.A., B.T., Government College, Shahpur. Qaumi Kutub Khana, Railway Road, Lahore. Cr. 4to, pp 208, cloth bound, Rs 2-8-0

This beautiful book is a critical review of Waris Shah's famous Punjabi classic *Heer*. Absence of critical apparatus and historical data, political, religious and social conditions of the age in which the author lived, the poet's opinions on sufism, love, morals, philosophy, the position of woman in society, religious beliefs of the people, their superstitions, customs and usages, a critical survey of the author's poetry, his command of the language, his power of imagination, creative genius, characterization, and finally a comparison of Waris with other Punjabi poets are some of the many subjects dealt with in the book. The style is racy and the treatment is delightful as well as instructive. Lovers of Waris would surely welcome this book. Unlike most Urdu writers, Prof Zia Muhammad writes with wholesome restraint and has kept his admiration within the bounds of sobriety and moderation.

Lahore, Edited by Akhtar Shirani and Ashiq Batalavi. Annual subscription including the Rs. 5, students Rs 4, single copy 8 Annas.

It is a literary journal, issued monthly. The fact that it is edited by Akhtar Shirani should be a sufficient guarantee of its literary excellence and the purity of its language. From the galaxy of talents brought together in the magazine it would be rather invidious to single out this or that writer for special praise. The reviewer is hard to please, but he found the current number so interesting that quite against himself he was led from article to article until he had read the whole from cover to cover. We wish the journal the popularity which it certainly deserves.

Monthly, edited by Syed Nazeer Niazi, Qarol Bagh, Delhi. Annual subscription Rs. 5, single copy 8 Annas.

The journal is very ably edited and among Urdu journals forms a class by itself. But the title is unfortunate and will keep all Hindu and many Muslim readers away. It is something like the *Current History* of New York, dealing as it does with the current politics of the various countries of the world and could have been named something like that without any alteration in its programme. It is not too late to make the change, as only one number has been issued so far. We beg to offer the suggestion because the editor is a capable young man, and we would be glad to see his venture prosper. A periodical of this nature was badly needed for the Urdu reading public, and we commend it to the attention of those who love the Urdu language and desire to see it turned into a powerful vehicle of political and general cultural thought.

Delhi Postmaster's Sport

(From a Correspondent)

It is alleged that the Postmaster, Delhi, while addressing some members of his staff on two occasions recently remarked, while standing in a posture characteristic of a cricket player with an imaginary cricket bat in his hand, "Let them make their grievances into a ball and I'll play", making all possible supplementary gestures to show that the ball had been hit and a triumph scored. We wonder how far the higher authorities would afford to connive at such attitude of indifference in a responsible officer towards the grievances of his staff and whether the Postmaster himself behind the supposed invulnerability of his gazetted rank would long afford to sit unperturbed and impervious to the complaints of inconveniences suffered by his staff due to his alleged revengeful conduct. If the facts of the case are as stated, it would be quite the reverse of what we have been made to understand by the authorities up to this time with regard to their attitude towards the grievances of members of the staff. While the Director General promises on the floor of the Assembly to consider the staff's grievances with the closest of attention and deepest of sympathy, his emissary of justice regards them a mere matter for sport. It is very commendable in an officer to be a sportsman, to act like a sportsman and play the game. But to make the grievances of the staff an object of his sport and ridicule appears to be quite the reverse of all canons of good administration and justice. It may be argued that a man may not be sober and while in a playful mood may say such things in jest rather than in earnestness, or that he desired to impress his audience with his superiority and self-sufficiency in all his decisions affecting the fate of his staff, so that they should not have the courage to appeal to higher authorities who, he might have deluded himself with the thought, are always strong upon administrative prestige rather than upon administering justice. But such an irresponsible utterance from the lips of such a responsible officer before an audience who cannot answer back and whose well-being depends to a considerable extent on his good-will cannot be passed over without notice. It is hoped the authorities will institute a departmental inquiry with a view to verifying the truth of the allegations and on verification warn the officer in question to desist from taking the grievances of his staff so lightly. The public would surely be interested to hear from the Postmaster, Delhi, his own version of the occurrence.

The allegations of the staff against the Postmaster, Delhi, are that he is, in his own words, a *Phas-Phasa (namby-pamby)* type of officer, who encourages back biting among officials, instigates his favourites to tell tales against their fellows and forms his opinions about them on the basis of such whisperings. It is alleged that this practice has led to the formation of a class of favourites whose business it is to poison his mind against others. Again, although it is alleged that he claims to be a dog that barks but does not bite, yet in actual practice his barking appears to be as bad as his biting. His first innovation on his arrival in Delhi was to introduce a kind of irregularity folder in the personal file of each official. Each irregularity, of however insignificant a character, even a minor error of notation which ordinarily calls for no action beyond

a warning, was ordered to go to this file and it was stated that this record of irregularities on the personal file of each official would be the basis of his annual remarks in their character-sheets. It can well be imagined how this innovation, unwarranted by rules and conventions of the department as it is, must have been received by the staff and what they must have thought of the man himself. A careful scrutiny of his adverse remarks in their character-sheets and their comparison with the number and quality of the remarks entered by his predecessors would perhaps make him conspicuous, not only in point of the number of persons affected but also in the malicious nature of remarks made by him. Another noteworthy feature about him is his intimacy with certain members of the staff, particularly the inferior servants. It is further alleged that at times he enters into indecent conversation with them on carnal matters and uses language below the dignity of a Postmaster. It is also alleged in this connection that Mr. Cordeiro entered a remark in his character-sheet to the effect that he mixes too much with his inferior staff. Occasionally, too, he scolds even senior members of the staff in a manner that oversteps the bounds of decency and even abusive words are not spared. It is also reported that he has been seen in the office in a drunken state in the evenings. Another serious allegation is that on occasions, when it suits his purpose, he removes papers from the office files and destroys them, not to mention the fickleness of his mind and decisions which may be reversed the same or the following evening.

In the above, I have stated only a few general allegations, but I hope before long to deal more fully with concrete cases of harassment to the staff and with the methods adopted to coax or coerce and even intimidate members of the staff to compel them to withdraw appeals preferred by them against his conduct and his decisions.

APPRECIATION

گفتہ آید در حدیث دیگران

[The following letter from the Philippines to Mr. Khalid Sheldrake, forwarded by him to us for our information, shows what service *The Truth* can render to Islam — Ed.]

MY DEAR DR. SHELDRAKE,

I have read with deep interest the complimentary copy of *The Truth* sent to me a couple of days ago. I am whole-heartedly in accord with its aims and objects. I believe it is just what we Moslems need at present. This weekly will certainly keep us abreast of the different religious philosophies of our present and leading Moslem thinkers of India and elsewhere.

For my part, you can be sure that I will not leave any stone unturned to have this publication patronized by our brother Moslems of Sulu. In fact, I expect some subscriptions to be in your office even before this letter reaches you.

Here is wishing *The Truth* long life and continued popularity and success.

Yours very sincerely,

September 16, 1935.

U. DANDAN.

ISLAM IN TRINIDAD, B. W. I.

Ahl-i-Sunna's Glorious Work

(To the Editor, the Truth)

DEAR MAULVI SAHIB,

We hope that the arrival of this letter would find you, your family and your co-workers enjoying health and your Movement flourishing and on good footing.

We have learnt from the *Truth*, dated 1st July, that you are asking for information from the Muslims of Trinidad regarding Mr. Hosein's mission in India. Our Vice-President, Mr. Abdul Gany, informed us of your inquiry, but not wishing to further burden your already heavily laden shoulders with matters which we felt our President would have no difficulty in handling, we did not reply to it.

Your request for information will, we are sure, cause heaps of letters from all directions to flow to you, and without doubt, among them will be letters specially designed to vilify our Anjuman. We have no doubt that you will use your discretion and sound judgment in giving publication only to those letters which you consider would be of advantage to the Muslims of Trinidad. On reading your articles in question, our Vice-President sent you a cable:

(a) To inform you that the Anjuman deplored its President's having published in certain newspapers articles which were detrimental to your good name and your laudable Movement. His action, we are forced to admit, is altogether irreconcilable with his glowing tribute to your publications against the Qadianis (which as a matter of fact were usually his most powerful weapons against them) and the enthusiasm and interest he evinced in your work of love for Islam before he left Trinidad for India.

(b) To ask you to give him, in spite of his behaviour, all the assistance you could afford for the accomplishment of his mission, which like your Mission is also a laudable one, and for which assistance the Muslims of Trinidad would ever owe you a heavy debt of gratitude.

(c) To ask you to withhold the publication of any letters you might receive from our opponents regarding our Association, for knowing them as we do, we have no doubt that in their hatred of us they may make misrepresentations against us, which you, not knowing the true causes of the split, might give credence to.

Muslims Organize

To give you some idea of our work, it will be necessary to go back to the time when you left our shores. Soon after you left us, the Muslims resolved to form an Anjuman representative of the entire Muslim community to protect and promote the interests of Islam in Trinidad. The Tackveyatul Islam (Trinidadians call it *Islamic*) Association was the result of the untiring efforts of some of the leading Muslims of the Island such as the late Hafiz Yakoub Ali, Janaab Abdul Aziz, Janaab Abdul Gany, Haji Ruknuddin, Messrs. Rahamat, Abdur Rahman, Salamet Ali, Yakub Khan, J. Muhammad, Muhammad Ibrahim, Muhammad Hosein, Gokool Meah, and others, and by dint of hard work and perseverance, it was incorporated. After its incorporation strenuous efforts were made for collecting money for the purpose of erecting a large mosque at a central place, to which was to be attached a High

School and for which a qualified Maulvi was to be secured from India. To this end the Vice-President, Mr. J. Muhammad, Mr. Abdul Gany's son-in-law, purchased an acre of land at St. Joseph and donated it to the Anjuman. The Anjuman was making satisfactory progress and the Muslims were a united community. During this period a letter was submitted by a member soliciting aid for Mr. Ameer Ali, who was in Egypt, suffering great hardships and privations, but for want of means was unable to return to his native land. Mr. Ameer Ali prayed for assistance on the ground that he was a qualified Maulvi, quite conversant with the Arabic language and that his experience and knowledge would be assets to Muslims in propagating Islam and defending it against the attacks of others. This sounded quite reasonable and the Muslims evinced great interest in the matter. Money was collected for his passage and other incidental expenses and despatched to Mr. Ameer Ali. His arrival was looked forward to with great eagerness and elaborate preparations were made for his reception.

Mirzai Propaganda

On his arrival, Mr. Ameer Ali was warned and strongly advised as to the method he should adopt for preserving the unity of the Muslim community. But in his youthfulness and zeal for the propagation of Qadianism he disregarded the wise counsels of the older heads and went headlong with his propaganda for the new religion. So enthusiastic was he to establish this new religion that in the teeth of our opposition he systematically delivered lectures on those subjects which he knew were most likely to create dissensions. Attempts were made to dissuade him from this practice, but to no purpose.

Seeing that the poisonous Qadiani heresy was infecting the youth and realizing the improbability of getting Mr. Ameer Ali to relinquish his propaganda in favour of Qadianism, it was decided to leave the Anjuman with its cash and land to Mr. Ameer Ali and his adherents and to form another Anjuman for the purpose of fighting Qadianism and to adopt ways and means whereby the children could be afforded facilities for Islamic education.

Anjuman Ahl-i-Sunnat wa'l-Jamaat formed

This resolve was carried out and to-day the Muslims can boast of a well organized association with well over 300 members on rolls and have the reasonable expectation that on its incorporation the number would be doubled, since the large majority of Muslims are in sympathy with our Movement and give us their financial support.

The names of a few of our members will satisfy you that the leading Muslims of the Island are in sympathy with our drive to exterminate Qadianism: Messrs. Abdul Gany, Muhammad Ibrahim, Haji Gokool, Haji Ruknuddin, Haji Khaderoo, Osman Gany, Sheikh Shabratee Meah, Abbasa Hosein, S. M. Jaleel, Mustapha Khan, Shakir Muhammad, Abdul Rahman, Aziz Muhammad, Hafiz Nasseruddeen, Hafiz Abdul Rahman, Bashir Meah, S. M. Rahmadden, etc., etc.

You will be glad to learn that the Bill for the incorporation of our Anjuman will be read for the third time when the Legislature resumes its sitting.

in October next. Our Anjuman would have been incorporated several months ago were it not for slight defects in our application and the persistent opposition of the opposing faction. In spite of the efforts by the representatives of the Ahmadis in Trinidad to frustrate our plans of getting a Maulvi and clean them out, we are pleased to state that we are making great headway.

Social Service and Education

The Anjuman is directly responsible for the upkeep of four Maktabas and controls forty-six out of the fifty mosques scattered all over the Island. It is waging a persisting war against Qadianism and refutes attacks by the enemies of Islam. The Anjuman's policy of intervention in family quarrels and other disputes among Muslims with a view to precluding legal proceedings has been very successful. Several cases of *Imamat* disputes which were considered to be beyond hope of settlement were settled quite amicably. Scores of instances of such social work can be quoted. The above will give you an approximate idea of the usefulness of the Anjuman.

Arya Samajists and Sanatanists

The Anjuman is at present engaged in combating attacks on Islam. Several lectures have been delivered under the auspices of the Anjuman in refutation of misleading and erroneous statements against Islam by the Arya Samaj Pandit, Ajodhya Parsad, B.A., who, it seems, is contemplating making Trinidad the headquarters of the Arya Samaj movement in the West Indies, and your masterly work in this connection has been of inestimable service to us. Another Arya Samaj Pandit, an M.A. and B.T., who came out some months ago, is concentrating his energy in British and Dutch Guiana. Foreshadowing the troublous times ahead, the Sanatanist Hindus, who have not been spared by the Arya Samajists, have cabled to India for a capable Pandit, who is probably on his way to Trinidad.

Government's Solicitude for Indians

Just now the Government is considering several important questions regarding the social and educational advancement of the Hindus and Muslims. First, and probably the most important, is the introduction of the Muslim Marriage and Divorce Ordinance, for which a qualified Maulvi might be necessary as adviser to the Government. Then there is the question of opening Hindu-Muslim schools in the Island. A Maulvi with degrees in English would certainly be of great value, not only as an adviser to the Government, or as an instructor or examiner, but also as a representative of the Muslims on the "Education Board of Control," which is to be formed for the control of the Hindu-Muslim schools. Considerable work has already been done in this connection and very shortly it will be an accomplished fact.

In Quest of a Missionary

Harassed by the representatives of Muhammad Ali on one side, insulted by the Arya Samajists on the other and confronted at the same time with the above two very important questions by the Government, the Muslims resolved to get on par with the Hindus so far as a qualified missionary was concerned. These crying needs decided the Anjuman to delegate their President, Mr. Mohammed Hosein, to India, to interview leading Muslims and Anjumans, and in the name of Islam solicit their assistance, financial or otherwise, and to get a qualified Maulvi

with a degree in English to do missionary work in Trinidad. If for any reason it was not possible for him to get India's immediate sympathy in sending out a Maulvi at their expense, then, it was resolved, we would secure one at our own expense, whatever sacrifices we might have to make in this behalf. We also gave our President instructions to spare no pains to depict the pitiable condition of the Muslims of Trinidad by interviews with Muslim leaders, through the press, by lectures and any other means which should suggest themselves to him, so that, if not immediately, then at some future date, the Muslims may be moved, by the love of their Faith, to give succour to their brethren in a distant country.

We received several names of qualified Maulvis, among them that of our esteemed brother Hahz Ansari. No one would have suited us better than this aspiring young Hafiz, but we could not think, even in our great predicament, of preventing such a budding genius from the accomplishment of his desire, though in his love for Islam he willingly offered to sacrifice his future career. May Allah crown his efforts with success.

Your assistance in this our effort to bring Islam to the forefront and to suppress Mirzaism will be highly appreciated. *The Truth* is working wonders in this direction, and we want to give you the assurance that, despite the propaganda of our adversaries, we as a community are anxious to see *the Truth* in every Muslim home, and shall give it our whole-hearted support.

You and your colleagues are fighting an uphill fight against the Qadianis of India and we are waging a similar fight against the Qadianis of Trinidad, but lately they have, in order to hide their identity, disowned the title of "Qadiani" and have assumed a new title, or rather are encroaching on the title of the Hanafis. But you have realized, and so have we, that Muhammad Ali and his adherents are enemies of Islam and we are doing our best to put a stop to their mischief.

Our goal is the same, i.e., the lowering of the Qadiani flag, and we cannot do better than support each other and unitedly strive to achieve our purpose.

Wishing your Movement every success,

We beg to remain,

YOURS FRATEERNALLY,

A. Gany, Vice-President.

J. Muhammad, Vice-President.

Abbas Hosein, Hon. Secretary.

Muhammad Ibrahim, Treasurer.

Mustapha Khan, Trustee.

Buckredee Mean, Trustee.

Aziz Muhammad, Member.

The Truth—It gives us great pleasure to note the excellent work the Anjuman is doing with regard to the education of the young, composing domestic feuds and the settlement of disputes out of court. It is also a welcome news to us that the Government of the Island has at last thought of making separate provision for the education of Hindus and Muslims. So far the latter have been treated as if the Government desired that they should all be converted to Christianity. It was probably for this reason that education was left entirely in the hands of Christian missionaries. But in view of the larger sphere of activity that would

be opened to a Muslim missionary when the Government carries out the project, a mere Maulvi with a degree in English will not do. What Trinidad wants is an educationist who knows Arabic and has a religious temperament and a passion for missionary work. Mr. Muhammad Husain never spoke of these requirements. He was apparently looking for a person who should look like an exhibit from a museum of antiquities, with a long beard and garments of a bygone age. He was quite incompetent to choose the right man.

We are afraid the Anjuman went the wrong way about it. Mr. Durrani is the one man in India who has personal knowledge of Trinidad and her requirements and he ought to have been approached in the matter in the first instance. Also Mr. Hosain had no credentials, nothing to show that he was on deputation from an organized body. He certainly did meet individuals, but the country as a whole remained in blissful ignorance of his presence. His entire press campaign consisted of one appeal in two Urdu papers of Lahore, one of which has but a negligible circulation. The appeal ought to have been issued and a regular campaign made in the press under the auspices of a respectable organization in India. India is a big country and it would not have been impossible to obtain the necessary support for Trinidad.

We have already expressed ourselves on the doctrinal aspect of the dispute between the Ahl-i-Sunna and their opponents, and will wait till the latter have answered our questions before we say anything more. Much misunderstanding prevails these days as what constitutes orthodoxy in Islam. The question is large and very important and we shall deal with it in a separate article in the near future.—Ed.]

(Continued from page 1)

by the time the evening's sun goes down. Whenever I pass these fellows on the street, my spirit bows down before them in deep obeisance, for they are doing something useful, something much more useful than this wretched rubbish that I have to put before the public week after week. Fate bore them poor, and they are fighting their fate valiantly. A German poet says:—

Wenn es etwas gibt das mächtiger ist als Schicksal,

So ist es der Wille der es unerschüttert tragt.

(If there is anything mightier than fate, it is the will that bears that fate unshaken).

Poetry aside, there is something heroic in the labours of these petty hawkers that go around in our streets and lanes. They are the backbone of the community. Some of them will be owners of shops and big business to-morrow. Our well-to-do people look upon them and their labours with contempt. This contempt deters many from following their example, and the fact stands that the average Muslim youth would rather starve than put his hand to these lowly labours. It is time the well-to-do among us learnt better. It is time the community changed its attitude towards these humble hawkers and small shopkeepers. The day the Muslim community has learnt this lesson and changed its attitude will also be the day of its economic redemption. It will be the first and a very long stride towards prosperity and wealth.

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THE MANAGER

Notice to Correspondents

In communications meant for publication, please leave wide spaces between the lines and in the margin for alterations and corrections. Failure to do so might lead to the rejection of your MS.

EDITOR.

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Woman in Islam

(BY HALIDE EDIB HANUM)

[The writer of this article is world famous and needs no introduction from us. As a writer, speaker, patriot and teacher of her race, who in the supreme hour of her country's need went into the firing line and fought like a common soldier, her name will go down in history among those dauntless heroes who are the creators of modern Turkey. She has been justly called the most extraordinary woman of this age. In our next will follow another article from her mighty pen. In the following article we invite the reader's attention to her beautiful interpretations of Quranic verses — Ed.]

In the Middle Ages, when the Roman Church organised a new society according to the teachings of St. Paul and the Church Fathers, the position of women fell very low. Sex and marriage were declared evil things; the centre of society shifted from the home to the monastery. Women who lived as nuns and died as martyrs were respected, but the rest were the creatures of the devil. They were responsible for the original sin and the fall of man, and an oecumenical council even denied them a soul.

In the sixth century came Islam, with a very different attitude towards women. The supreme aim of Islam being social justice, it could not leave half of society out of consideration. In pre-Islamic Arabia the position of women was degraded to that of cattle. A man could take as many wives as he wished. He could kill them, even bury his infant daughters alive. Islam instituted marriage, limited the number of wives and, in case of divorce, bound the husband to pay alimony. It inculcated a chivalrous attitude towards women in general and meted out equal punishment in cases of immorality.

Greatest and most enduring Truths

But its greatest significance for the modern world is that it is the first system which accords property and economic rights to women and makes them independent of the guardianship of their men. "Men shall have the benefit of what they earn and women shall have the benefit of what they earn," says the Koran (Sura IV, verse 32). I believe this verse contains the two greatest and most enduring truths without which no decent human society can exist. It recognised woman as a free being, responsible for what she does—more than twelve centuries before the West recognised the principle.

The second significance of this verse goes far beyond women's rights and far beyond the Islamic world. It establishes a principle of universal validity, which must and shall be the foundation stone of the future human society. One can receive

the benefit only of what one earns: that and only that. There can be no toiling and starving masses with individuals receiving phenomenal wages. Put in a nutshell, this verse means, "You shall not exploit your fellow creatures, be they men or women."

Nevertheless, Islamic society adopted two customs which are regarded by the civilized world in general and by modern Moslems in particular as the causes of its decline, the seclusion of women and polygamy.

Decency and Disgust

We do not find seclusion of women among the first Moslems. If one studies the life of the Prophet, one sees that from the very beginning he fought against the uncivilized habits of the Arabia of his day, when men and women went about nearly naked. Decency was one of his great passions. His nurse tells the story that as a baby he cried whenever he was undressed. Now we know that there are two distinctly human characteristics which create civilized society, decency and disgust—disgust for material dirt and unseemliness, disgust for moral filth and unseemliness. Both these characteristics of civilized life Muhammad (ﷺ) tried to develop in the men of his age. It is not by mere chance that in Islam good and evil are expressed as "Beauty" and "Ugliness" (*Husn* and *Kubuh*).

Polygamy and Purdah

The Koran (Sura 24, verse 31) commands women to pay due regard to their dress, enjoining them to wear veils, that will cover the sides of their head, their bosom and their ornaments. There is no order to cover faces, still less are they expected to shut themselves up and abstain from social activities. The Prophet's own wife was one of the most remarkable women, with a great social reputation. In this commandment we see two things: first, that women should be decently dressed, even if they desire to make themselves beautiful, and secondly, what is more significant, they are asked not to use their beauty and sex to exploit their fellow-creatures. This is just what a modern feminist or

(See page 8)

Mirzai Rigmarole

(To the Editor of the "Truth")

DEAR SIR,—In your issue of 7th October I find the time-honoured question of the death of Christ discussed and it is this that has made me write this letter. According to you, Dr. Iqbal supports the opinion that "Jesus is dead (and) he cannot come back"; but as one genuinely interested in this subject can I know wherein he has done such a thing? All that the learned Doctor's recent statement, if I have read it aright, tries to show is that the idea of a "Promised Messiah" is one of purely Magian origin, and the fact that he has not therein expressed his opinion on the end of Christ on earth is also shown by the *Light* in its editorial of the 24th May, 1935, entitled "Dr. Iqbal's Statement-I" deploring his silence on the subject and urging upon him the necessity of making a public utterance of his views on it.

This problem has been agitating my mind for a long time, and as a believer in the death of Jesus, you will, I think, be able to help me to solve it once and for all to my personal satisfaction. How have you chosen to interpret 4:157, 159; and 43:61 of the Holy Quran? If none of these verses denies the earthly death of Jesus, what is your position with regard to the several prophecies about his second advent recorded in the authentic Books of Hadis such as Bukhari and Muslim? If you discard them as spurious and apocryphal, unlike the late Mirza Ghulam Ahmad of Qadian, who without impeaching their authenticity put upon them a metaphorical construction, will you kindly acquaint me with your authority for so doing?

I assure you that I am not tainted with any sectarian sympathy nor have I written these few lines in a spirit of hostility. I am a simple Muslim and I have addressed you this letter with the hope that dealing with the points I have herein raised, you will be pleased to throw light upon this vexed problem either through the medium of *The Truth* or by writing to me personally. I have no objection to your publishing this letter in your journal.

Yours faithfully,

Colombo

A. C. A. Wadood

The Truth.—This is not the first time an Ahmadi has masqueraded in the false colours of non-sectarianism. We have known worse cases, cases of men who stood in close association with the chiefs of the Lahore section of Mirzais and yet pretended in the presence of those who did not know, that they knew nothing about those chiefs, that the latter were quite strangers to them. Honesty permits no such camouflage, no such tortuous policies and false pretensions. It lays no traps for the unwary, because it seeks truth and truth alone. But it is by such fraudulent methods only that Mirzai-ism prospers. We have known the Mirzais employing fraudulent tactics in their propaganda so often that we can, with perfect justice, call it a Mirzai characteristic. A tree is known by its fruit, and the fruit of Mirzai-ism, as illustrated in the conduct of Lahore Ahmadis, is fraud and deception. The present writer enunciated a principle long ago, which he regards as very sound and whose justice we hope the readers will recognize. The principle is that it is enough proof of the falseness of a faith that it employs unclean methods

for its propagation, and it is enough proof of the falseness of Mirzai-ism that its propagandists, in the propaganda of their faith, frequently employ tactics upon which every decent man must look with uttermost contempt. The writer relies on the interpretations of the *Light* and Mirza Ghulam Ahmad and still claims to be "not tainted with any sectarian sympathy."

Sir M. Iqbal's Position

Sir M. Iqbal's statement to which the writer refers appeared in the *Truth* of May 13. It had appeared before in some local Urdu papers, but as none of them had understood its implications, we discussed the statement at length in four leading notes of the same date. The question raised by Mr. Wadood was also raised at the time by a Lahore Ahmadi and was answered in the *Truth* for May 20. The *Light's* criticisms of May 24 were thrashed in the *Truth* of June 3, and further misrepresentations of the *Light* were exposed in the *Truth* for July 1. The fact is, as we pointed out at the time, that the *Light* went on making misrepresentations week after week, without at all noticing what was said in reply. Had truth been its objective, the paper would surely have taken notice of our criticisms. It did not because it wanted to give its readers the impression that its criticisms stood unchallenged and that nothing had ever been said to the contrary. Fraud again.

The Hadis and the Quran

If the writer is so interested in the question, he had better look up the back numbers of the *Truth*. As to his second question, we regret to note that he has not understood what we wrote in our issue of October 7, upon which he has based his question. We are, of course, not surprised at his inability to understand it, because so long as he remains entangled in the Mirzai rigmarole, he cannot understand it. Mirza Ghulam Ahmad's interpretation of one person coming in the "power and spirit" of another is based neither upon the Quran nor upon the Hadis, but upon the New Testament, and the New Testament is not an authority for Muslims. Our religion is not based upon it. The interpretation is based upon the doctrine of re-incarnation which is a Hindu and Christian and not at all an Islamic doctrine, and if any Hadis report cannot be proved authentic without accepting the doctrine of re-incarnation, we shall have to throw that report away as spurious because the doctrine of re-incarnation is fundamentally opposed to the teachings of the Holy Quran. Bukhari and Muslim may be very authentic, but they are not Quran. Also, prophecies can never form the basis of religion or of any religious dogma except among the illiterates.

The position with regard to Jesus is this:—If he is dead, he is dead and cannot come back, for according to the Quran the dead do not return, and re-incarnation or 'coming in his power and spirit' as the Mirza said in language borrowed from the Christian Gospels, is an un-Islamic idea. If he is alive, he must come in person. According to our present lights, he is dead and cannot come back and there is no such thing as a "Promised Messiah" in Islam. But it is also possible that events might prove our interpretation to be wrong and Jesus might descend bodily from heaven some day. In that case we shall confess our mistake and change our opinion. In any case, a prophecy is a prophecy and cannot be

(See Page 5).

The Truth

MONDAY, NOVEMBER 4, 1935

A "Frank" Reply

Several weeks back some unknown person sent us a pamphlet, on the second page of which he underlined two lines, printed in italics below, and wrote in the margin thereof: "Dear Khan, Answer frankly." The lines read: *Muhammad, therefore, in one sense, was an illegitimate child of the Oriental Church.* The dear Khan's frank reply is that the man who wrote these words is a filthy brute, or to be more exact, he is a Christian. Slander, calumny, abuse, vilification and traducement of the founders and holy personages of other faiths have always been the chief weapon of proselytization in the hands of Christian missionaries. With the exception of Christian missionaries and of the Arya Samajists who learnt it from Christian missionaries, there is no religious community on the face of the earth that has ever stooped so low as to use methods which no man with any sense of shame or decency would care to use. The art of vilification, slander and calumny and brazen falsehood in the field of politics or religion is a peculiar product of the Christian West unknown to the peoples of the East and has been brought to perfection by its Christian inventors. Morality, personal, social or political, has, of course, never been a part of Christian teaching, but in the matter of vilification and slander the lead was given by the founders of Christianity according to whom, as reported in the Gospels, Jesus characterized all other prophets and divine teachers, who had risen among the Israelites from time to time before him, as thieves and robbers.

To the believing Christian, that may be a proof of Christ's superiority, but to the unbiased it is only an evidence of bad manners, and decent men cannot but regard those religions as evil and false which depend only upon vilification and slander for the propagation of their teachings. The writer could certainly find other words to express his meaning. The Founder of Islam reigns over the hearts of a very large part of humanity; his followers' love for him is far deeper than the Christians' love for Jesus. In any case, he deserves to be mentioned with respect. But the unfortunate Christian missionary with his perverted Christian mentality cannot but act in the spirit of Christian tradition and must speak of him in blasphemous terms. As to the foul-mouthed Christian writer's contention that "Muhammadanism was really a Christian heresy", it is enough to remember that Islam, in its roots and its branches, in its fundamental principles of unity and jihad and in all the details of its minor teachings, is opposed to Christianity in and out. It was so opposed on the day when Muhammad (on whom be peace and Allah's blessings) proclaimed the doctrine of Unity and taught that the religion of man consisted in jihad, in constant striving for personal purification, for social purity, for fair dealing, striving for righteousness and justice and equality and brotherhood and peace among men and

nations, and warfare against every form of evil among men and groups of men and nations—from that day Islam is diametrically opposed to Christianity, opposed in letter as well as in spirit, up to this day. Only ignorant men or those who are on deliberately to spread falsehood in the world can deny this fact. You don't have to go into obscure corners of ancient history to convince yourself of the truth of this fact; you don't have to depend upon vain imaginings as to what might or should or would have been when the Master rose from the Cave of Hira to shake the world with his voice of thunder. You have the Master himself and the Quran before you and you have also the Bible before you. To know the truth, compare the Quran with any other holy book ancient or modern, and you will soon realise, if you have the eyes to see and intelligence enough to understand, that Islam was a revolution, a revolution and not a mere reformation, and a most radical revolution which overthrew and trampled in the dust all ancient superstitions, Christian as well as non-Christian, and proclaimed truths which are destined to endure as long as the world endures.

The writer says on the next page: "Muhammad could not escape the fact of Christ. That is one of the most remarkable things to observe when you read the Quran." If by "the fact of Christ" is meant the mention of Jesus Christ in the Quran, it is true. But if the writer means any doctrine such as the one implied in the term "the Christ," it is a gross misrepresentation and a sheer falsehood, for no doctrine whatever is connected with the name of Jesus Christ in the Quran. Jesus is but a name in the Quran, an Israelite prophet and a minor prophet, and, excepting some edificatory passages, no portion of the Quran in which Jesus is mentioned, contains any basic religious teaching. If he had not been mentioned, there would have been no loss to Islam so far as its teachings are concerned, and his name would have been omitted, too, had no Christians come within the orbit of the Prophet's ministry. He is mentioned to give the lie to Christian pretensions and Jewish slanders and not for any intrinsic importance of his own. For in the Quran, Jesus is but a minor prophet, the great prophets who take up a very large portion of the Quran being only two, Abraham and Moses. He is a name which the educated pass over in silence as a thing of the past, but over which the ignorant and the superstitious wrangle and fight in the way ignorant fanatics always do.

The writer goes on: "No Muhammadan can speak without reverence of that book to which Muhammad and the Quran always refer with respect as the *Book of Authority*." That, contrary to the tradition of Christianity, Islam teaches its followers to speak of the founders of other faiths, including Christianity, with reverence and beatification, goes to the credit of the Holy Founder of Islam. It points to his large-heartedness and his sincere desire to see peace and goodwill and amity prevail among the peoples of the world. As to the books which together form the Bible, the Quran denounces them as in part forgeries and in part corrupt. It admits that there is some truth in them too, though mixed up with much chaff, and warns us that only those parts are to be accepted as true which it, the Quran itself, verifies. For the rest, the Quran uses them to silence its Christian and Jewish critics, but certainly nowhere speaks of the Bible as the "Book of Authority." Misrepresentation again.

HINDU "EFFICIENCY" AND DEFALCATION OF PUBLIC FUNDS

(From a Correspondent)

The Lahore Engineering Division, which was once noted for its probity, is losing its prestige day by day. To fill their own pockets the Hindu Telephone Operators play dirty tricks and many serious cases of defalcations have come to light, for instance at Gojra, Wazirabad, Lyallpur and other places. Though the culprits are dismissed, the blot remains on the administration of the Department.

The mischief is not merely a disease of the Mofassal towns; it is ripe in the D. E. T.'s office itself from where the contagion spreads elsewhere. Only recently a responsible officer of this office has been put behind the bars for full six years. Misappropriation is also going on at Okara where almost all the Operators are Hindus.

The root cause is not far to seek. The majority community has got the upper hand everywhere; it is also noted for its itching palms, and if the man at the helm of affairs is of their own kin, they will stoop to anything. The D. E. T. is rather lax in discipline and has been giving them a long rope, which has resulted in bringing an ugly blot on the fair name of a public utility deptt.

The D. E. T. cannot be unaware of the facts, but he is head-strong and feels quite safe in his chair, because he is related to a big man and can fall back upon the latter's help whenever an ugly situation arises. It is high time that authorities looked into the matter and saved the Lahore Engineering Division from plunging into a chaos which might become unmanageable at a later stage. The Hindu D. E. T. should immediately be changed and a better disciplinarian put in charge of the Division to curb the cupidity of the Hindus and redress communal inequalities in the staff when making new appointments.

WORLD CONGRESS OF FAITHS

SIR,—Every man of religion desires a firmer Fellowship of Nations, and it is to promote this object that representative spokesmen of the leading religions of the world are being invited to address the "Second International Congress of the World Fellowship of Faiths" next July. Ten sessions will be held in London, and ten in Oxford, at which addresses (to be followed by discussion) will be given by representative spokesmen on: "World Fellowship Through Religion". In addition, three public meetings will be held in Queen's Hall, when persons of international repute will speak on: "The Supreme Spiritual Ideal".

Under the chairmanship of Sir Francis Younghusband, a British National Council and Executive Committee have been formed and have been meeting regularly for ten months past. Hitherto, the whole of the preliminary work has been done voluntarily; but with the nearer approach of the Congress funds are necessary for the early reservation of suitable Halls for the Congress, office organisation, as well as other incidental expenses.

At a meeting of the International Council held on July 1st last, when H. H. The Maharaja Gaekwar of Baroda presided and several countries were represented, it was decided to make a public appeal for the sum of £5,000 to meet the expenses of the Congress. Later on, members will be enrolled, but meantime, funds are urgently needed, and we would most earnestly solicit both your financial assistance

and your personal support in making the Congress as widely known as possible among your friends. Cheques should be made payable to "The World Congress of Faiths", and crossed "Westminster Bank Ltd.", and donations may be sent direct to Sir Francis Younghusband or the Organising Secretary, World Congress of Faiths, 17 Bedford Sq. London, W. C. 1.

SECRETARY

ISLAM—A NATURAL RELIGION

"If this be Islam," asks Goethe, "do we not all live in Islam?" "Yes," answers Carlyle, "all of us that have any moral life, we all live so."

"I am often asked when and why I became a Moslem. I can only reply that I do not know the precise moment when the truth of Islam dawned on me. It seems that I have always been a Moslem. This is not so strange when one remembers that Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, 'Islam is the religion of common sense.'

"The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness. Since then I have never wavered in my belief that there is but one God; that Moses, Jesus, Muhammad and others were prophets, divinely inspired; that to every nation God has sent an apostle, that we are not born in sin, and that we do not need any redemption, that we do not need anyone to intercede between us and God, Whom we can approach at all times, and that no one can intercede for us, not even Muhammad or Jesus and that our salvation depends entirely on ourselves and our actions....."—Lady Evelyn Cobbold (Zainab) in "My Pilgrimage to Mecca."

WHY I BECAME A MUSLIM

"Deep down in the human soul there lurks the consciousness of the fact that there does exist the Almighty God. It is more or less dependent upon the circumstances of education and upbringing under which one is born that our definite religious views are shaped. It was exactly so in my case. My parents were strict Catholics and they brought me up a staunch Catholic, marking me out for the priesthood. But fate would have it otherwise and my footsteps took me to the country of Java, in the Far East, to observe with my own eyes how devout and faithfully Muslims held their faith. This was an eye-opener to me; for I learnt that the Muslims as dinned by the Christian priestcraft into our minds are anything but heathens, and Islam which they misrepresented so much is not a religion with heathen practices.....

"Being a lover of truth, I took up the cudgels for Islam some six years ago, to secure for it its rightful place against untrue and unjust suspicions. I had with this aim in view to call in the help of some distinguished and good-hearted friends for the purpose of building a mosque in Holland in the same way as in London, Berlin, and Paris. Gradually it dawned upon me that it was imperative that the light for Islam should be maintained. In the meantime I had learned about Islam from some of my true Muslim friends, and after thoroughly studying the Holy Quran I came to the knowledge that Islam had always been my religion."—J. L. Ch. Van Benthem.

EQUALITY OF MANKIND

Turkish ex-Judge's Lecture at Bombay

"Islam is not a hindrance to progress," was the theme of an interesting lecture delivered by Allama Dr. Ismail Sidki Bey Atandi retired Judge of the Criminal Sessions of Angora, Turkey, at a meeting held at Chota Qabaristan, Bombay, recently.

Dr. Ismail speaking in Arabic said that Islam was one of those religions in which the Holy Scriptures constituted the message of the one and only God, handed down to humanity for their benefit. The Holy Quran laid down the commandments of God for conduct in daily life.

The speaker describing true religion characterized it as not merely one of praying and fasting, but also of action worthy of true children of God. What was ordered to be done, according to the teachings of Islam, was conceived in the best interests of mankind. For instance Islam laid down that men and women should acquire knowledge without distinction.

Role of Islam

Judaism might have produced the greatest financiers, Buddhism claimed to be the oldest religion and hence the most popular. Christianity had contributed to the material comforts of life.

Islam on its part had given the greatest principle for mankind—the principle of equality of mankind embodied in the ideal of democracy. Islam enjoined on every one that no distinction should be made between man and man and the spirit of independence should be preserved. Islam taught the highest principles of human conduct and the Muslims had suffered both materially and spiritually by disregarding these teachings, while others were benefited by incorporating true Islamic principles in their lives. Islam did not prohibit acquiring material wealth by honourable means, and nowhere was it laid down that a spiritual life meant the retired life of a recluse.

False Statement

Non-Muslim ladies, Dr. Ismail continued, were offered equal privileges with men and at present, in certain countries women were aviators and ships' officers. Muslim women could not enjoy the little freedoms of going to the neighbour's door. The speaker warned the Muslims that unless women were educated, this deplorable state of affairs would continue.

Imam Abu Hanifa who claimed the largest number of followers had laid down that women could be appointed judges and 'muffis'. In Constantinople, eight Turkish ladies occupied responsible positions and four ladies did the same in Angora.

To-day without sacrificing the principles of Islam, Turkey was progressing on her march for a place in the comity of nations.

At this stage, one from the audience said that Indian Muslims were told that Turkey did not bestow much attention on religion.

Dr. Ismail contradicted this statement as false. Turks were also ardent Muslims and during Ramazan, mosques would be filled to overflowing. But this in no way came in conflict with the Turkish ladies discarding the veil and men replacing the fez by hats.

REVIEWS

Qadiani Propaganda in Trinidad

The Comforter, monthly journal edited and published by Mr. Ameer Ali, St. Joseph, Trinidad, B. W. I. Annual subscription 60 cents. The format and number of pages are the same as those of the *Truth*. I have seen two issues of the journal so far, and their perusal makes me wish to enter a word of protest against its policy.

I feel a keen personal interest in the work of Mr. Ameer Ali, because it was I who was responsible in the main for bringing him out to India for religious studies. During my sojourn in Trinidad I had felt that India could not send out a succession of preachers to that far off land and it would be better if a son of the soil obtained the necessary training in India and took up the work. On my return from Europe he came to see me. He was then preparing to leave India. Conscious of the cramping influence his continued residence among the Ahmades must have exercised upon his mind, I thought it necessary to warn him with regard to Ahmadi-ism in view of the work that lay before him in Trinidad. But Mr. Ameer Ali was so obsessed with Qadianism and was riding such a high horse that he would not hear a word against Qadianism and cut me short in a rather rude manner. That brought the interview to a close and he never came to see me again. The first time I heard from him again was when the *Truth* was started and I utilized the opportunity of warning him once more of the danger of walking in the path of the Ahmads. He told me he was not preaching Qadianism, but from a long communication which I published in the last issue of *Truth* it appears that my earlier fears were justified and that he has done all he could to divide the Muslim community of Trinidad into two antagonistic groups. The allegations made against him in the said communication are amply confirmed by Mr. Ameer Ali's own journal, the *Comforter*. The journal repeats the slogans of the Mirzai journal, the *Light*, to proclaim its creed; it reproduces an article of mine, from which paragraphs which contained my criticisms of the Ahmades of Lahore and Woking, are carefully expunged; the journal devotes a vast deal of space to vilification and senseless abuse in a very bad taste of the other party which seems to be its main occupation, and the *Comforter* (the Holy Prophet Muhammad on whom be peace) is conspicuous in the journal by his absence. This is a most disgraceful state of affairs. Instead of fighting among themselves, the Muslims of Trinidad should present a united front to Christians and Arya Samajists. Therefore, I request Mr. Ameer Ali once again to kindly clear his position before his fellow-countrymen, stop this campaign of vilification of the Ahl-i-Sunna, stop his Mirzai propaganda and put an end to the present dispute. Otherwise, the other party would be justified in persecuting him as much as they can.

انوار شامی is an Urdu journal edited by Sh. Jalal-ud-Din and published from Maula Bakhsh Street, Railway Road, Lahore, on 10th, 20th and 30th of every month. Annual subscription Rs. 2-4-0, half-yearly Re. 1-8-0. The aim of the

journal, as its name implies, is to provide facilities for marriages and bring those parents together who may be seeking matches for their sons and daughters. There is no denying the fact that in modern times when life is becoming ever more complex and parents are meeting with increasing difficulties in finding suitable matches for their sons and daughters, a journal of this nature fulfils a very real need of the Muslim community and can be extremely useful, and we heartily commend it to those for whom it is meant.

MIRZAI RIGMAROLE

(Continued from page 2)

made a subject of discussion or of faith until it is fulfilled, although we are doubtful whether it can be made into a religious dogma even then, because religion is a universal principle and its truth is not conditioned by this or that historical event. That the prophecy was not fulfilled in the person of Mirza Ghulam Ahmad is to be judged not by reference to Hadis reports or by deductive reasoning, but by reference to his personal conduct and to his writings and teachings and to the conduct of those who associated with him closely and for long years and were trained by him and may be said to be the representatives of his teaching and practice, and by the work he did. And these things show that he was anything but a *Messiah* or a *Mujaddid*. Also, the question of the life or death of Jesus is not so important that any one should lose one's sleep over it, for we are positive that our salvation in this world or the next in no way depends upon our knowledge of the life-history of a minor Jewish prophet such as Jesus of Nazareth historically was.—*Ed.*

The Muslim Conference of Europe

The first Muslim Conference of Europe was held at Geneva from September 12 to 15. Muslims of Europe were represented by 70 delegates. The Conference was organised by Amir Shakib Arslan, Ihsan Bey el Djabri, Dr. Zaki Aly and Mr. Aly El-Ghaisaty. Prominent among those present were Salem Effendi Mufti, President of the Ulema's Council, Sarajevo, Yugoslavia; Waisal Alisban, Chief Mufti of Uskub, Bosnia; Dr. Jacob Szynkiewicz, Chief Mufti of the Muslims of Poland; Sir Omar Hubert Stewart-Rankin, Bart., and Lady Rankin of Great Britain; Abdulhamid Houramovitch, President of the Muslim Association of Warsaw; Count Seif-ul-Islam Barbiellini Amidei, President of the Oriental Royal Academy at Naples; Madame Laura Vaglieri, Italian Orientalist; Abdul-Baki El-Omary Bey, famous Egyptian Lawyer and Member of the Congress Executive; Messali Hadj, President of "L'Etoile Nord-Africaine" of Paris; Dr. Dervich Korkut, Chief Editor of the "Glasnik" of Belgrade; Professor Muhammad Kantardjitch, Secretary of the Council of the Ulema of Sarajevo; Mehdi Kassem and Prof. Ahmed Zaki Validi, of the "Islamischer Kulturbund" of Vienna; Sirdar Iqbal Ali Shah, Afghan author; Aly Mohyeddin de Meyerburg, President of the Swiss Moslem Association; J. L. Van Beethem Mohammed Ali, President of the Dutch Moslem Association, The Hague, Holland; Mahmoud Bey Salem Al-Afrasi, Ex-Judge of the Mixed Tribunals of Egypt and Editor of the

"Arafat"; Dr. Zaki Aly, President of the Islamischer Kulturbund of Vienna; Muhammad Rassidov, Secretary of the Hungarian Moslem Association.

The European countries represented at the Congress were: France, Great Britain, Yugoslavia, Poland, Austria, Germany, Spain, Italy, Albania, Switzerland, Holland, Hungary. The Oriental countries represented by individuals, but not in an official capacity, were Egypt, Turkey, Syria, Palestine, Persia, Afghanistan, Azerbaijan, Irak, India and the countries of North Africa.

Speeches were delivered by several delegates on the condition of Muslims in their respective countries. Resolutions expressing the appreciation of the Congress of the benevolent treatment of their Muslim subjects by the governments of Poland and Yugoslavia and calling upon Holland, which has over fifty-five million Muslim subjects, to attend to their welfare more kindly, were also adopted.

Italian Propaganda.

As a sidelight on the Geneva Conference may be read the following which appeared as part of a long message in the *Daily Express* of Manchester on October 14:

Early this month Shakib Arslan presided at the Conference of European Moslems held in Geneva, at which Italy was lavishly praised.

The Amir apparently enlisted the support of Haj Amin Al Hussein, President of the Moslem Supreme Council of Palestine, early this year. A local "cause célèbre" of unusual proportions was aroused when a facsimile document was published by an Opposition Arab newspaper purporting to show Haj Amin's relations with Italy.

The document was said to be a letter from Shakib Arslan to Haj Amin discussing Italian propaganda in Palestine, and informing him of the measures taken. But the latter's faction declared it to be a forgery.

Nevertheless, "Al Jamea al Araba," the organ which is said to be inspired by Al Hussein, has been publishing articles favouring "benevolent Italy which has no imperialistic aims in Arab countries."

Italian Consular authorities here are also said to have approached other Arab leaders to secure their support in the wide scheme of propaganda. Agents have been hired to spread the gospel of Fascism among the Arab villages of Palestine, Syria, Lebanon and Transjordan, and to recruit labour for East Africa.

According to local reports, two Italians who had been converted to Islam were delegates at the Geneva Conference, and they are suspected of being in training to proceed ultimately to Eastern lands as exponents of Italian policy.

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(The Biggest Muslim Press in India)

BULL ROAD, LAHORE

THE AWAKENING OF TURKEY

(By MICHAEL LANGLEY)

The Anatolian peasant is the most important factor in Turkish national life to-day. He and his wife—it was only the townswomen who used to cover their faces with the black *chadar*—have brought to a state of comparative agricultural prosperity a land devastated by the invading Greeks, who were finally driven out of Asia Minor in the summer of 1922. Wheat and barley; raisins, nuts and figs; cotton to supply new factories such as the Kayseri one which when I visited it had 1,400 looms in readiness for production this autumn; sugar-beet—Turkey is now manufacturing the 80,000 tons of sugar which she needs annually—and tobacco and opium are all being grown more extensively, especially in the west, than nomadic movements and feudal conditions in Asiatic Turkey ever before allowed. And the men of the soil, rough, hardy and often illiterate—men who roared like animals as they went into battle under Kemal Ataturk, then commanding a section in the Dardanelles—have a deep reverence for their leader, whose policy of economic nationalism has increased the strength of a territorially reduced Turkey. This Anatolian type unquestioningly accepts demands made of him during two years' compulsory military service. The country lad is brought to town for his training, while youths living in large centres—Istanbul, Ankara and Smyrna are the only boroughs of 100,000 or over—are sent into the country.

A great People

Turkish nationalism is the natural result of the determination of a proud people to re-establish itself after the indignities suffered in the last war. I recently spent twenty-four hours in a railway compartment with several Turkish air-force officers on their way to Diyarbakir to stand in readiness for trouble expected in Kurdistan, where recurrent outbreaks are followed by bombing expeditions of which little or no news leaves Turkey. One of these men had been on active service from the beginning of the Balkan Wars in 1911 until fighting with the Greeks ended in 1922. As one talked with him it was difficult to see how, except in sheer ignorance of the people with whom they were dealing, the 1915 Secret Pact of London granting large tracts of Asiatic Turkey to Italy, the Sykes-Picot Agreement, further providing for the partition of the old Ottoman domains, and the disastrous Treaty of Sevres of 1920 ever came to be conceived. These officers belonged to a race who would have treated an Italian invasion just as they did the Greeks when Smyrna Harbour ran red with Hellenic blood, unsuccessfully transfused into Anatolia by the machinations of M. Venizelos and Mr. Lloyd George.

Militarist Nationalism

A consciousness of this former attitude of the Great Powers, and a realisation that irredentism is apparently not yet ended, largely accounts for the militarist character of Turkish nationalism. So the 1935 Budget allows for an expenditure on national defence of £276,000,000 or 30.5 per cent. of an expected total revenue of £35 millions sterling. Where, then, the tradition of Ottoman militarism as a force to clear the way for the self-indulgence of a medieval-minded aristocracy has wholly disappeared, a new and vital army of national defence has come

to maturity. Its latest development is the decision to build an air-force which Ismet Inonu, the Prime Minister, states should number 500 machines. As a start the help of a body of Russian instructors has been obtained, an organization known as *Türk Kusu* or Turkish Bird has been formed for training reserve pilots and a public subscription list, which aims to raise £5 millions, announced.

But Kamal Ataturk, who because his subjects have never been politically minded, is as easily able to dictate a right-wing policy as a left—favouring, for instance, the Popular Party's demand for State control of prices, while on the other hand regarding strikes and lock-outs as illegal—always looked on his career as a step to greater achievements in the State. As one may be told on seeing him at his farm in a plus-four suit, or wearing "tails" at a reception, he, more than any other European dictator, owes his position to personal military ability, yet has no time for uniforms, preferring a dress in keeping with a general acceptance of our own civilian standards.

Western Influences

In this connection it is said by foreigners, still striving to earn a living in a country which has abolished capitulations and fiscal privileges and reclaimed railways, coal and other industries from international interest, that the Turkish hold on cultural, moral and business standards recognized in western life is a flimsy and superficial one. That may be true for the present, but no amount of knuckle-rapping will make Turkey loosen her hold, while deeper changes in the character of the people can only come as the industrial and economic life of the country develops. And if this be thought an over-statement of the effect of environment on national character, it is well to recall that the Turks, adaptable as their nomadic origin necessitated, to some extent assimilated the habits and customs of the Byzantium which they conquered nearly 500 years ago, acquiring indulgent tastes according to the number of slaves, servants and subjects that conquest put at their disposal. Thus, Asia Minor, once an insultingly protuberant tongue thrust in the direction of the Christian West, now exerts a tenacious finger-hold on the hem of Europe's patched but hard-wearing skirts. And the rapid changes with which she has been infected should point the way to the greater strength and unity of Western culture.

At the same time European movements have attracted Turkey's attention ever since the Napoleonic invasion of Egypt made its deep impression on the Oriental mind. Even now the French language and French culture take first place among foreign influences, though German commercial policy, working through the channel of clearing agreements, by which Turkey conducts all external trade, has been rehabilitating the former close relations of those two countries.

There are many who consider that one of the most remarkable changes in Turkey to-day is that which has given emancipation to women, raised them to the judge's bench, and in the last elections made seventeen of them deputies. While this may have been brought about by a direct recognition of the indignity of depriving women of social freedom in a

modern State, it is a mark of the reciprocal character of a government which insures security in return for the allegiance of its people. It is doubtful, for instance, if women could have discarded the *chador* had the old Muslim teaching of allowing a man four wives persisted. The idea of this was to sanction the opportunity to produce a maximum number of sons, each "to become a fighter," as one Kurdish woman expressed it.

But, with the exception of Kurdish outbreaks, tribal unrest in the near and middle East is negligible, and the constant occurrence of insurrections which terrorized Abdul Hamid in the administration of the old Ottoman Empire is far from the mind of Kemal Ataturk today. Indeed the Ghazi, though more cautious when visiting Istanbul, the old capital now going through a period of decline, walks through the streets of Ankara virtually unguarded.

Economic Prospects

Heavy taxation, high prices and such strict supervision of individual movements that one can scarcely make a 'bus journey without its being known to the police, are the cause of some suffering and impatience. As in the U.S.S.R., the people are called upon to make sacrifices. They have no alternative but to buy without complaint the coal, sugar and cotton goods produced by State monopolies, still paying off debts contracted on the purchase of machinery. Yet there is every reason to suppose that with the exploitation of the country's wealth 17,000,000 Turks will find their standard of living increasing at a pace which Russia with her less manageable schemes may find hard to equal.

(Continued from page 1)

any healthy society aims at. With this very reasonable beginning we see in the early days of Islam a host of women working as teachers, poets and preachers, some even enlisting as soldiers. But when Moslems came into contact with old and socially decadent civilizations, their ideas underwent a change. Women were not only veiled, they were shut up and debarred from social service. This seclusion did immense harm to Islamic society. Women gradually lost their health, they were not carefully educated and the perverted belief that women are the property of men also crept in.

Polygamy existed in pre-Islamic Arabia. Islam tolerated it in a restricted form. "Take three and four, but if you fear that you will not do justice between them, then marry only one," (Sura IV, verse 3). This is the condition under which polygamy is permitted by the Koran. The four Imams of the Faith who interpreted and codified the law in the ninth century, could very well have construed this verse on polygamy differently; they could have even made polygamy a penal offence. They did not. Both seclusion and polygamy continued as institutions. The former cannot be defended from any point of view. It meant the gradual deterioration of half of the Islamic world. The second, that is polygamy, has something to be said in its favour. It restricted prostitution, it legalised the children of the second wife. But it also undermined the unity and strength of the Moslem family. While women in the Christian world suffered from lack of economic equality, the women of the Moslem East never became full partners of their husbands in that basic unit of human society, the family.

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EDITOR

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TURKISH WOMEN

(By Halide Edib Hanum)

It is neither fair nor scientifically correct to generalize, but from all the data available at present we are obliged to classify Turkish society with the Spartan type rather than the Athenian. From the literature as well as the political characteristics of the Turk one might gather that they emphasized social rather than individual values. Their aim was to build a healthy, strong and lasting society rather than a highly intellectual or artistic one. Such a society naturally demands an equal share of service and labour from its women.

Nomadic Tribes.

Fortunately, we can study the simplest form of Turkish society in the Turkey of to-day. There are tribes still in a nomadic state, which must have entered the Near East before or after the Ottoman Turks. We call a large portion of them "the Yuruks". They preserve their early customs and they are as purely Turkish as it is possible to be. Unlike the city-dwellers and the peasantry, they have not intermarried. The language and what belongs to the language also has remained pure. I was told by a Russian Turcologist in New York that there are words in their vocabulary which are found in the Orkhen inscriptions. They are also Moslems, though mostly Shiites. The position of women among them is such that in certain aspects it would appeal greatly to Western feminists. There is absolute equality; work is shared; though women have veils over their heads, their faces are open. For beauty they can beat anything I have seen so far. Yet they associate with men freely within and without their tribes and remain strictly faithful to the high moral code of their tribe. Marriage is contracted between the young without any interference of the parents. The youth of both sexes work together and play together. When they are once married there is no divorce and I have not come across any case of polygamy. Divorce is allowed only in case of adultery, which is extremely rare, and both parties are punished very severely and equally. An equal standard of morality applies to both men and women.

From this we may rightly deduce that the early Ottomans, who also came as a handful of nomadic people, led more or less the same sort of life. Some of the earliest tribes mentioned in connection with the early Ottomans, such as Black Goat, Black Mutton, White Goat and White Mutton, still exist, though they are half or wholly settled. They also

preserve a great many of their early customs. The woman is the manly type. That is, her virtues are those of strength of character and straightforwardness. Women are praised by the masses in Turkey generally with some such remark, "She is like a man." No one says, "She is very beautiful." In the consciousness of the race the moral virtues have retained their higher place for men as well as for women.

Early Simplicity

The Ottoman Turks first built their state in Broussa. In the early stages of that simple but very lovely and lovable civilization and culture one sees that they adhered faithfully to their early family virtues. Ibn Batuta, the Arab traveller of the fourteenth century, visited Broussa. There he went to call on the Sultan, who was not at home. The Sultan's wife received him and discussed state affairs with him. Equality, freedom and simplicity were virtues that adorned the palace as well as the hut. Ibn Batuta complains of the freedom of Turkish women, especially in the Crimea, where he saw them going about in the streets, buying and selling. It evidently shocked him, for that section of Moslem society to which he belonged had different views on women and different customs.

The Ottoman Turks who began their civilization and state on such simple and admirable lines began to alter gradually. There were first intermarriages of Sultans and Beys, and I suppose of the people too, with women of other races. But this by itself did not affect the state of affairs much, for the women were assimilated. But there were other causes, such as conquest and intimate contact with other civilizations, specially with Byzantine manners and customs, which led to profound changes.

Byzantine Influences

After the conquest of Istamboul Turkish society split definitely into two classes. The Sultan and the high officials modelled their households on the Byzantine idea of seclusion, the harem and the eunuch guards. Not only did polygamy increase, but the habit of keeping concubines, which is an even more pernicious custom, became prevalent. The Sultans had so far married alien princesses; now they married only slaves. Their women existed for their pleasure and not for their society.

The middle and the lower classes, however, retained some of their old customs. Though veiled, their women went about freely, but intercourse with

men outside the family circle was, with very few exceptions, prohibited. Though there were slaves, concubinage was not frequent, nor was polygamy. Turkish women of the middle class, if their husbands took another woman as wife, made life impossible for the men. At times, even the two women combined to punish the husband. All that meant great unhappiness and was very bad for the children.

One class of women throughout all conditions of society retained their privileges. They were the mothers. Though love and honour for the mother is a universal feeling, with the Turks the instinct was and is very deep-rooted. It was not always very comfortable for the daughters-in-law, but before the old lady of the house passed away, there was no possibility of escape from her iron rule.

Women's Sultanate

There is a period in Ottoman history roughly between the seventeenth and eighteenth centuries, which we call "Women's Sultanate," and it coincides with the worst era of decline. The Sultan's harem was not, as is usually believed, a pell-mell herding of ignorant women. It was extremely well organised and its members received an education according to their capacity. But women living only in their own society, cut off from the outside world, became morbid, if not actually hysteric. When Soleyman the Magnificent's wife, Hurrem Sultan, managed to create the "cage" system for the princes of the royal family, she condemned the future rulers to a very special, morbid and sex-conscious society. The Sultans became mere toys in the hands of the palace women.

Though there have been some intelligent and able women who have managed to do good, still the interference of the harem in politics, especially under such conditions, was a great evil. The worst of it was that the Valideh Sultan (Dowager Sultana) automatically enjoyed political authority. Mothers always share the power of their sons to some degree, but the Dowager Sultana acted on her own initiative. The unwritten law of the realm gave her that right. But the wives and royal concubines had no such rights. They worked through the Sultan; there was no end of intrigue, and corruption raged as it had never raged before. Offices were bought and sold through these fair ladies; for their whims the treasury was plundered; the people of the bazaars were robbed of their jewels or silks at all times of the day and night. On top of these wives there were also women story-tellers or entertainers who entered the palace and joined in the intrigues. The "Sable Period," eight years of wickedness, owes its name to the imagination of one of these women. Sultan Ibrahim, a monster of cruelty and madness and immorality, was told in a story that some ancient king had his palace walls lined with sables. He at once ordered the provincial governors and the well-to-do to supply him with sables. He would build such a palace for a favourite.

Enlightened Charity

Though the political domination of the palace women was disastrous, women in general exercised a very beneficent influence in promoting public welfare and education even under such adverse conditions. That not a few of the architectural glories of Turkey were erected in the memory of some mother or wife goes without saying. What is more important is that they themselves were great builders of mosques, inns, fountains, bridges and other foundations of public utility. In or out of

the palace, partly through religious feeling and partly because it was the custom, a woman almost always devoted her means to some good work. The majority of public buildings were built and endowed by women. One who goes through the archives of the "Evkaf" will be profoundly impressed by their spirit of service, their thoughtfulness and their generosity. Health was one of their supreme cares. Most if not all the hospitals have been built by women and very wisely and richly endowed. Among the most important and best hospitals left over are the "Gureba," a huge hospital for the poor, and "Nisa," another very large hospital, for women. Thanks to the endowments both are very up-to-date and extremely useful institutions.

The care of the insane, which is considered one of the signs of higher civilization, reached a remarkably high level in Turkey owing to the public spirit of women. When, in the seventeenth century, Europe was treating its insane by putting them into strait jackets, Turkey could boast of a hospital in Magnissa, where the insane were looked after very kindly and music used for their cure.

At least one woman in the seventeenth century was intensely interested in prisons. It was Kussem Sultan, mother of Ibrahim. She used to visit prisons yearly and buy the freedom of those imprisoned for inability to pay their debts. As she had personal interviews with heads of prisons and studied the log-books, it must have had a beneficial effect on the treatment of the prisoners. Nor was her charity restricted to prisons. Every year she had twelve young girls and twelve young boys taught some trade and found them work. Every year twelve marriages took place in Istanbul between her protégées and adopted children.

"Imarets" or soup-kitchens were another institution women endowed on a large scale. No one need have starved in those days; and yet this kind of philanthropy did not lead to pauperism in the earlier days, for it was considered contrary to human dignity to accept alms when one could work.

Women and Public Instruction

Education was the sphere of our social service in which women displayed the most passionate concern. Most of the higher schools in Turkey have been founded by women and richly endowed. Primary schools attached to mosques were also mostly of women's creation. Those who could not afford to open schools invariably undertook to educate some of the poor children of their quarter or street. I have gone over some of these most interesting "Vakf-namehs" or trust-deeds of the institutions founded by women. They show that it was not only money that was devoted to the purpose, but also intelligence, foresight and careful study of educational requirements. Instructions are given regarding cleanliness and the care of the children; even the diet has been thought out; but the best feature is the insistence on giving children the opportunity to play in the open air. Quite a number of the deeds have a separate endowment fund for the purpose, and contain clauses which make it incumbent on the teacher to take the children to the country regularly.

Apart from these institutions there were also private schools for boys and girls conducted by women teachers. They existed even thirty years ago and they were better managed than the mosque schools. The education of the women of fifty or

(See page 8)

The Truth

MONDAY, NOVEMBER 11, 1935

Ready at Last

Mr. Durrani's book "Muhammad the Prophet" is at last ready. The book has a history behind it and certain ambitions attached to it, which it would do no harm to disclose to the readers. The writer has been a missionary and friends who know him personally and expect much of him were for ever urging him to "do something." Now "doing something" in the way of missionary work calls for money which Mr. Durrani did not possess and he was not prepared to beg. But as he was himself very anxious to "do something," he proposed to write some books and thereby 'kill two birds with one stone' as the saying goes. By means of those books he would be able to teach what he believes he has to teach and spread enlightenment about the teachings of Islam among English-knowing people, and their sale-proceeds would be put aside to form a fund which would enable him in time to devote all his time and energy to the service of Islam with freedom from anxiety for his own livelihood. He proposed to act thus, because, as he explained in an article in the *Truth* sometime ago, he believes it to be the first essential in a public worker, whether he works in the field of religion or of politics, that he should be free from every anxiety for his own livelihood, that he should be financially independent and should not have to depend upon public subscriptions for his own maintenance. The man who lacks this essential can never become a "selfless" worker. Also the bread of charity, especially the bread that is eaten in the name of religion, makes one dull and stupid. Religion is not so much a matter of learning or intellect as of character and spiritual enlightenment and these come only from "lawful" food, from bread that is earned by one's own right arm. And if you look around and study your *Pirs* and *Mullas* and the professional "leaders" who afflict the community with their pestilential presence, you will admit that Mr. Durrani cannot be blamed for his opinions.

The above is the material side of the story. There is also an intellectual side to which the author has made a reference in the Preface. The book is born of a profound dissatisfaction with the literature on our Holy Prophet which has been produced in modern times. Friends have asked Mr. Durrani frequently, they are asking him even now, to write a life of the Prophet. He intends to write one too. But the work is large and requires leisure and money and he might never be in a position to undertake it. Also, the principal events in the life of the Holy Prophet are fairly well-known and Mr. Durrani could not add much to that kind of knowledge. What is wanted most urgently and what has never been attempted is "discussions and interpretations." We have discussed this question with many and find that people do not seem to be able to understand what we mean, and we don't care to explain it here. Those who want to know may take up the book and see it for themselves. It was, therefore, decided to separate the interpretations from the 'life' and present them in the form of essays. An exhaustive treatment of the subject would have carried the book to three or four times

its present size, which would have created further difficulties of publication and finding readers because the average Musalman in India seems to possess no head or heart for reading books. So it was decided to restrict the treatment to just a few subjects of basic importance, which could together make one essay in the form in which the book has ultimately appeared.

The idea of the book was conceived many years ago. Two years ago it was resolved to go ahead with the work. But nothing was done because the mind was not ready. In April of last year a definite commission for writing the book was given by a publisher and serious efforts were made to write it, but every time the author sat down to write the pen refused to move, the mind behaved as if it had been stuffed and the entire output of eight months' labour was five lines of the Preface. It appears as if God Almighty fixes the hour for every performance. At last, the appointed hour arrived in the closing days of the year 1934; the author sat down and wrote out the book at a stretch in less than three weeks.

It is a work of inspiration. It was written ten months ago which is a long enough period to enable the author to read it with a detached mind. He had to read it three or four times in the course of printing and is quite satisfied with it, which gives him a hope that it will give similar satisfaction to others as well. In fact, we can say with confidence that readers will find much more in the book than they expect of the editor of this journal.

A Hindu-Sikh Conspiracy

The writer is sorry to confess that he has a gift for making doleful prophecies and one doleful prophecy, which he made several years ago, at a time when the two communities, the Hindus and the Musalmans, were living at profound peace with each other, was that as soon as the new Reforms Act was passed, communal riots would break out. The Act was passed last summer and the events that have taken place in different parts of India since, especially in the Punjab, show abundantly that the prophecy has come true. Hardly a day passes but we hear of Hindus' and Sikhs' acts of high-handedness and attempts to provoke the Musalmans to acts of violence and thereby bring them into clash with the authorities. Several attempts have been made by the Hindus in recent months in the city of Lahore alone to create communal troubles. The Sikhs, who are willing tools in the hands of the Hindus and whose heads are turned by their "victory" at Shahidganj, have committed many acts of violence against the Musalmans in the villages and have gone as far as Attock District to create trouble.

All this is done according to a well-defined plan. By creating communal unrest they want to show to the world that their interests will not be safe under a Muslim majority. The whole world knows it. It was the London journals which divulged the secret first of all. The Hindus and the Sikhs make no secret of it and have proclaimed it more often than one would care to count. Their aim is to defeat the Communal Award which gives the Musalmans a slight majority in the Punjab. Every act of provocation committed by them has this sole end in view.

Their *modus operandi* is quite orthodox and should be known to every Indian. Somewhere in a back street some one quietly lights the fuse and

sets the whole town ablaze. They attack a solitary passer-by or throw brick-bats and bottles from house-tops on Muslims passing in the street below, and when they receive their well-deserved punishment at the hands of infuriated Musalmans, they come forth to pose as suffering martyrs before the world, and thanks to the Hindu monopoly of services in the executive and the judiciary, and thanks also to their highly developed communal consciousness and their most unscrupulous press, they generally manage to get away with it. This is the practical application of what Mahatma Gandhi, that gambler in terms of high piety and righteousness, calls "soul force". The tactics may be clever, but they are cowardly, unmanly and contemptible, wholly unworthy of a proud and self-respecting people and it is a matter of pride to us that Musalmans have never resorted to them. That is not the way of the Musalmans. It is the way of the Mahatmas and the Pundits, though as things are it very often succeeds.

However, there is no cause for anxiety or despair. The Musalmans were in panic in 1927. The panic was created by the eternal harangues of "peace, peace" by their leaders, political as well as religious. 'Islam teaches peace,' rang from every platform. The doctrine, being a statement of only half the truth, is false and un-Islamic, but it succeeded in throwing the community into panic and despair. But the times are changed. The community has ceased to believe in its leaders. That is one comfort. It is also showing signs of a firm resolve that it means to live an honourable life in the Punjab. That is another source of comfort. What is needed most urgently is conservation of its energies and their direction into channels of constructive work.

We are afraid those who have taken the direction of the community into their hands are wasting time and their opportunity. They have not been able to announce or frame any constructive programme of work so far. Pir Jamaat Ali Shah has called for a million volunteers and a large community chest. He has not told the world what he wants the volunteers and the money for. This is something new even in India, and—another doleful prophecy—he is not going to have them—until he tells the world what he wants them for.

The constructive work that is calling to be done is apparent. Social peace is the *sine qua non* of political progress in the province. But peace cannot be had by praying for it. The Government cannot assure it; no government can, if the people are determined to destroy it. The one and only guarantee of peace in the Punjab is a strong Muslim community. The duty of the Musalmans is, therefore, plain. They must strengthen the communal consciousness of their co-religionists, and must work for their economic rehabilitation. The task is hard and will call for sustained effort on their part for many years. And they must expand their ranks by absorbing and assimilating from among the Hindus and the untouchables all those who can be assimilated. We must warn our co-religionists that communal reconstruction is a long and painful process which calls for sustained and steady effort and cannot be achieved by one or two rowdy campaigns of civil disobedience, which leave the community exhausted at the end. We are aware that we are saying something which is not quite in keeping with the present temper of Musalmans in the Punjab, but we can only say what we believe to be right. We believe the permanent interests of the Muslim com-

munity in the Punjab demand that they should concentrate their efforts on two things; propagation of Islam and their economic rehabilitation.

Frontier Minister's Nation-Building Measure

The walk-out staged by Hindu and Sikh M. L. C.'s in the Legislative Council of the N.-W. F. Province the other day was in pursuance of the same Hindu-Sikh conspiracy of which we have spoken above and should serve as an eye-opener to those in the N.-W. F. P. who have tied themselves to the apron-strings of the Congress in defiance of the whole of Muslim India. Unity of language is one of the first essentials of a common nationality and Urdu is the only language which has the capacity in it of becoming the common language of a future united India. India is a congeries of races and nationalities, and Urdu to the birth of which every race and community has made its contribution is the living symbol of the fusion of cultures and languages, and it is for this reason that whereas Hindi, Punjabi, Sindhi, Bengali, Gujrati, Telugu, Tamil, Malayalam, Marathi and others are but provincial dialects, Urdu is spoken and understood throughout India and even abroad, wherever Indians have settled. It was a step in the right direction, therefore, and an act of far-sighted wisdom and high statesmanship on the part of the Hon'ble Sahibzada Nawab Sir Abdul Qayyum Khan, Minister for Education in N.-W. F. P. to direct that the medium of instruction in the state-managed and state-aided schools should henceforth be Urdu. The language of daily intercourse in a very large portion of the Province is Pushto. The culture of the Pathan is wholly different from the culture of India, if India can be said to possess any one single culture at all. Had the Pathans chosen to be patriotic in the narrower sense of the Hindus, now that they have the power of making laws for themselves, they could have as well adopted Pushto as their medium of instruction in schools. Instead they have adopted Urdu, which is at once a sacrifice on the part of the Pathans and an evidence of their resolve to throw in their lot with the rest of India for good and ill.

The contention of the Hindu and Sikh members of the Council, who staged the walk-out, that the Government's circular fixing upon Urdu as the medium of instruction in schools is "a grave menace and a direct challenge to our religion and culture," is a gross misuse of language and absolutely baseless. The Government has not prohibited the teaching of Hindi or Gurmukhi. They will still be taught on a level of perfect equality with Arabic and Persian, the former of which is the religious language of over 95 percent of the population of the Province and the latter is the principal source of their cultural heritage. Only they will not be used as media of instruction. That the system of having one language as a medium of instruction does not exist in the Punjab and other provinces is a misfortune of those provinces, and there is no reason why the same folly should be repeated in the N.-W. F. P. as well. The experiment in the Punjab has proved, as was admitted by the Punjab University Inquiry Committee, that the system of having three different media of instruction was wasteful and unworkable, and it is only Hindu-Sikh bigotry and obtuseness which stand in the way of rectifying that wrong. In the Punjab the Sikhs are 15 percent and Hindus 26 percent of the population, but out of 18474 successful students in the Matriculation Examination of 1931, there were only 78 candidates who wrote their

answer books in Gurmukhi and 564 who used Hindi. What will be the proportion in the N.-W. F. P. where the Hindus and the Sikhs are but in a negligible quantity? The N.-W. F. P. is a poor province which cannot meet its budget without a large subvention from the Central Government. Can it afford the wholly senseless luxury of having a multiplicity of media of instruction? As regards religion, Gurmukhi is not a language but a script, the language of the Granth being dead and unintelligible to those who have not made a special study of it. To make a mere script into a medium of instruction can have, therefore, no meaning. And Hindi is not the religious language of the Hindus. Their religious language is Sanskrit, and all their religious scriptures are in that language. Prior to Muslim rule, Hindi was not a written language at all. As a language of literature it is purely a creation of the Musalmans, and so are Gujrati and Bengali. Musalmans used it as a vehicle of thought as a first step towards the formation of Urdu. And even if it were admitted that Hindi and Gurmukhi are the religious languages of the Hindus and the Sikhs respectively, that constitutes no reason why they should be used as media of instruction.

It is laughable to read in the letter addressed by the dissenters to the President of the Council that the memorandum of the Government containing the said instruction is based upon communalism. The population of the province is above 95 percent Muslim. This overwhelming majority has adopted Urdu, which is the *lingua franca* of the whole country, and nationalism demands that the remaining microscopic minority should follow suit. It is an evidence of grossest communalism to contend that the religious languages of the microscopic minorities should also be adopted as media of instruction in schools. A Hindu writer in the *Civil and Military Gazette*, an M.A. and a lawyer, contends that "Hindi is spoken, read and written by a very much larger population of India than Urdu." It is a gross lie and it is a wonder how any one could have the courage to perpetrate such a lie in broad daylight. Hindi is not spoken anywhere in India, not even in the provinces of Pandit Madan Mohan Malaviya or Mahatma Gandhi, its two greatest protagonists. The average Hindu in the Punjab does not understand it. The U. P. is supposed to be the home of Hindi. Its position and popularity in that province was exposed by the poet Akbar, himself a U. P. man, in his inimitable style in the following lines:

ہمائیو تم کہی ہندی کے مخالف وہ ہو
دوسرے کے کہیو کہ یہ ہے ہم کی بات
بس کہ تھا نامہ اعمال مرا ہندی میں
کوئی پڑھ ہی نہ سکا مل گئی فی الفور بھات

"Friends, never be opponents of Hindi. You will learn after death that it is a very useful thing. As my Book of Deeds was written in Hindi, nobody could read it, so I got my salvation forthwith."

We have given very serious thought to this question. Every one who has any love for the motherland and feels any pain in his heart for her ultimate fate, has to devote serious thought to the problem of language, because community of language is one of the three primary essentials of a common nationality, the other two being community of race and religion. And we like most others have arrived at the conclusion that Urdu, which is the most developed and most widely spread of all Indian vernaculars, is the one that has the capacity in it of becoming the common language of a future united

Indian nation. The Government of the N.-W. F. P. have taken a very wise and very enlightened step and we do hope that they will stand by their decision firmly and resolutely and will not give way to the communalistic bigotry and clamour of the Hindus and the Sikhs.

THE CULTURAL HERITAGE OF HINDUISM

1515 Widows under the Age of One!

Politicians talk a lot of rubbish about the glories of ancient India and the culture, civilization and philosophy of Hinduism. Census figures, however, tell a different tale.

The Census Report for India of 1931 gave the following figures of the number of girls who are married under the age of 15 by age groups.

Age group.	Percentage married.
0 to 1	·8
1 " 2	1 2
2 " 3	2 0
3 " 4	4 2
4 " 5	6 6
5 " 10	19 3
10 " 15	38 1

Thus nearly one girl in 100 girls of less than one year of age is married and the same horrible fact is repeated in all the other age groups under 15.

One consequence of this is the almost unbelievable number of child widows in the country. The figures are:

Age group.	Actual number of widows.
0 " 1	1,515
1 " 2	1,785
2 " 3	3,485
3 " 4	9,076
4 " 5	15,019
5 " 10	105,482
10 " 15	185,339

The above figures disclose a state of affairs which is horrible enough. Remember also in this connection that remarriage of these girl-widows is impossible because the Hindu religion does not permit the remarriage of widows, and you will be able to form some notion of the cultural heritage which modern India has received from Hinduism.

Reform is very slow. For example, in 1921 there were 9,066 wives under the age of 1; in 1931 there were 44,082, — a five fold increase, while the population increased only by one-tenth. Again, in 1921 there were 759 widows under 1, and in 1931 the corresponding number was 1,515. The successive census figures show the most microscopic improvement. The population is increasing far more rapidly than the progress in measures to check these evils.

Nor is any reform likely to be effective so long as the Hindu religion retains its hold upon the masses. Caste, untouchability, child-marriage and a host of other evils are the product of Hinduism and part and parcel of that religion. There is only one way of an all round, thorough-going and effective reform, if reformers had but the honesty to see it and that is complete abandonment of Hinduism and adoption of Islam as the future religion of the country.

TO CORRESPONDENTS

Questions are answered, but it places us under no obligation to supply free copies of the journal to such questioners.

Qazi Anwar-ul-Haq of Mangrol had better send his question to the *Light*.
Manager.

THE OLDEST UNIVERSITY

El-Azhar of Cairo, which is the oldest university in the world and is still the largest Muslim University, is being modernized. The University is arranging to send seventeen deputations of students and professors on tours of study to foreign lands. Besides languages, they will study Education, Rhetoric, History, modern Philosophy and modern sciences.

In course of a statement to the correspondents of Egyptian newspapers the Principal of El-Azhar declared, "Through our new programme of work we want to make Egypt independent of the need of foreign scholars. For the present our study deputations will visit France, Germany and England and will acquire those sciences which Egypt needs, so that the future students of El-Azhar, besides being the bearers of the traditions of Islamic culture will also be equipped with modern sciences. Modern Egyptian requirements made this step absolutely necessary." The Sheikh concluded, "We receive requisitions from foreign lands for Ulema who know foreign languages and can preach Islam in foreign lands. Our new programme will enable us to meet this demand as well."

ELECTRIFICATION OF MEDINA MOSQUE

Among the various endowments which are under consideration of the Government of H. E. H. the Nizam in connection with the Nizam's forthcoming Jubilee is one concerning the installation of electricity in the Prophet's Mosque, (*Masjid-i-Nabavi*) at Medina, provided the Government of Sultan Ibn-i-Saud does not object. It may be remembered in this connection that the electric installation in the Ka'aba also owes itself to the munificence of an Indian Muslim *rais*.

AN APPRECIATION

The "Medina" of Bijnaur, U. P., has reviewed *The Truth* in a recent issue. The one thing notable about the review is that it has been made after a critical study of the journal of several months and is, therefore, devoid of all those customary platitudes which generally constitute newspaper reviews. The reviewer has laid his finger straight on those features of *The Truth*, which distinguish it from other journals and which are its sole *raison d'être*. The review runs as follows:—

"*The Truth* is truly the truth. It is edited by Maulvi Fazl Karim Khan Durrani. Maulvi Fazl Karim Khan Durrani was formerly a Muslim missionary at Berlin and worked under the Ahmadiya Anjuman of Lahore. But he was soon dissatisfied with Ahmadiya doctrines and being a truth-loving man threw off the yoke before long. But his missionary experience has taught him how best to present Islam to English-knowing people. *The Truth* bears witness to that fact. Mr. Durrani is an intelligent man and original in thought. One meets with valuable things in his journal, which are calculated to engender enlightenment and revolution in minds."

THE MOST DEMOCRATIC RELIGION

"Islam is the most democratic of all religions. It is the perfect equalizer of humanity. The moment you embrace Islam, you are raised to a footing of equality with any member. In the mosque, the Badshah, the Amir and Faqir, the Bhishti and the meanest of coolies pray side by side. Islam knows nothing about distinction of colour. Islam has made

PUNJAB POSTAL AFFAIRS

Post Master as a Physician

(From a Correspondent)

It appears as if the Postal Department has taken no lesson from the recent conviction of Mr. Newboulde and is keeping its eyes shut to the grave anomalies in the Rawalpindi Head Office.

(1). Major A. Angelo, O. B. E., late P. M. G., Punjab, when visiting Rawalpindi Head Office, remarked that Group Officers in the H. O. should be Muslims. Accordingly he appointed Messrs. Atallah, Haji Muhammad Din and Muhammad Ramazan. But the tables have since been turned and complete Hindu Raj now prevails there. The Accountant, the Staff Clerk and the three Supervisors are all Hindus. The Postmaster is also a fanatical Hindu. The only way to put a stop to the machinations of the Hindu staff and save the Department from further scandals of trials in courts is to introduce Muslim element in the office as a counterpoise.

Post Master as Physician

Mr. Vas Dev, the Postmaster of Rawalpindi, who is a Gazetted Officer, combines in his person the role of a Ved (Hakim) as well. He makes and sells medicines as if he were a practising physician and not a Government servant having the charge of such a big Post Office as that of Rawalpindi. Service Regulations are very strict in the matter and do not permit Government Officers of any rank whatever to engage in any kind of private business or professional practice, while Mr. Vas Dev is doing both. Naturally his preoccupation with medical practice and sale of medicines affects efficiency, and public business, for which he is paid a high salary from public money, suffers. It is amazing that higher authorities have taken no notice of it so far. It is high time, the Postmaster was made to choose between his two loves, viz., medical practice and Government service, and relinquish one of the two.

Removal of Postage Stamps

Certain irregularities were brought to the notice of the authorities through the press last June, but no action seems to have been taken on them. Encouraged probably by this hush-hush policy of the higher authorities, a certain accepted candidate for E. D. Sub-postmastership, who was working recently in the Muzaffargarh Post Office, took, it is alleged, to the strange practice of removing postage stamps affixed on parcels, registered letters, etc. Removal of postage stamps by a Postal official is a gross offence if it is true, and ought to have been met with condign punishment. But Hindus having the monopoly of the Service, the culprit, instead of being given the sack, was appointed Branch Post Master at Mahmudkot where he should have nobody to check him in his nefarious pastime. It is stated that the said candidate is a close relative of a certain clerk in Muzaffargarh Post Office, who, it is alleged, is the usual support of such culprits.

universal progress from the borders of the Pacific Ocean to those of the Atlantic on account of its liberal policy. Then again, within recent times, Islam has been making gigantic strides in the Malay Peninsula not on account of the "sword of the Quran"—these parts have never been under Muslim rule—but because of its catholic and liberal policy."

—Sir P. C. Ray

WORLD FELLOWSHIP THROUGH RELIGION

The First International Congress of the World Fellowship of Faiths which was held in U.S.A. in 1933-34 was guided in its activities by the three governing ideas of:

1. Working for fellowship;
2. Welcoming the necessary differences among fellows in any fellowship;
3. Uniting the inspiration of all Faiths upon the solution of man's present problems.

The British National Council, in organizing the Second Congress to be held in London from July 3rd to July 18th, 1936, would accept these ideas as their guiding principles, but would wish the attention of the Second Congress to be concentrated upon the solution of one specific problem, leaving subsequent Congresses to deal with other problems. And the subject it has chosen for discussion is: "World Fellowship through Religion."

Fellowship implies unity, and the sense of fellowship is latent in every man—of fellowship with his fellow-men, and of kinship with all living things and with the whole universe. But what is merely latent needs first to be positively realized and then intensified till it is consummated in beneficent action. For, until the unity is actualized, the equally fundamental diversity of men is apt to bring them into harmful conflict rather than enlightening contrast. So the Congress will focus its efforts upon emphasizing the fundamental unity.

The main hindrances to the establishment of any world-wide, or any intimate fellowship between men of different faiths, and of different races, nationalities and ways of looking at things, may be stated as:

- (a) Fear, suspicion, hatred and other forms of spiritual instability which lead to wars between nations and conflicts between individuals;
- (b) Nationalism in excess or defect;
- (c) Racial Antagonism and Race Domination;
- (d) Religious Differentiation;
- (e) Class Domination;
- (f) Poverty;
- (g) Ignorance.

How these obstacles to forming any true fellowship can be overcome, whether it be by the aid of:

- (a) Education (literary, scientific, philosophic, religious);
- (b) Improved economic conditions;
- (c) Drama, music or other forms of art;
- (d) The examples of saintly and heroic lives held up for emulation;
- (e) Prayer;
- (f) Concentrated meditation on the supremely perfect things in life;
- (g) Sharing spiritual experiences;
- (h) Common pursuit of Truth, common enjoyment of Beauty, common worship of a God common to all mankind, common deeds of Charity,

or by any other means will be the one problem before the Congress.

Modus Operandi

To help in finding a solution of the selected problem, representative spokesmen of the leading Faiths of the world will be invited to deliver addresses open to discussion to the Congress. Every such spokesman will not be expected to deal with all the

aboved-mentioned hindrances, or with all the suggested aids to overcoming them. Each will be invited to deal only with that particular one, or with those few, with which he feels himself most competent to deal. But taken together these addresses should give a good basis for the discussion of the problem. And, to make the discussion the more fruitful in results, the twenty selected writers would be asked to have them ready by January, 1936, so that they might be published as a collection and be available for the use of members well before the Congress assemblies. Groups could then meet in preparation for the Congress and discuss the problem. At the Congress itself, besides the hour allotted for the formal debate of each of the twenty addresses, opportunities would be afforded for further informal group discussion. And at the final meeting of the Congress the results of the debate would be summed up by some competent person:

Then, besides these addresses (followed by discussion) on the solution of one of man's present problems, six addresses by a Confucian, a Hindu, a Buddhist, a Jew, a Christian and a Muslim, respectively, will be delivered at two public meetings on "The Supreme Spiritual Ideal." These will not be followed by discussion. But, as in the case of the other series of addresses, a summing up of the main conclusions will be made at the final meeting of the Congress. As a result there may, perhaps, emerge some common ideal after which humanity is now faintly groping and towards which it may more consciously strive in future.

By these two means we should hope to obtain a valuable conspectus of opinion as to how the spirit of World Fellowship may best be promoted.

But something further may be expected. During the progress of the Congress itself the sense of fellowship should all the time be developing. For, previous to each meeting, a short devotional service will be conducted by a representative of one of the great religions—on one day by a Hindu, on another by a Jew, on a third by a Christian, on a fourth by a Muslim, and so on. The meeting for a common object—and that the highest possible—should in itself engender such a spirit of fellowship among the assembled spiritual leaders of the world as will gradually leaven the whole body of mankind, and there work till it finally eventuates in deeds of lasting benefit to the race and to every single member of it in his own individual, personal and most intimate life.

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TURKISH WOMEN

(Continued from page 2)

sixty years ago was due to these schools, and judging from the number of women poets and writers throughout Ottoman history, it would be correct to say that the well-to-do educated their daughters carefully in their own old-fashioned way. During the age of decline the only defect in these institutions was their inability to take into consideration the change in the times and adjust themselves to the new thought which had come to the Western World.

Dress Ordinances

It might be said generally of Turkish women that they were very self-willed and both the government and their menfolk found them hard to handle. In the early eighteenth century there were several royal decrees regulating women's dresses. One understands that as late as the early nineteenth century the bulk of women outside the palace were not veiled as their menfolk or the Sultan wished them to be. Dress regulations never could be imposed on them. Abdul Hamid himself would issue a royal "Irade" or ordinance every Ramazan and the police got busy in the streets cutting the dresses of the women who were not attired according to regulations. But the enforcement of the "Irade" was never attempted for more than three days.

The Era of Reform

Selim the Third, the great reformer, was also the first feminist. He had a remarkable sister, Hadije Sultan, who evidently tried to awaken women and make them aware of the progress the world had made. The women of the palace were won over to the ideas of reform. But work in this field really began with the Tanzimat. Namik Kemal particularly and his school generally advocated with their usual passion and indignation the education and

social emancipation of women. Although the school was undoubtedly influenced by Condorcet and the French writers, they regarded the subject from an Islamic point of view. They argued that Islam itself required all its followers to be well-educated. So far the old classic literature had tabooed all reference to women. The Tanzimat took them up seriously. In the tragedies of Abdul Hak Hamid especially, Moslem women are given a most important part. His saying that "the measure of a people's civilization is the standard of their women", is the motto of the Women's Training College now.

About 1860 the state opened a normal school to train women as teachers and founded primary schools for girls. In the principal provincial cities there were such schools. Women teachers became state officials. These schools were attended mostly by the children of the masses and the teachers were also recruited from the poorer classes, for unfortunately the women of the richer class were still strictly confined to their home duties. Foreign schools also multiplied, and in the latter part of the nineteenth century the foreign governess, especially the English governess, became an institution. There was a deeply rooted idea in Turkey that the English woman was serious and manly and must, therefore, be the model for the modern Turkish woman.

In Abdul Hamid's time there was a remarkable group of women writers who published a weekly paper, "The World of Women", which did very useful work, for it had a large circulation among both sexes. Its contributors and editorial staff were all women. Women writers were no longer mere poets singing of love, of nightingales and roses. They deeply studied the social and educational questions which affected their lives.

(To be concluded).

READY!

READY!!

READY!!!

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI

WITH A FOREWORD BY

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TURKISH WOMEN

(By Halide Edib Hanum)

(Concluded from our last)

Women got their real chance in 1908. The Young Turkish or the Constitutional Revolution brought forward men who meant business. Their political and social creed laid strong emphasis on education, and especially in women's education they accomplished something very memorable and great. The very atmosphere became freer for women and it was fully realised that a new Turkey could never be created without their collaboration. Women themselves began in the earliest days to create organizations. Their first club, the "Taali Nisvan," invited men of different professions to deliver lectures for women. They also created a small centre for teaching women to look after children. Quite a number of social organizations were started all over Istamboul, the most useful being the joint organization of men and women teachers, who opened night or day schools to teach the adult population to read and write. Education became the motto of women, and for the first time women of the richer classes also threw themselves into the work. When the Balkan War broke out and tragedy followed tragedy, women did their full share of duty by organising protest meetings, nursing, establishing centres where the orphans and the widows of the Balkan refugees could learn some craft and thereby earn their bread. I personally believe that the nursing of common soldiers by Turkish women served more than anything else to educate the masses in their outlook about women.

Education Modernized

On the other hand, the state took a very energetic step. It modernized the entire educational system of Turkey and equalized educational rights. Normal schools were multiplied and conducted on better and modern lines; women's colleges sprang up all over the country. The finest building of the period is the Women's Training College in Istamboul. I can say with some degree of certitude that it is as good as any one could find elsewhere. The Young Turk regime began also to send women students to European universities and colleges; in 1916 the Istamboul University opened its door to women. In 1912 there were two lady doctors practising.

The Great War Pressure

The pressure of the Great War urged women forward to many an indispensable service and

sacrifice. Turkey's manhood was on the frontiers. The country was nearly blockaded. From end to end the only producers were women. The army had to create women's battalions to do the work behind the lines. The needs of the army, its food and clothing, were supplied entirely by women. Further the government departments had to recruit employees from among women. By 1916 women had really reached a stage in education and experience when they could take considerable part in the work of administration.

Perhaps more remarkable than the education of women in principal cities and the labour of the agricultural regions was the activity of the women of smaller towns. The care of the family had fallen entirely on their shoulders. They became the intermediaries, travelling all over the country, buying and selling and carrying on the entire small trade for keeping their children alive. Without the activity and the enormous service of women, Turkey would have collapsed internally during the Great War.

The "Turkish Hearths"

In acquiring their new position and learning to fulfil their new duties women were helped enormously by the nationalist institutions which we called "Turk Ojagi" (Turkish Hearths). They were founded by the Turkish intelligentsia and the students of all shades of political opinion, and they enabled men and women to cooperate in order that they may better understand the needs of the nation and the conditions of progress.

The activities of the Ojaks would take a chapter by themselves. I shall leave them alone. But the important thing about them is that they gave a national as well as a religious sanction to women's equality in educational and social matters. The Tanzimat had given a religious sanction, but it had been limited. Keuk Alp Zia, the Pan-Turanist sociologist, now proved in a large number of works that in their pre-Islamic stage also the Turks gave equal rights to women, and that that only had made them great and enduring as a race. Owing to his activity and his influence, both as a writer and as a member of the central Young Turkish Council, he managed to have the new family law promulgated in 1916. It did not do away with the old regulations, but it gave men and women the right to choose between the two forms. The new law was

also based on Islamic principles, at least in the spirit if not in the letter. In Islam marriage is based on mutual consent; therefore the new regulation created a kind of contractual marriage. A woman could demand the right to divorce or prevent polygamy or make any other condition she liked.

This new regulation was not regarded with favour by the majority of women or men, although quite a number made use of it. What Turkish women wanted was not easy divorce, but a firmer and more indissoluble marriage. They did not look at marriage from a selfish, individualistic point of view, but as the organic bond of society. What they wanted was to abolish polygamy and to take away the right of divorce from the individual and give it to society, that is, to the courts of law.

After the War

Such was the position of Turkish women in 1918, when the Armistice was signed. The most salient features of the gradual emancipation of Turkish women and their evolution as useful and beneficial units of society, features in which it differs from Western feminism in its democratic aspect, are, first, that it was not the revolt of one sex against the other's domination. It was a part and an integral part of Turkish reform and accepted as such by all progressive parties in Turkey. In whatever else they might have disagreed, they all believed in that. Secondly, as against other reforms, the conflict of the East and the West has in this one played only a minor part. It was considered a natural revival of the best, both in Islam and in the racial culture and tradition of the Turks. This, I believe, gave it its greatest force. There is only one point which brings the service of Turkish women in the economic field into line with universal conditions. Their education and present social position are due to deliberate work and effort, but the wide scope of their activities from an economic point of view is the outcome of the present world situation, mostly created after the Great War.

In Turkey's Hour of Calamity

The national calamity, which reached its apogee in the foreign occupation in 1918, made every one in Turkey realise what a country really meant to its women. They were struck and bereaved to an unimaginable degree. Beginning with the Balkan War they had slaved for their country and sacrificed their best and dearest, and it all looked as if their supreme sacrifice had been in vain. Therefore, if any human beings at the time were really exhausted and drained of all life and energy, it was the Turkish women. But one saw at the same time that a country was a big home for its women — their collective home. For its honour as well as for its security and well-being they felt themselves responsible to the last.

In innumerable private meetings of political organizations, young women in black with their notebooks on their knees sat discussing with men the ways and means of delivering the country from its stupendous adversity. In public protest meetings of thousands and thousands also women predominated; not only the young and the educated, but the old, those who had looked on the change in the life of women as something absurd. In villages they gathered in the evenings around fires, knitting and talking. No man can want peace as passionately as a woman. For order and peace is a necessity for the happiness of the home and the little ones. But this time there would be neither home nor country without a last and supreme struggle. And they

threw themselves into that supreme struggle. It caused us no wonder or even surprise to hear that women in the Smyrna mountains or in Cilicia were actually fighting or helping their soldiers.

The Heroic Women of Turkey

When the Government of Angora was established and the irregular forces incorporated in the regular army, women ceased to be active fighters. But still nothing could be accomplished without them. In every city and town women's associations of "Defence of National Rights" were organised to help the Red Crescent and other associations. But the most impressive and perhaps the most essential part of service was rendered by the peasant women. Once more they had to sow and reap and produce all the means of livelihood all alone. Once more one saw them bare footed, clad in rags, marching from one end of the country to the other carrying ammunition on their backs or leading ox-carts. Some of this service was obligatory, but there were also a host of volunteers. I remember a transport unit composed entirely of women, consisting of eleven ox-carts and eleven women. Their leader was Sergeant Fatima, an old woman of about seventy, six feet tall and straight-backed with a face as strong as a rock. She had come with all the rest, holding her dumb and blind grandson by the hand. One of the drivers was in the family way. They worked in silence and dignity, leading their carts through mud and mire up to the firing line.

However gallant and brave the men, no country can preserve its independence under such conditions as of the Turkish lands in 1918, unless its women are attached to the values which create a state and a country. I met an old woman in a Smyrna town or rather on the rests and ruins of a town, who had emigrated five times since the Balkan war because she did not want to die under a foreign flag. What is there in a red piece of cloth with a crescent on it? It is the symbol which matters and the symbol meant more than life. I will not multiply instances of women's sacrifice in those days. They are beyond number. Fikret says, "A country rises only on the shoulders of the brave," and new Turkey rose on the shoulders of its brave children, men and women. But there is one thing I must say in regard to the women. Great as the material part of their service was, the moral part of it was greater. For, once they had thrown themselves into the struggle, I never saw a woman lose heart. That had an incalculable value in such a struggle as we went through.

Under the Republic

The Republic started its reforms after the Lausanne Conference. The scope of women's education was widened. Where there were only three Turkish women doctors in 1921, there are something like fifty now. There is a considerable number of women working as assistants in hospitals all over the country, and as officials in the hygiene department. The number of women with University qualifications, both Turkish and foreign, has increased, the University has several women as Assistant Professors. All the public departments employ women on a considerable scale. They are taking great interest in the study of law. In the provinces there are even women judges, and some important positions in the police department are occupied by women. Every one takes all these things as a natural consequence of the changes which have been going on very slowly since the Tanzimat period and a little more swiftly since 1908.

(See page 8)

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The Truth

MONDAY, NOVEMBER 18, 1935

Indians in Iraq

An Indian settler in Iraq has addressed a long communication to the Bengal poet Dr. Rabindranath Tagore complaining that the Government of Iraq has served notices on Indian settlers there to quit the country within three months. The writer, who appears to be a Hindu although he pretends to espouse the cause of Muslim settlers as well, fears that these notices might be only a first step towards the general expulsion of Indians from Iraq. The letter has been going the round of the Indian press and we understand the Government of India are inquiring into the matter. Before the Government of India arrives at any final decision and takes any step, it is necessary that the Indian Musalmans should also express their mind on it. It is a pity the Musalman newspapers have not taken such notice of the communication as it deserves. We hope they will do so now.

The writer has apparently made out a strong case against Iraq, and it is its apparent strength that has silenced those who would otherwise take a different view of the matter. The reference to the 20,000 pilgrims who go from India every year to visit holy places in Iraq and to the annual contribution of three lakhs from certain endowments in Oudh is irrelevant, because the two things belong to the province of religion which in such cases always stands above politics. The pilgrims and the money contributions went to Iraq before Iraq even dreamed of becoming a separate state and will continue to do so in future whatever the political status of Indians in that country might ultimately come to be. It is true that thousands of Iraqis visit India annually or stay here permanently for purposes of trade, and the principle of reciprocity demands that Indians should be granted similar privileges in Iraq. But there are considerations higher than mere reciprocity, the considerations, for instance, of social peace and political security, which must have greater weight with governments in their attitude towards aliens than trade benefits. The writer himself reminds us: "As to what India has done for Iraq in the past, the very status of Iraq to-day as an independent State would never have been possible but for the sacrifice of well over 40,000 of India's soldiers

who perished and as many were disabled in the struggle that freed Iraq from the Turkish rule, and immense was the cost of that struggle to India." The Hindu, who cannot think beyond his own person or at best his own country, may argue like that, but the Musalman feels and the Iraqi fears that the country which could send 40,000 of her sons to perish in a cause which was not her own would be also quite willing to send 40,000 or more tomorrow to deprive Iraq of her freedom if their British masters decided to do so. From the shouts of the Iraqi student demonstrators in the streets of Bussrah and Baghdad, "Away with Indian slaves!" one can see how the Iraqis feel and what they think about the Indians' "sacrifices." Foreign Muslims, especially of Near and Middle Eastern lands, also fear that Indians are very likely to play the role of British spies. From what we know of our fellow-countrymen in India and of what they have done in the past, we cannot find it in our heart to blame foreign Muslims for thinking in the way they do. We believe they have very sound reasons for entertaining such fears. Imperialism has no morals, its tentacles are spread far and wide and its grip is tight. The "shivering native" is helpless and often too weak to resist. What is worse, the Hindu seems to have sworn enmity towards Islam and the Muslims all over the world. And we must not forget that it was an Indian, and a Musalman at that, who attempted the life of Ghazi Mustapha Kemal. Had the miscreant succeeded in his devilish purpose, Turkey would have disappeared from the map forever and Islam would have lost one more state, and the most powerful of them, for good.

Also, the Hindus and Sikhs of Iraq have not been very peaceful settlers. Believing that they had some special claims upon the Government of India and could call upon it for protection whenever need arose, they have several times behaved in a manner which gave great offence to the religious susceptibilities of the Iraqis. They started to "convert" girls and young women to their faith. We know what these "conversions" mean in India and what social upheavals they lead to, and we can very well imagine what revulsion of feelings they must have caused in Iraq. We heard of the affair three or four years ago, and we remember the violent agitation that took place in Iraq newspapers over the offensive tactics of the Arya Samajists.

In any case, the presence of Indians in their country must be an eye-sore to the Iraqis who cannot possibly forget that it was the fellow-countrymen of these very persons who shed their blood to lay a mighty Muslim Empire in the dust. Their presence must be a constant reminder to them of past humiliations and future possibilities. Also, in a country like Iraq, a Muslim can easily become naturalised and assimilated and there is every likelihood of his children becoming citizens of the kingdom in their hearts and souls. A Hindu with his racial exclusiveness and mental reservations can never do so. It is, therefore, right that the Government of Iraq should rid the country of this alien, unassimilable and dangerous element, and the Musalmans of India should make it plain to their own Government that it must not inter-

here in the matter. The suggestion of reprisals against the Iraqis in India is absurd, because they are not doing any harm to anybody

Sikh-Hindu Anti-Urdu Campaign

In our last we commended the action of the N.-W. F. P. Government respecting the fixing of Urdu as the medium of instruction in state managed and state-aided schools and showed that the Hindu-Sikh contention that Hindi and Gurmukhi should also be recognised as media of instruction was bad in theory, unworkable in practice and anti national in character. From the press reports of speeches delivered at the two meetings which were held in Lahore last week to protest against the N.-W. F. P. Government's order it is apparent that the Hindus and Sikhs have really no case. For when a case has to be supported only by false representations and misleading statements, it means that the case has no valid basis. We repeat that the Frontier Government's circular in question does *not* prohibit the teaching of Hindi and Gurmukhi in Government and aided schools. These languages will still be taught to all who care to learn them on the same level as Arabic and Persian, that is, only as *languages*. If the Hindus and the Sikhs really have as much love for their religion and culture as they claim to have, every Hindu boy and girl will be able to learn Hindi and may continue to study it and every Sikh boy and girl will be able to study Gurmukhi and may continue to study it throughout the secondary stage in spite of the circular. The circular does not affect the position of the two languages in the least bit. But the agitators who condemn the circular do so by appealing to the religious prejudices of the ignorant masses by telling them that the Frontier Government has "prohibited" the teaching of Hindi and Gurmukhi in schools. Mahatma Hans Raj, who is supposed to be a very holy one among the Hindus and is, therefore, expected to be more sane and fair in speech than others, declared that the circular aimed at depriving Hindu and Sikh women of an approach to their religious teachings and doctrines. The circular lays down only that special subjects such as History, Geography, Mathematics, Physics, Chemistry, etc., should be taught in Urdu only. How the teaching of these subjects in Urdu affects the Hindu and Sikh women's approach to their religious teachings and doctrines may be clear to a Mahatma, but it certainly passes our understanding.

It should also be remembered in this connection that the circular creates no new position in the Province. It only gives sanction to the current practice. School text-books, maps, charts, etc., exist only in Urdu and not at all in Hindi or Gurmukhi. No publisher will be found willing even in the Punjab, where the Sikh population is at its largest, viz., 13 per cent. and Hindu population is also considerable, viz., 26 per cent. to publish text-books in either Hindi or Gurmukhi, simply because there is no demand for them.

Gurmukhi and Hindi are both dead languages, and it is just by virtue of being dead that they are regarded as "sacred" languages. The language in which the Sikh scriptures are written is unintelligible to the modern Punjabi, and Punjabi, the modern language, which is written both in Persian and in Gurmukhi character, is neither sacred nor fit to be used

as a medium of instruction in schools. Not even a century of cultivation will make it fit for that purpose. One speaker contended that three-fourths of India spoke Devanagari (Hindi). In which part of India is it spoken, one might ask? Is it spoken in Bengal? In Madras? In Bombay? In Sind? In the N.-W.F.P.? In the Punjab? In the C. P.? Or even in the U. P.? Where is that three-fourths of India situated where Hindi is spoken? The fact is that Hindi is a dead language and it is not spoken anywhere. If any person, who was not a Sadhu or a religious preacher, were found speaking Hindi anywhere in India, he would be regarded as a marvel or a crank and nobody would understand him excepting those who have made a special study of the language.

It is also absurd to contend, as was done in the resolution adopted at the D. A. V. College meeting, that the adoption of Urdu as the medium of instruction is an attack on the "fundamental right" of Hindu and Sikh minorities, for it is not the fundamental right of any community whatever that the language of its religious scriptures should also be used as a medium of instruction. If such a fundamental right existed, Arabic too would have to be recognised as a medium of instruction in schools, which is nowhere the case in India. The only fundamental right of the communities is that provision should be made in schools for the study of the languages of the sacred scriptures of those communities. This provision exists and will continue to exist in the N.-W. F. P. schools without any curtailment, and the Hindu-Sikh agitation in this connection is wholly pointless.

The matter is really so plain that it is not possible to believe that the Hindu leaders who have launched this campaign are not aware of the absurdity of their position and are really honest in their contention. One prominent Hindu, Rai Bahadur Lala Durga Das, in fact gave away the secret when he declared that the question was "political" rather than educational. It was wrong on the part of the Government, he said, to grant reforms to the N.-W. F. P. It is apparent, therefore, that the Hindus and the Sikhs have really no grievance at all on the score of the language circular at all. Their only aim in raising this senseless hue and cry is to bring a Muslim administration into ill-repute. But the fact stands that if there is one province in India which has been working the constitution more smoothly than any other without giving any reasonable cause for complaint to any minority community, it is the Frontier Province, and we have no doubt that the men who have had the vision and the statesmanship to take this step for unifying the educational system of their country will also have the courage to stand by their decision and carry it through in spite of the ill-mannered clamour and obstructionist tactics of the Hindus and Sikhs.

Notice to Correspondents

In communications meant for publication, please leave wide spaces between the lines and in the margin for alterations and corrections. Failure to do so might lead to the rejection of your MS.

EDITOR.

HALI THE POET REFORMER

(By M. Z. Islam)

At the historic town of Panipat, fifty miles to the north-west of Delhi, on October 26 and 27 was celebrated the centenary of the birth of Khwaja Altaf Husain Hali, one of the founders of the modern school of Urdu poetry, who brought about a revolution in Muslim ideas and ideals in India. His Highness the Nawab of Bhopal presided over the celebrations and thus associated himself with a literary movement which is full of potentialities for the development of Urdu literature on sound lines.

Ancestry and Early Life

Born a century ago in 1835, Altaf Husain, who later became famous under his *nom-de-plume* of Hali, inherited the talents of Khwaja Malik Ali, the founder of the family, who had migrated from Herat to India in the reign of Sultan Ghiyasuddin Balban, a patron of learning, who gave Khwaja Ali a village near Panipat for his maintenance. Young Altaf Husain was deprived of the affections of his father at the tender age of nine, an event which was perhaps responsible for the deep tinge of poignancy noticeable in his poetry. He studied something of Arabic and Persian and learnt the Quran by rote at Panipat and was married when he was barely seventeen. The early marriage caused no interruption in his studies, however, and in 1854 he went to Delhi in quest of knowledge, where he learnt logic, philosophy and grammar from a learned Maulvi. The death of his brother who had so tenderly looked after him brought him back to his native town where he devoted himself to a further study of theology, grammar and rhetoric. In 1856 Altaf Husain secured a post in the Collectorate at Hissar, but the Mutiny sent him back to Panipat again. By the time he was twenty five years old, Altaf Husain had acquired considerable literary skill and was taken on as a companion by Nawab Mustafa Khan of Jahangirabad, who was himself a poet of no mean order. Association with the Nawab gave a filip to the poetic talents of Hali who now began to submit his compositions to Ghalib for advice and correction. Ghalib was greatly impressed by his poetic abilities and the master's praise and encouragement spurred him on to higher efforts.

Even the greatest optimist could not have ventured the prophecy at the time that Hali, the writer of love sonnets as he then was, would flower into the harbinger of a new era of Urdu poetry and would break fresh ground by breaking away from the established conventions and traditions of his art. So far Hali had belonged to the dead-past. "He wrote because his father writ." He was a follower of old standards and his sonnets centred round the theme of love which had by now completely exhausted itself.

The Turning Point

On the death of Nawab Mustafa Khan Shaifia, Hali left Jahangirabad and secured appointment in the Government Book Depot at Lahore. This was a turning point in the poet's career. It was here that the new day dawned on him and it was here that he left old grooves and struck out a new line in poetry for himself. How did it come about—this

great change? In the Government Book Depot, Hali came under the influence of English literature through translations, which completely changed his outlook. His poetic genius had been polished by Ghalib and he had purified his style from bombast and hyperbole during his close association with his Nawab patron at Jahangirabad. Hali was not slow to realize the immense possibilities which the new school of Urdu poetry opened for his genius, and the literary society which had been started by Shamsul Ulema Maulana Mohammad Husain Azad under the guidance of Col. Holroyd, the then Director of Public Instruction in the Punjab, provided an excellent forum from which he could recite his earliest poems composed in the natural style free from ornate artificialities and high flown similes and metaphors.

This was a period of acute struggle between the old and new schools of Urdu poetry. To establish new values and new standards was no easy task. Hali was one of those who brought about a renaissance. He sought his inspiration in the living present. He had, at the same time, a dignified appreciation of the past and courage to face the future.

Association with Sir Syed

It was Sir Syed Ahmad Khan, the great founder of the Aligarh Movement, a man with keen perceptions and a sound practical sense, who directed the genius of Hali into practical and profitable channels. As a teacher at the Anglo-Arabic School, Hali came under the magnetic influence of Sir Syed who was then conducting his educational campaign at Delhi. Sir Syed asked him to compose a poem describing the rise and fall of Islam, so that he could get some assistance in his arduous task of infusing a new spirit of activity in Indian Muslims who had fallen from their high estate and were fast sinking politically, educationally and economically. The influence of the Maulvis was supreme and extremely baneful to the destinies of the Muslims. They thought it was a positive sin to acquire knowledge of Western sciences. Hali himself had been no less orthodox at one time and during his student days he never cared to learn English, for he feared he might become a heretic or kafir if he learnt that language. Ghalib, his poetical master, was no religious devotee, and during his literary apprenticeship Hali had once a pleasant quarrel with Ghalib whom he admonished for his negligence to observe the external formalities imposed by Islam on its followers. The change that now came over Hali widened his outlook. The metamorphosis was neither weak nor uncertain, and Hali, with the fire of a new convert, began to preach that the pursuit of knowledge was the duty of every Muslim. In this his facile pen, his eloquence of tongue and his vast knowledge of Islamic traditions stood him in good stead, and he became one of the foremost champions of Sir Syed's movement.

His Works

Hali was a prolific writer and was the author of several long narrative poems. He published a



collection of his odes and sonnets and also a biography of his master Ghalib. A dissertation on poems and poetry, which was an exposition of the ideas of the Modern School of Urdu poetry, was another valuable prose-work of Hali published not long after. The biography has been criticized for its lack of proportions and for the one-sided picture of Ghalib it seeks to paint and the dissertation for its superficiality. Hali was certainly not a purist and never claimed to be one. His enthusiasm to modernize Urdu poetry on Western lines sometimes went too far and involved him in controversy with others whose thought ran in different channels. A translation into English of his quatrains has been published by the Oxford University Press. These works enjoy some popularity, though they are of no extraordinary character.

The Musaddas

It was his *Musaddas* on "the Rise and Decline of Islam," an epoch-making book of the age, that made Hali immortal. The *Musaddas* is a poem of Muslim national regeneration. The condition of pre-Islamic Arabia, the glory of early Islam, its triumphs and achievements, the gradual decadence, the terrific fall of the great structure and the present pitiable condition of Muslims are all described with consummate skill and literary acumen. The *Musaddas* would have been nowhere if Hali had stopped only at that. But he was not merely a poet; he was also a reformer. As such he analysed the causes that had led to the decline of the Muslims, and he made constructive suggestions for consideration by its leaders to arouse the community from its deep slumber. The fire, the vigour, the brilliance and the spontaneous flow of his great epic poem stirred the community to its depths and inspired it with new ideals and fresh ambitions.

When first published in 1879 the *Musaddas* leapt into instant popularity. There was a commotion in the community. Thousands of copies were sold and parts of the poem were recited in meetings, assemblies and at conferences. No other "national" poem, with the possible exception of Sir Muhammad Iqbal's *Shikwa* and *Jawab-i-Shikwa*, has commanded such wide popularity. It is gratifying to note that the work of Hali did not go in vain, for the success of the educational movement of Sir Syed Ahmed Khan was to a large extent due to the great epic of Hali.

Government readily appreciated the learning and literary work of Hali and the title of *Shams-ul-Uloom* was conferred on him in 1901. His Exalted Highness the Nizam, the greatest patron of learning amongst the Princes, granted him a pension of Rs. 100 a month, which he drew till his death in 1914 at the ripe old age of 77.

The question whether in preference to Ghalib or Sir Muhammad Iqbal, Hali can be regarded as the greatest poet Urdu literature has produced so far and whether he was greater as a prose-writer than as a poet or vice versa, is debatable and need not be answered here. Hali may not be assigned the greatest rank in Urdu poetry, but his position as a great reformer and a great benefactor of Urdu is unchallenged.

REVIEW

Mr. Burhan Ahmad Faruqi, M.A., student of Ph. D. class, Muslim University, Aligarh, has sent us an Urdu poem in six stanzas. The poem is meant for declamation by small children and contains healthy and manly sentiments such as Muslim children ought to cherish. The following two stanzas exemplify the spirit of the poem:—

میں خدا کے یہاں سے آیا ہوں زندگی کا پیام لایا ہوں
 رندہ وہ ہے سدا جو بڑھتا ہے زندگی نام ہی نور کا ہے
 مچکر بڑھتا ہے مچکر بڑھتا ہے روح سرور دما پہ چڑھتا ہے
 پھولنا اور مچکر بھلنا ہے شجر بارور دعا کے
 میں مسلمان ہوں میں مسلمان ہوں
 میں نے مسرت بلاد پائی ہے میری منی سدا سے اُٹی ہے
 دم جوئی نہیں مرا شیوہ مچکر آزار کا نہیں لپکا
 رندہ وہ ہے جو کم کرتا ہے قوم کا اپنی نام کرتا ہے
 قوم کے واسطے جیوں گا میں قوم کے واسطے مرنے کا میں
 میں مسلمان ہوں میں مسلمان ہوں

A shorter edition of the poem has also been prepared, copies of which Mr. Faruqi will send free of cost to any address, provided those who ask for them promise to teach the poem by rote to as many children as the number of copies they send for and teach them also how to declaim it. Stamps to cover postage will be welcome.

"SELF-HELP AND CO OPERATION."

BY SAJJAD SARWAR NIAZI, B. A. (HONS.)

Sometime ago Ch. Alzal Haq, M. L. C., wrote an inspiring article on some aspects of rural reconstruction, which makes it worth while to pursue the subject further. Self-help is the central principle of all progress, but our society is infested by false prophets whose dry as dust philosophies kill our interest in life and infuse in us queer notions about our life on earth. As a consequence our people have lost all sense of responsibility in what they do. The rich are spend-thrifts and the poor are uninterested in their daily vocations. In this state of affairs nobody would care for the common good of the society, the obvious result of which is absence of all co operative spirit and its attendant distractions and disaffections.

The question of questions is how to eradicate these evils. In the first place we must make concerted propaganda against all such death philosophies and their rich crop of slackness, squalour, slovenliness and inertia. This is not possible unless all the public-spirited people, artists, writers, poets, speakers as well as other leaders of thought join hands and work it out in their particular spheres. For instance, an artist instead of wasting his time on time-worn themes, could very easily dwell on the bright and upper, i.e., constructive aspects of life, e.g., child welfare, eradication of evil customs and habits, self-help, co-operation, spirit of service, etc., etc. These subjects offer a vast scope for good public service. We must also start entering into wholesome combinations, e.g., better living societies, panchayats, women's institutes, child welfare societies, games clubs, cultural institutes, etc., etc., with practical constitutions and definite programmes of reconstruction. It involves much uphill work and is only possible if a band of selfless and sincere workers entered the field and braved the ridicule and opposition of other.

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AFGHANISTAN TO-DAY

(From a Correspondent)

I went to Afghanistan to participate in the Independence Day celebrations. I can say from what I saw that a very bright future awaits Afghanistan. If the Afghan nation continues to busy itself in the development and progress of the country, the day is not far off when Afghanistan will rank among the most advanced countries of the world.

Peace and order are the foundation stones on which the superstructure of a nation's greatness is built. In Afghanistan peace and order reign supreme. The Government is engaged in drawing up plans for the further progress of the nation, which is, on its part, prepared to co-operate and assist in the carrying out of these plans.

There has been a remarkable decline in the number of murders, dacoities and other serious crimes. The roads are safe and a tourist can travel in any part of the country without the least fear of any harm coming to him. Every possible effort is being made to provide for the comfort of travellers. Rest houses have been constructed alongside the roads.

The Army and the Police

On Independence Day about 20,000 troops marched past the King and this ceremony lasted for five hours. The army is equipped with the latest type of arms. His Excellency Sardar Mohammed Khar, the War Minister, enjoys the confidence of the army.

The soldiers are recruited from among the martial races. Almost all of them are "Pakhtoons". Their officers are selected from among their own groups.

The War Minister has established the Afghan military Academy and Cadet Schools for the training of officers. The training is imparted by Afghans and they no longer depend on German and Turkish military instructors.

The police are recruited from members of good family and the forces well organised.

Roads and Education

There is a fine network of roads in Afghanistan. All important towns, such as Matal, Kandhar, Herat, Mazar-i-Sharif and Kabul, are connected by roads which are fit for motor traffic. It is a matter for gratification that within a few years the Afghan Government has constructed a number of roads and one can motor to any part of the country.

A number of post and telegraph offices have been established. Telephone communication has also been established and extended.

The Government is paying great attention to education. Some 600 students from the independent territory are receiving education at State expense. Professors of various nationalities, Indian, Turkish, German, French, are employed.

The Government is trying its best to bring medical aid within the reach of the people and to attain this end is maintaining a number of well equipped free hospitals, which are in the charge of Indian and Turkish doctors. There is a separate hospital, with a beautiful garden attached to it, for the treatment of tuberculosis patients.

Agricultural Progress

Vast tracts of barren land have now been brought under the plough in consequence of a canal system. Cotton, more or less of the Egyptian variety, is being extensively sown. Sugar-cane is being sown for experimental purposes. If success is

attained in this direction, vast sums of money which are paid for foreign sugar and gur, will remain in the country.

Jail administration has been put on an efficient basis. The State provides convicts with food and clothing. They no longer wear rags or beg for food. Convict labour is utilized and special attention is paid to the sanitation of jails.

Constitution

In regard to the constitution of the country, the King is the supreme head of the Government. He is assisted by his Ministers who are chosen from the members of the National Parliament. In all important matters the Cabinet and Parliament are consulted.

Unemployment is practically unknown in Afghanistan and the Government has enacted a law which provides that only Afghans, whether they are Hindus or Muslims, shall be permitted to ply motor vehicles in the country.

Providence has blessed the country with a bracing climate conducive to good health. There is not much to be done in this direction. The Department of Health, however is not inactive. It helps to maintain sanitation.

Games, such as hockey, football, tennis and cricket, are becoming very popular in Afghanistan. The army too is interested in sports. The War Minister himself takes part in games. Prominent teams from India are invited to Afghanistan to play against local teams.

THE U P MUSLIM EDUCATIONAL CONFERENCE

The following resolutions were adopted at the U. P. Muslim Educational Conference held at Moradabad on November 10-12, 1935. —

1 That this Conference views with great disappointment the attitude of the Government of the U. P. in not coming to any decision on the minimum educational demands formulated by the Conference of Muslim representatives convened and presided over by the Hon'ble Minister of Education in February, 1934, and urges upon the Government the urgent necessity of accepting without further delay those demands which the Muslims of these Provinces consider essential for safeguarding their cultural interests and accelerating their educational progress.

2 That this Conference strongly urges upon all the heads of Muslim institutions to introduce the Scout movement in their schools and colleges.

3 That this Conference suggests that a separate curriculum best suited for the education of girls be framed at an early date.

4. That this Conference records its high appreciation of the waqf endowment of Rs. one lag dedicated to the cause of Muslim education by Chaudhri Abdur Rahman (formerly Chaudhri Mangal Singh).

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TURKISH WOMEN*(Continued from page 2)*

Two important measures have been passed in regard to women in society under the Republican regime. A new civil code has been promulgated, which abolishes polygamy, equalizes inheritance and entrusts the right of divorce to a court. This is a copy of the Swiss Civil Code. Secondly, women have been given the municipal vote and are eligible to the councils. There are in important provincial towns women members at the moment. This perhaps is more important than the political vote, for municipalities are after all the domestic sections of the city, and the city is a big home. Its care, hygienic, æsthetic and general, would be best understood by women. Whether they have the legislative vote in a near or far future does not matter so much.—*Conflict of East and West in Turkey*. (Turkish women have been granted the franchise since the above was written —Ed)

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Persecution of Musalmans in Jaipur State European Officer's Callous Disregard

[The European Officer is Mr. G. A. Carroll, Superintendent, Thikana Khetri, Jaipur State. By his callous disregard of the hardships and persecutions to which the poor Musalman artisans of Kotputli in Jaipur State have been subjected by the Hindus of the place, especially one Rai Sahib Nawal Kishore who seems to be a great personal friend of his, he has compelled the said artisans to leave the State. They were boycotted and thrown out of employment, their religious susceptibilities were wounded brutally, and they were forced at last to seek asylum at Delhi, where they are undergoing great hardships. They have now addressed the following petition to this European Officer. Its perusal will show how brutally the Musalman subjects of some Hindu States are treated.—*Ed.*]

EXALTED SIR,—The Hindus in general and Rai Sahib Seth Nawal Kishore in particular have been persecuting the Musalmans of Kotputli for a long time in various ways. The Thikana authorities and officials including your good self have all along known all about this persecution, but the said authorities and officials and your good self have always favoured the Hindus and suppressed the Musalmans. During the Muharram of the year 1934 your high-handedness reached its climax, when, in order to frighten and crush the Musalmans you arrested, handcuffed and disgraced their leaders Subedar Abdul Rahim Khan and Dr. Basharatullah Khan, and called out a detachment of Khetri Lancers and threatened to open fire on the Musalmans although neither the Subedar nor the Doctor had committed any offence nor were you able to find any reason for prosecuting them criminally. Your sole object appeared to be to humiliate respectable Musalmans.

A Pig-Stye near a Mosque

After that, you promised to redress the grievances of the Musalmans after your return from Mount Abu, and consequently the Musalmans sent to you at Mount Abu a most respectful petition in English praying that their grievances, mentioned below, may be redressed—

- (1) Sweepers who kept pigs had been recently quartered by the Thikana near the mosque at village Shujatnagar. These sweepers should be removed to the site formerly occupied by them.
- (2) The *muafi* of the Bineth mosque had been unlawfully resumed and should be restored.
- (3) The Thikana officials had closed the back door and staircase of the tomb of Hazrat Sayyed Husain. These should be opened.
- (4) Mannu Khan's land which had been unlawfully sold to Rai Sahib Nawal Kishore should be given back to Mannu Khan on payment of the price paid by the said Rai Sahib.

(5) The Municipal Committee has notified its intention to construct public latrines near the shrine of Ghazi Bahadur Shah. This should be stopped.

(6) The Musalmans of Kotputli should be given their due share of employment in the Thikana service.

(7) The Thikana officials are boycotting Musalman masons. This boycott should be removed.

(8) The dispute about Chhatri Nakta Shah should be settled.

(9) The maintenance grant of the Islamia School which has been stopped should be restored and increased.

(10) The latrine constructed near the mosque in the court compound should be removed.

Muslim Leaders' Intervention Sought

After sending the above-mentioned petition, we waited for your justice, but nothing transpired up to December, 1934, and we felt compelled to seek the advice and assistance of Musalmans outside the State. Thereupon Maulana Syed Ghulam Bhik Nairang, M. L. A., Maniana Muhammad Mazharuddin, Secretary, Ali India Jamiatul Ulama, and Maulana Syed Mahmud Zaidi visited Kotputli to study the matter on the spot. They enquired into our complaints, promised to help us and advised us to trust in your sense of justice.

Thereafter, Maulana Syed Ghulam Bhik Nairang, M. L. A., visited Kotputli and Khetri in March last. He had a conference with the Hindu leaders including Rai Sahib Nawal Kishore, and took the Hindu leaders and our leader Subedar Abdul Rahim to Khetri to meet you. Under the Maulana's advice and for your sake, we gave up our claim to Mannu Khan's land, although in this matter partiality had been shown to Rai Sahib Nawal Kishore, injustice had been done to Mannu Khan, and the land had been sold to the Rai Sahib in direct contravention of the order passed by the Mahkama-i-Khas of Jaipur State. What you got settled on this occasion, we

accepted without demur, and believed in the promises made by you, but precisely on this occasion your great friend Rai Sahib Nawal Kishore uttered the threat that the Hindus would boycott the Musalman palledars if the Musalmans were allowed night play at Chhatri Nakta Shah. He also uttered another threat that he would call a meeting the very next day, order an *hartal*, and all Hindus would leave Kotputli and stay at Khetri and Jaipur. In spite of such provoking behaviour of the Rai Sahib, the Musalmans preserved complete patience.

Threats Carried Out

The Muharram of 1935 passed off perfectly peacefully, but the Rai Sahib carried out his threat the very next day by getting the palledars boycotted by the Hindus. You were on leave in England at the time, and we sent a cable to inform you of this boycott. We also wired to the Vice-President, Council of State, Jaipur, the Superintendent, Court of Wards, Jaipur, and the Inspector-General of Police, Jaipur. Our lamentations brought Lieut. Col. Cole and Mr. Young to Kotputli. They enquired into the matter, and Lieut. Col. Cole passed an order that in future two-thirds of the total number of palledars employed should be Musalmans. But this order was not carried into effect by Babu Raghubar Dayal, Assistant Superintendent, Thikana Khetri, during your absence on leave, nor by your good self after your return from leave. The result was that the palledars starved for nearly 6 months, but the authorities did not care.

Indecent Songs Before Mosques

The Hindus took out a procession of the Jagan-nath Dola on 3rd and 4th July. We sent to you in England an account of the mischief made by the Hindus on this occasion. Briefly, they played music, sang indecent songs, shouted slogans and made prayers impossible in two mosques. The police and other officials saw all this with their own eyes, but did nothing to stop the mischief.

After this, on the occasion of *Jaljhulni*, thousands of Hindus were collected from the villages and were openly incited to demolish the Bara Bas mosque. When an armed procession of the Hindus came out on 9th September, and the Musalmans went and merely stood in front of the mosque simply in order to protect the mosque, they were accused of insulting the idols and criminal cases were started against them, although, in order to keep appearances, some Hindus were also arrested the next day. But Rai Sahib Nawal Kishore, who was at the bottom of the whole mischief, was not arrested and similarly all other big Hindus were left free.

More Provocation

After the above procession, on 25th September, another procession called Ramchanderji's *barat* was taken out by the Hindus, although it had never been taken out before. This procession tried its level best to provoke the Musalmans by playing music and making all kinds of noise at *Asr* prayer time before the *Karigarin* mosque and at sunset prayer time before the *Rasni* mosque, thereby disturbing prayers in two mosques. On 26th September the Musalmans submitted to you a written complaint about this but found that Rai Sahib Nawal Kishore was already closeted with you. We do not know what the Rai Sahib was telling you, but you spoke to the Musalmans only when you had come out to get into your car, and the only consolation you afforded them was to tell them that you could not

show any regard for mosques and prayer times.

In short, within the brief space of three months, thrice were the religious feelings of the Musalmans wounded, their mosques insulted, and their worship disturbed, but you did not do justice to them. When the Musalmans saw that you do not listen to the complaints of the Musalmans when Rai Sahib Nawal Kishore is arrayed against them, your officials rigorously boycott Musalman masons and the Rai Sahib gets the palledars boycotted, the religion of the Musalmans is repeatedly insulted, but there is no one to do them justice, they were compelled to leave Kotputli. When we were leaving our town, the authorities poured salt on our wounds by sending the police to turn us out of the bounds of Khetri Thikana.

Muslim Demands

We hear now that you say you have not received any application from us about our grievances, although we are sure you know everything fully. Anyhow, if no application has so far been received, we send this petition by registered post, and lest your Assistant who is a great friend of ours or your other Hindu officials should make this petition disappear, we are sending an English translation of it to all superior authorities, namely, His Excellency the Viceroy, the Political Secretary to the Government of India, the A. G. G. Rajputana States, His Highness the Maharaja Sahib of Jaipur, etc., etc., and we are also publishing the same in newspapers. After this we shall wait to see what justice you do to us. Our prayers are as follows:—

(1) Your Assistant Superintendent should be a Musalman, because you are at present hopelessly surrounded by Hindus who do not convey to you anything about us faithfully; they rather malign us in every way and prejudice your mind against us.

(2) The boycott of the masons and palledars should be removed, and whoever is proved to be the instigator of these boycotts should be punished, even though he may be Rai Sahib Nawal Kishore.

(3) Hours and routes should be fixed once for all for all processions of the Hindus and the Musalmans, and it should be ordered that at prayer time no music of any kind shall be played, nor any kind of noise made, nor any interruption of any kind caused in worship, whether in a temple or in a mosque or in any other place of worship. Anyone contravening this principle should be duly punished, even though he may be Rai Sahib Nawal Kishore. In short, the door of insult to religion should be closed for ever, otherwise there will be apprehension of ever-recurring disturbances of the peace, and, as proved by experience, the Musalmans alone will suffer.

(4) The criminal cases which have been started in connection with the *Jaljhulni* were not impartially investigated by the police. The Musalmans requested you by telegram on 18th September to appoint a commission including a Musalman member to make the investigation, but you did not attend to the request. We request now that an impartial commission be appointed to investigate these cases, and that any Hindu or Musalman against whom any offence is proved should be properly punished, even though he may be Rai Sahib Nawal Kishore.

(5) Lastly we most respectfully pray that if the above-mentioned requests are not granted, and especially if insults to religion are not stopped by granting request No. 3, the Thikana should purchase all our property residential and agricultural. The market

(See page 5)

The Truth

MONDAY, NOVEMBER 25, 1935

Dr. Sir Muhammad Iqbal's Generous Donation

Dr. Sir Muhammad Iqbal has donated a sum of Rs. 50 for free distribution of a certain number of copies of Mr. Durrani's recent book "Muhammad the Prophet." The world's greatest living poet, as is well-known, is not rich, and no request, not even a suggestion, was ever made to him in this behalf. The gift was his own act, quite spontaneous, and is an evidence of the deep and unaffected piety and love of the man for the name of Muhammad (on whom be peace), while Mr. Durrani can well be proud that his work has met with such warm acceptance at the hands of the man who is generally so stingy of praise, and who is himself a towering literary genius of the age. Friends who have heard of the Doctor's generous donation have, one and all, been deeply affected by this act of purest enthusiasm. One, who happens to be very cynical otherwise, declared that the gift, coming as it did from Dr. Sir Muhammad Iqbal, was worth more than fifty lakhs. Another called it the "gift of an angel", because it was made with the purest intention, the donor, as all the world knows, being above any desire for public applause, and a third was so overcome with emotion that he stood up, shook hands with Mr. Durrani and congratulated him on his uncommon luck. It is no small thing, indeed, to see one's work appreciated in such a manner by a genius like Iqbal.

Of course, Mr. Durrani was overwhelmed at this extraordinary appreciation of his work and the Doctor had to repeat his words twice before he could quite believe his ears. But Mr. Durrani has a practical mind and pleaded that he had been thinking of doing his bit to meet the situation that had been created by Dr. Ambedkar's declaration and wanted money for it, whereas his book, he thought, would make its own way. Thereupon the Doctor permitted him to use his gift in whatever manner Mr. Durrani thought fit.

And Mr. Durrani proposes to use the money as follows. He will write a short pamphlet of about 32 deny pages for free distribution among Hindus and Harijans to invite them to Islam. The pamphlet would be printed on decent paper, so that one should be able to place copies of it in the hands of gentlemen and they should be able to read it with pleasure. It is estimated that 2000 copies will cost Rs. 100, so that we want at least Rs. 50 more. If we had the means, we should have the pamphlet printed by the lakh and would throw it broadcast in the country. But as it is not possible, we would limit our ambition to the humble ten thousand. In any case, readers have the project before them, and it is up to them to make its execution possible. And we will go as far as the means available permit us to go.

In the meantime, we cannot adequately emphasize the urgency of the challenge that has been thrown down to us by the declaration of Dr. Ambedkar. It is a most wonderful opportunity that has been offered us of serving Islam and strengthening the position of the Muslim community in India, and it would be a shame, an inexcusable folly and an unspeakable misfortune if we let this opportunity slip by. The oppor-

tunity is calling; it is knocking at our doors, and it is the duty of every one of us to do all we can and make every possible sacrifice to reach out the message of Islam to Harijans and bring them within the fold of our mighty brotherhood. We have reasonable cause to believe that our readers, with some few exceptions, have become subscribers of the *Truth* from sincere appreciation of our humble efforts for the cause of Islam. Here is an opportunity for them to take their share in a glorious piece of work. The call is very urgent and we cannot afford to wait. Therefore those who desire to associate themselves with this work should kindly hurry up and give us the financial assistance we need. Donors should also let us know whether they have any objection to their names being published in this paper.

Wanted—a Land Credit Bank!

It must be a source of sorrow and much anxiety to every thinking man in this province to know that the Punjab peasant is sinking deeper and deeper into debt every day. Supporters of the Government will say that it has done much for the peasant and enacted several laws in the last three decades to protect him against the money-lenders and save him from his own extravagance and folly. Undoubtedly it has done much. It has spread a network of irrigation canals which have bestowed upon the province a measure of prosperity it never knew before. The Punjab Land Alienation Act, the Co-operative Societies Act, and recently the Punjab Regulation of Accounts Act and Relief of Indebtedness Act were all benevolent enactments of the right kind. But somehow they have failed to achieve their purpose. They have failed to redeem the peasant from his bondage to the money-lender. They have failed probably because the remedies were applied piece-meal. The cooperative credit movement requires a certain measure of education as a condition precedent of success, while rural areas are notoriously illiterate and will remain so unless and until the Education Department changes its policy and transfers its gravity of effort from towns to villages and from the higher to primary education. The Punjab Regulation of Accounts Act was about half a century too late and it is through accounts that the clever money-lender generally catches the innocent farmer into his toils. The Debtor's Protection Bill now before the Council, if it becomes law, is not likely to achieve much, and its most useful and most urgently needed provision, namely the one concerning the registration of money-lenders, has already been condemned by the Government "as undesirable and unworkable." It is neither undesirable nor unworkable if the Government cared to work upon it. Apparently, the Government does not intend to do so.

Then there is Mr. Brayne's Rural Reconstruction Department. The idea underlying the scheme is indeed very grand. Mr. Brayne wants to see better health, happier homes, cleaner villages and better crops in the Punjab. But

The Punjab agriculturists are indebted to money-lenders to the tune of Rs. 2,00,00,00,000, from which accrues an annual interest of Rs. 40,00,00,000. As a member declared in the Council the other day, even the whole of the agricultural produce of the province is not enough to meet this annual charge of interest. As for the principal amount of debt, the entire agricultural land of the province and other assets of agriculturists would not fetch that price.

This means that the agriculturist cannot be relieved of the burden of indebtedness by any of the relief measures that have been adopted so far, and the beneficial effect of these measures is more than offset by the increasing incidence of rural population. The disease has gone beyond the stage of mere relief measures. It has reached a stage where either a violent revolution or some daring financial operation on the part of the Government alone can cure it. Two hundred crores is a sum, which even the Government, despite its vast resources, will find it hard to raise. It had to put its entire machinery into operation, and the government machinery of each tributary state too, to raise one hundred crores during the War. Will the Government undertake to raise that sum for the relief of the Punjab peasant?

And yet that is the only possible remedy left. What the Punjab needs and needs most urgently is a Mortgage or Land Credit Bank which should be financed by a public loan at a low rate of interest. The Mortgage Bank should buy up all agricultural debts, and recover the money—the principal outlay as well as interest—at a rate just enough to cover the cost of the operations from the agriculturists in small instalments spread over a period of twenty years or more in the manner of the building societies in England. The experiment has been tried with success in some European countries and it has been tried in limited areas in our own country too. We had occasion to make mention of Kot Fateh Khan Estate in a leading article sometimes back. The whole body of tenants in that estate has been freed from the clutches of the money-lender by the wisdom and large-heartedness of the present owner, Sardar Mohammed Nawaz Khan. When he took the administration of the Estate into his own hands some twelve years ago, he paid off the debts of the peasantry and is now recovering the money from his tenants in easy instalments. Surely, what a private landlord could do, the Government with its vast resources can do with much greater ease. The debt is certainly staggering in its magnitude, and if the Government finds the sum too large to raise, the work can be started with one Division or even with one District, and can be extended later by easy stages to the whole of the Punjab. We hope some member of the Legislative Council will have the imagination to grasp the scheme and the courage to put it before the Council.

Pioneers of Islam in Europe

Mr. Khalid Sheldrake, whose name must be familiar to most of our readers, issued an article recently on "The Pioneers of Islam in Europe," a copy of which was also sent to the *Truth*. We did not publish it, because it was too brief and sketchy and not quite of the variety that readers of the *Truth*, the major part of whom are men of high education, expect of this journal. But it appeared in most other Muslim journals, English as well as Urdu.

It was quite a harmless article and was not at all meant to hurt anybody. It contained no insinuations, no veiled suggestions, no stings, not a word of offence to any party. As a matter of fact, it was its sheer pointlessness which rendered it insipid in our estimation and made us convey it to the waste-paper basket. The Mirzais of Lahore, however, smelt the rat, and one of their number, Dr. Mirza Rafique Beg, sent a letter to the *Sind Sentinel* protesting against the omission by Mr. Sheldrake of the names of the late Khwaja Kamal-ud-Din

and Lord Headley. In this letter occurs the following passage:—

"As every educated Muslim in India and abroad knows, the late Khwaja Kamal-ud-Din and Lord Headley did yeoman's service to the cause of Islam in England. The first may appropriately be called *the father of the Islamic missionary movement in England*; for it was he who for the first time founded a regular mission for the propagation of Islam and made the presence of Islam actually felt in those Isles. *For the first time* (Italics are ours throughout) English Muslims, men, women and children, assembled by the hundred to celebrate the Islamic festivals of 'Id (*sic*); became a regular feature of life in England, attracting non-Muslim visitors in large numbers as well as press-reporters and camera men."

Dr. Rafique Beg has been himself guilty of grave omissions in his letter, which show that he is more concerned for the good name of his party than for truth or justice. That is, however, a minor point and we pass it by. What annoys us and in respect of which some of our correspondents have written to us in rather strong terms is the gross misrepresentation of facts in the above excerpt. The first Islamic mission in England was started by the late Mr. Quilliam of Liverpool in the eighties of the last century, at a time when Khwaja Kamal-ud-Din was a boy at school at Lahore. By the time the Khwaja graduated from the F. C. College, Mr. Quilliam had gathered about him a congregation of 137 British converts to Islam. A brief account of Mr. Quilliam's movement and of the awful hardships and persecutions he and his British converts suffered for Islam at the hands of their Christian neighbours will be found in the late Prof. Arnold's *Preaching of Islam*. The present writer knew Mr. Quilliam personally and heard the story of his missionary work, of his hardships, methods, successes and persecutions from his own lips.

Mr. Quilliam was the real pioneer of Islam in the British Isles. Later came other men into the field, mostly those who had been converted to Islam by Mr. Quilliam. Sir Abdullah Suhrawardy established the Pan-Islamic Society in London in 1903. Friday and Eid prayers were held regularly, led by Khair-ud-Din Effendi, Imam at the Ottoman Embassy, though no camera-men were invited and no pictures were taken, because with those men prayers were a matter of personal piety and not means of cheap notoriety or "business." Spade work had already been done, the British public had been made familiar with the name of Islam, and the field had been prepared by the zeal and industry of these men before Khwaja Kamal-ud-Din set his foot on the English soil, with the result that he never had to suffer even a headache through any opposition. For him it was all plain-sailing—on a fairly fulsome stream of silver and gold that flowed steadily from India to England. On this question of pioneering we have received a letter from Mr. Sheldrake and another from Mr. Simpson. The former writes:—

If I had been writing a *history of Islam in the West*, I should have mentioned everyone who has done something to bring a better knowledge of Islam to the West. But Dr. Mirza Rafique Beg evidently knows nothing of the early history of Islam in England when he states: "For the first time English Muslims, men, women and children, assembled by the hundred to celebrate the Islamic festivals, etc." We had done so for many years in England prior to the establishment of the Working Muslim Mission, as press accounts

show clearly. Therefore, I am not guilty of any "omissions" or "glaring omissions." My object was not to write at length on the work for Islam done in the West (which I intend to do at a later date in a book, and not in an article), but to show those who initiated the Islamic propaganda in the West, for of them we are justly proud as the Pioneers, as of those who came after them."

And Mr. Simpson comments on it:—

The whole truth is that the Ahmadiyyas wish to claim all the credit, and get angry when the names of those who did the work before them are mentioned, instead of being proud of the work of those early pioneers of Islam. Their object seems to be that Mirza Ghulam Ahmad should have the sole credit for Islamic work in the West. Can you wonder that those who know no better regard all converts to Islam in the West as having been brought to Islam by Ahmadis, and are therefore considered "Ahmadis?"

That is quite true, as true in fact as Dr. Rafique Beg's statement is false that the so-called Woking Mission has made the presence of Islam felt in England. It is a falsehood, a brazen and blatant falsehood and Dr. Rafique can be excused for publishing it only from the consideration that he is doing so from duty and not from knowledge. This is, however, a subject which calls for fuller treatment and we shall come back to it at some other time. It is enough here to point out as the measure of the Woking Mission's achievements that, though it has been in existence for a quarter of a century, if it were closed down to-day, it would leave no trace behind of its having ever been in existence. And there are things we cannot write.

* * * *

"C. & M. Gazette's" Offensive Picture

The *C. & M. Gazette* of Lahore has published a profusely illustrated Christmas Number. One picture by a Sikh artist depicts Empress Nur Jahan, the great and gifted consort of Jahangir, making a deep obeisance before the seventh Sikh Guru Hargobind, so deep indeed that it looks almost like a prostration. The artist is a Sikh and may be excused for perpetrating such preposterousness, for this "delightful people," as Mr. Ramsay MacDonald once called the Sikhs, have a curious sense of history. They love to drag in Emperors, Governors and Prime Ministers into the legendary stories of their Gurus and depict them as if they had nothing to do but either to persecute the Gurus who were otherwise humble and obscure faqirs or wait upon them in humble submission. The first reliable datum in the history of the relations of the Sikhs with the imperial power is the participation by Guru Arjan Dev in Prince Khusro's rebellion against his father Jahangir. The Guru was arrested but was let off with a fine. It was in the course of the realization of this fine, which he either refused to pay or perhaps was unable to pay, that he paid for his share in the rebellion with his life—the death was rather ignominious—owing, it is said, to the personal ill-will of the Hindu Diwan of Lahore. Arjan's son Hargobind lived the life of a landed baron whose weapons were material rather than spiritual—the sword, the lance and the bow rather than the rosary. He was passionately fond of the chase, raised a corps of stalwarts, consisting of Pathans and his own Sikh followers, to fight his battles with his neighbours and fought many a bloody battle. And it was the Guru's passion for the chase and not any odour of saintliness that attracted the notice of Emperor Jahangir who, a mighty prince himself, naturally

valued strong and brave men. The Guru entered the Emperor's service and once formed part of the Imperial entourage during one of the Emperor's visits to Kashmir. The period of service seems to have been short, for on some complaints arising the Guru was dismissed and sent to jail in Gwalior fort. The nature of the offence is not known; Sikh writers ascribe the mishap to the machinations of Chandu, the Hindu Diwan of Lahore. But from the severity of the sentence one might conclude that the offence must have been grave.

This is all that history knows of the relations of Hargobind with the Mughal Court. Those who have any knowledge of the etiquette of the Court—subjects, however exalted, had to prostrate before the Emperor as the Musalman prostrates in prayer—and of the character and temper of Jahangir, who sent the great Muslim Saint of Sirhind to Gwalior for refusal to bend before him, cannot possibly believe that Guru Hargobind was anything more than a short time boon companion on the hunting field. As for the Empress Nur Jahan, she was a Shia and Shias do not at all believe in saints and faqirs, and they are the ones among the Muslims who look upon Hindus in very much the same way as the latter do the untouchables. Nur Jahan bending before a Sikh Guru is the most preposterous thing one could ever conceive; apparently only a Sikh could do it.

But why has the *C. & M. Gazette* given publicity to such an absurd and lying picture, which is sure to wound the feelings of the Musalmans? The average reader in the Punjab regards the *C. & M. Gazette* as a semi-official organ and does so for very good reasons. Sir Henry Craik explained in the Simla session of the Assembly last summer that there were certain newspapers, obviously the Anglo-Indian ones, which Government regarded as its "friends", and whenever the Government desired to launch any new policy, it called the said newspapers and told them what the Government wanted them to do. Communal tension has been very acute in the Punjab for several months past and the situation is far from being normal. Might one ask if the Government has instructed the *C & M. Gazette* to add fuel to the already blazing fire of communal hatred by publishing this extremely offensive picture? In any case, it was a criminal folly on the part of the *C & M. Gazette* to insert this offensive picture which is meant to remain in the public eye for many weeks. It would be vain to ask the Government to confiscate the whole stock of the issue and destroy it, for the Government will never consent to hurt its Lahore "friend". But might one appeal to the good sense of the editor himself to remove this offensive thing from his Christmas Number? It is impossible to exaggerate the grievousness of the insult the picture means to the Musalmans as a community.

(Continued from page 2)

value of the said property should be ascertained and assessed by an independent officer, and such market value should be paid to us by the Thikana, so that we may find an abode for ourselves somewhere else on God's earth, and Your Honour and other officers and officials of Thikana Khatri may be spared for ever the trouble and worry of having to do justice to us.

Delhi,
19th November, 1935.

Signed and thumb-marked
by 110 Musalman Migrants
from Kotputli.

ISLAM IN AFRICA

The African Muslim Society

The activities of the African Muslim Society, Durban, Natal, are reflected in the report for the year ended 31st June, 1935. The Society published the Zulu Prayer Book as well as a small booklet called "What is Islam". Apart from this, literature obtained from other sources was distributed free of charge. Every fortnight the Society publishes leaflets in Gujarati about the glory and culture of Islam. These are distributed in the local mosques and are also sent to other centres in Natal. It is intended to publish such leaflets in English as well in the near future.

Since February last, the Society has engaged a missionary, Mr. King, for the propagation of Islam. During the months of May and June last, Mr. King was sent on mission work at the Society's expense to Zululand and northern Natal. He was provided with circulars advertising the meetings and delivered lectures on Islam at various centres. Through his untiring efforts Mr. King was responsible for the conversion to Islam of no fewer than 100 persons.

The Society also held a public function to celebrate the birthday of the Holy Prophet to which prominent Muslims as well as non-Muslims were invited. The function which was held at the S. O. E. Hall and was presided over by Sir Sayed Raza Ali, proved to be most successful owing to the whole-hearted support of local Muslims.

The Transvaal Muslim Association

The Transvaal Muslim Association has decided to erect in Johannesburg a combined Hall, Library, Recreation Club and Guest House at an approximate cost of £10,000 or more. The want of an institution of the kind in Johannesburg has always been felt by Transvaal Muslims and its erection was long since under contemplation. The site of the Hall, as a matter of fact, was purchased years ago, but the project could proceed no further owing to lack of funds.

Thanks, however, to the efforts of the Transvaal Muslim Association, there is every prospect of the institution coming into being very shortly.

In a report issued by the secretaries of the Association the hope is expressed that the fund will now make rapid progress and that it will meet with a generous response from the Muslim public. The proposed Muslim Hall, in addition to the Jazbhoy Musaferkhana or guest house, is to consist of a basement, two shops on the ground floor, the main Hall on the first floor, and a Library and Recreation Room on the second floor. Funds for the erection of the building are being collected on the definite understanding that the property is to be registered in the name of the Minister of Lands. Should the Muslim Association cease to function as a body at any time, the Minister is to request the then Trustees of the Jooma Masjid, Kerk Street, Johannesburg, to convene a public meeting of Transvaal Muslims to elect a Trust Board of fifteen Indian Muslims, five of whom shall be Trustees of the mosque in question. The Trust Board so elected shall administer the Association's estate in the interest of Muslim education.

THANK YOU!

(To the Editor of the "Truth")

DEAR SIR,

I thank you for the copies of the Truth. Am sending by Money Order Rs. 4 for one year. Your outspoken and lucid letter to Dr. Ambedkar is up to the mark and quite to the point. The Truth will always claim my best sympathies and I sincerely wish you all success.

Yours fraternally

(K. B.) Ashraff Khan Popalzai

HINDOO MONOPOLY OF SUB-POST OFFICES.

(FROM A CORRESPONDENT)

Without entering into meticulous details of the Hindoo Raj in the Lahore G.P.O., it is sufficient to say that out of 21 Sub-Offices 5 are under Muslims, while the rest are all in the hands of the Hindoos. The lion's share goes to the latter and it is apparent that the Postmaster of Lahore does not care to give equal chance to all under him.

Recently he made 5 changes, viz., at 1. Guru Datt Bhawan, 2. Sitla Mandir, 3. Mayo Road, 4. Lahore Cantt. Sadar Bazar and 5. Watan Sub Post Offices. To all but one Sub-Office he has posted Hindoos. He could very well post Muslims to Mayo Road and Lahore Cantt S. B. Sub Post Offices and ought to have done so if he had cared to be fair and studied the requirements of the situation, for the inhabitants of the said localities are mostly Muslims.

I need hardly point out that controlling authority should be above communal prejudices and should be fair to all. In the interests of service also, it is very necessary that he should do equal justice to his subordinates to enlist their hearty co-operation and zeal in the work. I hope, the Postmaster will do the needful now and redress the grievances of the Muslim staff.

IT WORKS BOTH WAYS

"Do as I say but not as I do" is a principle adopted by some parents in relation to their children, with disastrous results. A child begins to reason at a far earlier age than is imagined and soon comes to the conclusion that there is one law for his elders and one for himself and is confused and nonplussed in consequence.

If you remonstrate with a child for a fault which you frequently commit yourself, you are voicing a mere convention and one that you do not value at heart. To force a child into a line of conduct to which you yourself do not subscribe is folly and will only cause resentment and impatience in the youthful mind.

The child of to-day is not so docile as was his parent and is not prepared to be forced and pushed without reason. Such coercion will only result in a lack of confidence in the elder guidance and in some cases breed a flagrant defiance of it. Parents should practise what they preach if they are to come unscathed through the searchlight of a child's logic.

If parents acted upon this rule, they would soon become aware of improvement in their own manners and morals. The rule works both ways

Notice to Correspondents

In communications meant for publication, please leave wide spaces between the lines and in the margin for alterations and corrections. Failure to do so might lead to the rejection of your MS.

EDITOR.

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AND HINDI

BULL ROAD, LAHORE

Questions and Answers

Mr. Karim Bakhsh, Baghbanpura, asks : —

1. Is the advent of Mehdi or Messiah an article of faith in Islam, and does one remain a Muslim if one denies the idea?

Ans. There is no such article of faith in Islam, and it in no way affects one's Islam whether one accepts or rejects the idea. According to advanced opinion traditions concerning Mehdi and Messiah are all spurious and not quite in keeping with the fundamental principles of Islam. They raise false hopes and go far to undermine the faculty of self reliance of the Musalmans.

Your questions 2 to 4 are repetitions of the same question and are answered above.

2. Is it necessary that there should come a Mujaddid in every country or only in one?

Ans. Spiritual growth or manifestations of spiritual power are not bound by time or space. As to the idea of a Mujaddid rising at the head of every century, it is an Ahmadi idea, and you had better address your question to an Ahmadi. To us it seems absurd that the gift of inspiration should be tied to the head of a century. Do you mean to say that God Almighty counts in centuries as we men do? And in lunar centuries too, because in their religious festivals the Muslims follow the lunar calendar? You have only to put the idea in words to realise its absurdity. God made days and nights and He made the seasons. But weeks, months, decades and centuries are only a human way of reckoning time. Do you propose to bind God Almighty to your modes of reckoning?

Your questions 6 and 7 concern mediæval, philosophy and lie outside the scope of this journal.

3. Is the Prophet (on whom be peace) living? If so, in what form? Does he hear or see or become present when we remember him through *darood sharif*?

Ans. The Holy Prophet died on Monday, June 12, 632 A.C. He lives among us through his teachings and through the spiritual heritage which we Muslims have received from him. In this sense he is still alive and will never die so long as this earth is inhabited by human beings. If he is also living in any other form, we have no way of finding it out because we have not been able to lift the veil of death as yet. When we have done that, we shall let you know.

Have you heard of the Christian rite of holy mass? It consists of eating bread soaked in wine and in drinking wine as part of what is called divine communion. The Roman Catholics believe that at the moment they eat the bread and drink the wine, the bread becomes the flesh of Jesus Christ and the wine becomes his blood. The doctrine is known by the name of Transubstantiation. The idea of eating God's body and drinking his blood in order to imbibe divine virtues is common to ancient cultures, especially of Greece and Western Asia, from whom it was inherited by Christianity. But there is no such doctrine in Islam, and *darood sharif* is not a mantra by which spirits of the dead could be conjured up. In any case, we have no means of finding out whether he sees or hears or comes into our midst when we say the *darood*. If he does, he will have to be omnipresent, because Musalmans are spread all over the world and are saying *darood* at all hours of the day and the night. It would mean an awful persecution to have to be present everywhere.

4. The first book of Traditions, we know, was written two hundred years after the Prophet (on whom be peace) and other books even after that. How is it possible then that the Traditions should be in the same words which came from the Prophet's lips?

Ans. Preservation of the Prophet's words, by memory though not in writing, started in the Holy Prophet's lifetime and the Companions were extremely anxious to learn from him and treasure his words in their memories. Collection, teaching and publication of his words began most assiduously soon after his death. By the command of the Caliph Omer bin Abdul Aziz the whole mass of Hadis literature was reduced to writing in the early years of the second century of Hijra, i.e., within 75 years of the Prophet's death. The collections you refer to are but critical editions of the same material, though collected independently. Traditions we now possess are of both kinds. Some were handed down word for word, while others were transmitted only according to their significations, the exact words having been lost. But those of the first kind are obviously more weighty, and early Muslims exerted themselves to the utmost to make sure that a tradition was in the Holy Prophet's own words.

As to the position of Hadis in religion, our view is the same as those of the ancients and differs from the views which are current in the *bazars*. Hadis cannot be an authority on historical events which occurred in the remote past. Its authority can be accepted only about events which happened in the lifetime of the Holy Prophet or of which he could have direct personal knowledge. A tradition dealing with the history of Jesus, Moses or Abraham cannot, therefore, be accepted unless it is also supported otherwise. Hadis cannot form the basis of any article of faith, that being the province of the Holy Quran, which is our sole authority for beliefs and dogmas. Hadis is a mighty source of moral teachings and of law. But if any Hadis is at variance with the teachings of the Holy Quran, it must be set aside as spurious.

A Hindu asks:—

5. Does one become entitled to salvation in the hereafter by merely making a profession of the Islamic creed of Unity?

Ans. No. Neither lip-profession nor even intellectual agreement in the truth of the creed formula entitles one to salvation in Islam. There is no authority for such an idea either in the Quran or in the Hadis. "Why do you say what you do not act upon?" asks the Holy Quran. According to the Holy Prophet, faith is not a constant quantity.

الإيمان يزيد وينقص.

—"Faith increases and decreases." It lives and increases and grows in strength by life lived in the light of the faith, and it decreases and ultimately fades and dies out when it is deprived of the nourishment which constant endeavour for righteous living alone can give it. Acceptance of the creed only means a firm resolution to turn the leaf, abjure the guilty past and lead the life that the Holy Quran prescribes, and if the resolution is to bear fruit, it must be carried into practice.

There is another Hadis which is frequently misquoted and has never been understood properly. It runs:

من قال لا إله إلا الله إيماناً واحساناً فدخل الجنة.

"Who says, 'There is no god but Allah' with faith and *ihisaban*, enters paradise." The whole

force of the saying lies in the word *ih̄tisaban*, which has always been misinterpreted. Some commentators interpret it to mean 'in order to earn merit' (ثواب), which may mean anything, while others confuse it with لَدُنَّ رَحْمَةِ اللَّهِ ('in order to please Allah') which occurs in some other Hadis traditions and whose signification, though very near to that of *ih̄tisaban*, is yet not the same. I take the word in its ordinary lexical sense as being synonymous with *muh̄asaba* or self-censure or self-examination. The saying thus comes to mean that that man is entitled to salvation, or rather is sure of paradise, who conducts himself in the daily round of life with full consciousness that he shall have to answer for his every single act before the Almighty Lord, that this responsibility is superior to every other responsibility and every other interest or inclination, and that God sees him at all hours and in every place. It means that the believer must sit in judgment over himself, and scrutinize and search in his own heart to make sure of the purity of his motives from every alloy of greed, vanity, selfishness or weakness or fear, and he must be unsparing in this self-examination. The man who subjects himself to such an unsparing self-censure and self-examination every hour and every moment of his life and moulds his conduct thus will certainly keep himself clean of evil and make himself worthy of acceptance in the hereafter. It is a mighty hard thing to be a Muslim.

6 A man lives righteously, but is not a believing Muslim. Is the door of salvation closed to him?

A. Not necessarily. According to the Holy Quran, on the day of judgment whoever has done an atom's weight of good shall see it and whoever has done an atom's weight of evil shall meet with its recompense (XCIX, / 8). No one loses any of the

good one has done, nor will one meet with any favoritism, and all will be judged with equal justice and fairness. We insist on a person's becoming a Muslim and subjecting himself to the authority of the Quran because it is the most perfect guidance and the surest road of righteousness, and there is none other coming anywhere near it in this respect. And in this world of varied occupations, situations and opportunities and in view of the amazing complexity of human nature and of the multitudes of motives to which one is exposed in actual life, where in the words of Iqbal—

موس چوپ چوپ کے دھنوں میں دانا لیتی ہے تو پریریں

—“Desire conjures up stealthy visions in the heart,” or, in the words of the Holy Prophet, “The devil runs like blood in your veins,” in order to be able to walk steadily and without faltering on the steep and narrow path of righteousness, one needs some firm support, some mighty faith, some great discipline. This is not a matter of formal logic, for I am profoundly convinced of the truth of what I am saying. One is liable to falter and go astray as long as there is the heat of life in one's blood and so long one stands in need of the firm support of faith.

The Divine Judge, the All Knowing, the Searcher of hearts, will certainly excuse ignorance, but it is also part of righteousness to seek after truth and guidance and to avail oneself of the opportunities of learning it and to accept it when it is offered to one. If a Hindu, who has been offered the opportunity of learning the truth of Islam, refuses to avail himself of it, or, when his reason is convinced, refuses to accept it, just because he wants to keep in the faith of his forefathers, his conduct is morally inexcusable. Refusal to accept Islam will then be an evidence of hard-heartedness on his part, and hard-heartedness is anything but righteousness.

• **READY!**

READY!!

READY!!!

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.,

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THE SYMBOL OF THE DATE-PALM

(By F. K. Khan Durrani)

The date-palm is frequently used by Muslims as a symbol of their faith. It figures on seals, in letter-heads, in the legends of Muslim journals and other places. But few I believe, excepting those, of course, who have read my recent publication "Muhammad the Prophet", know what the symbol really means.

People generally suppose that the symbol reminds them of the sacred land of Arabia which was the cradle of Islam. No doubt, the tree grows in Arabia and is the principal fruit tree of that country. But it cannot be taken as a symbol for the land, because it grows in many other lands and did so centuries before Islam. The symbol was, in fact, appointed by the Holy Prophet himself, as a reminder to the Muslim of the high moral altitude which he was required to keep in sight as his ideal.

The Prophet's Method of Teaching

The story is related by Imam Bukhari in the third chapter of his great collection of Hadis (*Kitab ul Uman*). The Holy Prophet was one day sitting with his Companions in the mosque at Medina and teaching them as was his wont. His method of teaching was remarkable. He compelled the attention of his listeners so forcibly that they distinctly heard every word that proceeded from his dear lips and treasured it in their hearts all their lives. To draw their attention and foster in them the habits of self-reliance and independent thought he would begin at times by putting questions to them and would help them with answers only when he found that they had tried their wits, but had failed to find the proper answer. The method had a great educative value, and it was this method which was responsible for bringing forth a rich harvest of great geniuses in the early history of Islam.

On the day in question the Holy Prophet asked his Companions "In the jungle grows a tree which never sheds its leaves. It is like the Muslim. Which is that tree?"

Abdullah son of Umar the Great, an apt pupil and a lad of parts who later rose to great spiritual eminence, made the right guess, but was shy for his youth and could not pluck up courage to speak in the presence of grey beards who sat dumb. At last they gave up and asked which tree it was, and the Holy Prophet answered it was the date-palm.

It is a pity the commentators have failed, one and all, to guess the significance of this utterance. They opine that the date-palm resembles the Muslim because every part of the tree is useful, and

that the Musalman too is expected to make himself useful to his fellow beings. Now, this is something not peculiar to the date-palm alone. It would be impossible to name a tree every part of which is not useful for this or that purpose. We have the authority of the Quran and human experience supports the view that nothing created is without utility. The mistake in interpretation arises from the circumstance that the commentators rely upon their own guesses and ignore the words of the Hadis, according to which the resemblance consists in the fact that the date-palm never sheds its leaves, summer or winter.

The Ideal of "Khudi"

And the true Muslim is he who will not bend before adversity and will not succumb to sorrow or misfortune. The cold blasts of winter cannot blight the blossoms of his hopes and the droughts of summer cannot quench the fountains of his soul. The Muslim is the master, not the child of circumstance, and neither victory nor defeat can shake the moorings of his being—a veritable god on this earth with an unconquerable, unbreakable spirit. A higher ideal of manhood is not conceivable.

The theme is very rare in literature. The author of the *Bhagavadgita* had one bright vision of the ideal, just a flash, and struggles through eighteen long discourses to catch it again and give it full expression, — but fails. His Hindu mind betrays him into the toils of metaphysics and the *Swariswari* loses itself in the sands. Iqbal has revived the idea and expounded it with a great richness of poetic imagery. Unfortunately, his message has fallen upon deaf ears. The Indian Musalman does not understand him. He has been carried away by the music of Iqbal's poetry and has failed to grasp the substance of his thought. The seed has fallen on barren soil. How bitter the fate!

But the book which presents the idea in terms which every man can readily understand is the Quran. A Muslim, according to the Quran, is one who never des-pairs, one who faces adversity with courage and patience, who in the hour of trials and affliction stands unshaken and in the hour of battle and encounter stands firm and steadfast. A Muslim cannot fly the field or show his back to the enemy. His will is indomitable and he knows no surrender.

*Wenn es etwas gibt der mächtiger ist als Schicksal,
So ist es der Wille der es unerschüttert tragt,
— "If there is anything mightier than fate, it is the will that bears that fate unshaken."*

THE MOSQUE OF KOBE, JAPAN

PRESIDENTIAL ADDRESS AT OPENING CEREMONY

The following is the Presidential Address delivered by Mian Abdul Aziz, Barrister at-Law, ex-President of the All-India Muslim League, at the opening ceremony of the Kobe Mosque, Japan, on October 11, 1935

LADIES AND GENTLEMEN

I am grateful to the Mosque Committee for the honour done me in asking me to preside on this occasion. I shall endeavour to carry out my duties to the best of my ability, but I must beg your charitable indulgence to all my shortcomings, with the plea that this is the first occasion in Japan that such a sacred task has fallen to my lot.

I understand that the word Kobe means the "Gate of God" in the Japanese language. I do not know the inner philosophy that led to the selection of this name, but it seems to me that a gate should lead to somewhere and I may be excused for saying that in my opinion the Gate of God can lead to no better where, than to the House of God, which we are to dedicate today to His service.

It is a privilege to be able to do this in Japan, the Great Empire of the East. The Japanese have a religion peculiarly their own, but they have always been receptive to great thoughts from abroad. When after her long seclusion, Japan again opened her gates to visitors from all the world, she guaranteed to these visitors, as to her own subjects, religious freedom, and she has always kept her word. The Mosque, the Opening of which we are met to celebrate, is the latest example of this liberty. Long may it stand to testify not only to the great truths that will be taught here, but as a symbol of Japan's liberality of thought. Islam, as you all know, is a faith for all the world and it has spread all over the globe, but in Japan it has hardly emerged into the light of day. There have been Muslims, strangers in a strange land, for many years, perhaps for centuries. We know almost certainly when the first Buddhists came, and long after that event, when the first Christians visited the Island Empire. We may be sure that some of those bold Arab navigators touched these shores on their long voyages, and that Musalmans from China, at a later date, came hither in their junks. But they came only in the way of commerce, and the message of the Prophet (on whom be peace) was never proclaimed here. But in the fulness of time Muslim dwellers became sufficiently numerous for the thought to be borne in upon them, that they ought to have a place of worship of their own. It was time, indeed. There were members of the greatest religious brotherhood in the world, gathered from distant places and far off lands, all professing the faith, yet hardly known to one another, and lacking the visible bond which is the greatest agent of their Spiritual Unity, lacking a gathering place where they could all proclaim that they possessed the greatest of blessings in their common faith. Muslims come here from India, from Russia, from Malaya, from Turkey, from the Nile and the Yangtze. Lacking a common speech, we are bound in fealty to a Common Scripture, and we all confess our faith in formulae conceived in the language of the Prophet himself. Thus we are drawn together by the agency of this Mosque which we are here today to dedicate.

With regard to the faith of "Islam" which literally means

- (1) - Peace;
- (2) - The way to achieve Peace;
- (3) - Submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God. Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace

between man and man. Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's prophets including Abraham, Moses and Jesus, as having revealed the Will of God for the guidance of humanity. The Gospel of the Muslim is the Quran. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolations, the Quran, the last book of God, came as a recapitulation of the former Gospels. Islam is the religion of the Unity of God and the equality of mankind, virtue and the service of humanity are matters of real merit in the eyes of Islam. All mankind is of one family and Islam has succeeded in welding all races into one fraternal whole. Islam encourages the exercise of personal judgment and respects differences of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God. The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes man superior to angels. All labour which enables men to live honestly is respected. Idleness is deemed a sin. All the faculties of man have been given to him as a trust from God, for the benefit of his fellow creatures. It is man's duty to live for others, and his charity must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor. Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sins. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

I do not wish to dwell at great length on the incalculable and far-reaching good that is likely to flow from the existence of the Mosque in the commercial capital of the Island Empire, for besides ministering to the spiritual needs of the Musalmans sojourning in Japan, and bringing together Muslims from different parts of the world, and fostering a brotherly feeling among them, it will help to remove ancient prejudices and to draw closer the bonds of sympathy between the Japanese people and the followers of Islam. In respect of the Muslim youths coming to Japan for purposes of study, the Mosque will prove a beneficent auxiliary to the Musalmans generally in India and elsewhere, by maintaining them not only as good Muslims but also as loyal and self-respecting citizens.

It is desirable in the interest of Islam, provided adequate support and assistance from the Islamic World is received, especially from those whom the Almighty has endowed with means and wealth, to raise also in Tokyo a Mosque befitting the glory of Islam, and the greatness of the Island Empire, in the centre of which it will be situated. To the Mosque it is proposed to attach a Reading-Room and a Library, to organise suitable lectures after the weekly services and to adopt such other measures as may be found best calculated to make it an attractive centre of spiritual activity and Islamic culture, and thus to create a potent agency for safeguarding young Muslims temporarily residing in.

(See page 6)

The Truth

MONDAY, DECEMBER 2, 1935

Enlightenment for Pt. J. L. Nehru.

For his broader outlook and personal refinement and culture, Pt. Jawaharlal Nehru has been enjoying among the Muslims the reputation of being a neutral in the mutual strife and antipathy of Hindus and Muslims, and it would have been well for his reputation if he had not written the two articles which have recently appeared in the *Modern Review*, for in these articles he betrays the mentality of the average Hindu, which is anything but friendly towards Musalmans. For reasons not quite clear to us, the Hindu has begun to regard the world-wide brotherhood of Islam as a menace to his own national aspirations, and the extra territorial sympathies of the Indian Musalman as a personal offence. British imperialism has created an ugly communal antagonism in Palestine by importing Jews from all over the world and foisting them upon the head of an indigenous Muslim population. Being similarly situated, the sympathy of the Indian, whether Hindu or Muslim, should be on the side of the Arabs. But the Hindu extends his hatred of the Indian Muslim to his co-religionists abroad, approves of the invasion of the Jewish capitalist in Palestine and rejoices when he describes any sign of the loosening of the bond of the solidarity of Islam in India or abroad. In the articles under review, Pt. Jawaharlal joins this festal chorus of the Hindus and is happy to think that the Muslim world is not quite so united as by its faith it ought to be. It is very sad, not so much for the Musalman as for the Pundit himself. Well, here is another idol fallen from its pedestal and lying shattered at our feet. It is not possible for a Hindu to be a socialist or a communist, however high and mighty his claims may be.

The two articles were written by the Pundit in reply to the well-known statement of Dr. Sir Muhammad Iqbal concerning the Qadianis, which appeared in the "Truth" of May 13, and which the Pundit says has made him "furiously to think" and do so "in many directions", and the direction in which he has chosen to express himself is the solidarity of Islam. It is his misfortune that the people—the Qadianis—on whose behalf he has taken up the cudgels have given him poor thanks, and we cannot sufficiently commend the discernment of the weekly exponent of Qadiani views, the *Samir*, which characterises Pt. Jawaharlal's articles as "an attack upon the political power of Islam in and outside India" by "an astute Hindu politician", "a subtle insinuation", "a very clever move" and "a masterpiece of diplomacy" on the part of the Pundit "to cast an apple of discord among the Muslims".

Pt. Jawaharlal's article on the Doctor's "statement" is short, but is packed with so many errors of understanding and things worse that a detailed examination of the article becomes necessary. It is apparent that he does not understand the peculiar character of the religion of Islam. In fact, he confesses that "so far as religion and the religious outlook are concerned", he lives "in the outer darkness". That consciousness ought to have deterred him from writing on the subject. It is a pity it has not.

Pt. Jawaharlal argues that Turkey has become "nationalist" and therefore "certainly ceased to be an Islamic country in any sense of the word". Egypt is influenced by modernistic tendencies, the countries of Western and Middle Asia are all becoming nationalistic and race-conscious, and follow Egyptian thought-currents. He imagines that Iqbal does not approve of the modernist tendency. Why he so imagines is not quite clear to those of us who have studied Iqbal's thought in his published works and by personal association with him. The Pundit further imagines that modern thought currents among the Muslims of Egypt and other foreign lands and their nationalistic tendencies are repugnant to orthodox Islam. He does not tell us his conception of Islamic orthodoxy. Probably he borrowed it of his Musalman vegetable seller. And he concludes: "And nationalism and the solidarity of Islam do not fit in side by side. Each weakens the other." We will take up the two questions, that of religious orthodoxy and of political solidarity, one by one.

Islamic Orthodoxy

To those of us who have devoted some time and thought to the study of the teachings of Islam the term "orthodoxy" has no meaning and is wholly inapplicable to Islam. Orthodoxy presumes the existence of a church, which officially defines the dogma and demands that all its adherents shall believe in such and such dogmas and in no other, that they shall believe in those dogmas as they are defined by the church and in no other manner. The church makes such claims because in the theology which it professes belief in dogmas is necessary to the salvation of the individual. In Islam there is no church, no priesthood and no official body to interpret the dogma, and salvation in Islam does not depend upon dogmas, but upon the practical righteousness of conduct. It means that the very bases upon which churches and orthodoxies are built are absent in Islam.

Secondly, it is one of the fundamental doctrines of our faith that the Holy Quran is meant for all ages, and we know from personal experience that it is the inexhaustible word of God. We also know from personal experience that the thought content of the Quran fits in most perfectly with the thought of the 20th. Century. The inexhaustibility of the Divine Word means that every age can find solace, inspiration, courage and mental satisfaction from the Quran, that every age can plunge into it and find what its own intellectual, moral and spiritual requirements need. In Islam every individual is free to interpret the Quran for himself according to his own lights; there is no church to hinder him or deny him this God-given freedom—because the Quran is not so anxious for the accuracy of belief and exactitude in the definition of dogmas as for the cleanness of the heart and the practical righteousness of conduct. There is, therefore, no such thing as modernism in Islam, and nothing too modern for the Quran. Also, there is no such thing as orthodoxy in Islam. If there is anything like orthodox Islam, it consists only in having no dogmas at all, excepting the two which are embodied in the creed formula, *viz.*, that God is one and Muhammad is his Apostle, *i.e.*, the last and final Apostle. Men may differ in their conceptions of God and prophethood, but there can be no difference with regard to Divine Unity and the finality of prophethood in Muhammad (on whom be peace). Have the Egyptians, the Turks, the Persians and others, abandoned these two

basic articles of their faith? Have they given up believing in one God and His last and final Apostle? Have they set up any others beside them?

Nationalism and Islam

Nor is the growth of nations as such repugnant to the spirit of Islam. In fact, the Holy Quran presumes the continued existence of nations, and a universal monarchy has never been the ideal of Islam. The growth of a world-wide empire in the early centuries of Islam was an accident of history and not the deliberate creation of doctrinaires. There are nations and nations. There is the idea of nation as a racial and geographical entity united *against* all the world and characterised by the intolerant racial exclusiveness of the Jew and the Hindu. Nationalism of this type is certainly hateful to Islam and cannot exist side by side with it, and we might suppose that even Pt. Jawaharlal cannot accuse the Turks, the Persians and other Muslim peoples of this kind of nationalism anywhere on earth. Then there is such a thing as a "comity of nations," a family whose members live in mutual co-operation and healthy rivalries, and not seeking to exploit or spoliolate one another, a great dream dreamed by the unlettered Prophet of Arabia more than thirteen centuries ago, towards the realization of which the "League of Nations" is but a first step. Islam aims at establishing an international comity, without destroying individual nationalities, a great international brotherhood, indeed, to the prosperity and well-being of which each member contributes in the measure of its own special gifts and talents. Has any of the Muslim peoples in Western or Middle Asia or North Africa abandoned this faith and this ideal?

It indicates a sadly narrow vision to base judgments on tendencies which have had but a few years of life. Historical forces take more than one decade to discover the full consequences of their tendencies, and life has not yet come to its end either in the Near East or anywhere else. The Turkish outlook towards Muslim lands is different to-day from what it was twelve years ago when the wounds which the Turks had received from brother Muslims during the Great War were still fresh. Even during these years Turkish nationalism has never been aggressive or militant towards Muslim lands, as the nationalisms of other races and faiths have been. Turkish attitude was rather of aversion based upon a deep sense of injury and sorrow and upon fear lest any Muslim people should become a tool in the hands of their European enemies to the peril of Turkey. That day is gone; time is healing the wounds rapidly, and Turkey is again stepping, consciously or unconsciously, into the leadership or Imamate of the Muslim world. And modern Iran is much nearer to Islam than it has been during the last four or five centuries. Certainly men make mistakes even Turks and Persians can make mistakes, and if an individual here or there has said or done something subversive of the essential spiritual unity of Islam, the mischief caused can be rectified and it is the business of other men, of thinkers like Iqbal who see far, to step forward, sound the note of warning and point out the right path. Life has not come to an end and possibilities of correction are as open as ever. And judging by the evolution of the last twelve years in the Near and Middle East we can look to the future with confidence and courage and hope that the solidarity of

Islam will be a much more effective force in the future than it has been for many centuries. The danger to this solidarity lies not in the revolt of the Turk or the Persian against Islam, for there is no likelihood of it, but from European aggression and European diplomacy. The future comity of Muslim nations shall consist only of powerful and independent states. For their own safety against European aggression they cannot admit weaker brethren into their fold. As soon as a Muslim people have become free, capable of standing upon their own legs, they will walk straight into the arms of the Turks, as Persia and Afghanistan have done. It is this consummation of which European and our Hindu neighbours are afraid, and to frustrate which Europe is carrying on a lying propaganda against Turkey and other Muslim lands, and it is this lying propaganda upon which Pt. Jawaharlal has based his argument. Muslims are still brethren to one another all the world over. If a Muslim meets with a different treatment anywhere, it is due not to any racial antipathy but to the political fear of espionage.

Other Points

There are a few more points in Pt. Jawaharlal's article, on which a few words will suffice. Nothing was farther from Sir M. Iqbal's mind than the idea, read by the Pundit in his "Statement", that religious reformers should be put down indiscriminately. Iqbal's position in this respect is perfectly 'orthodox.' He can put up with any differences of opinion and is prepared to welcome any thinker or reformer who will create new values or re-interpret old truths to infuse new vigour into the Muslim people. Only he cannot extend his tolerance to the point of the dissolution of the Muslim community; he cannot tolerate ideas which are calculated to undermine the social, political or spiritual unity and solidarity of Islam. And he protested against the Qadiani schismatists, because their doctrine of the continuity of prophethood does undermine the solidarity of Islam.

Iqbal's reference to the Hindus was only by the way. Hinduism is not a religion; it is a collection of customs and usages and certain pagan cults; and social "reform" means subversion of ancient values, subversion of Hinduism itself. The politically-minded Hindu opens the way for social reform and is hypocritical enough to call himself a Hindu still. The orthodox Hindu has a better sense of his dharma, and Iqbal referred only to the orthodox Hindu's anxiety to keep his dharma safe from the profanations of the new fangled reformer.

Pt. Jawaharlal's reference to Sir M. Iqbal's declaration on the rural-urban question in the Punjab is but a journalistic side-thrust and deserves no reply. Iqbal never meant what the Pundit makes him out to mean, and the latter's injured tone of the bolshevik martyr is a poor attempt at being funny.

The last paragraph of Pt. Jawaharlal's article, in which he has attempted to hold up to ridicule the so-called "Council of Peers and Muslim Leaders" whose avowed aim is to bring about a better understanding between the British and the Muslim East, is conceived, we regret to note, in a spirit of pettiness. Jawahar Lal, the socialist, has been a president of the Congress, a body of Hindu capitalists whose sole idea of nationalism is the dream of replacing British capitalists by Hindu capitalists, and his name

has again been mentioned for the presidency of the same body. Could he or any one else tell us that if it is permissible for the Hindu Congress to enter into an alliance with the British Labour Party, why it becomes sinful for Muslims to form a pact with another British party on the basis of world-politics?

We have not said anything with regard to the Pundit's attack on H. H. the Agha Khan's leadership of the Indian Musalmans. The Muslims understand their religion and its orthodoxies better than Pundit Jawaharlal and it is for them to judge whether the Agha Khan can be their rightful leader or not. They have declared by their conduct more than once in the last quarter of a century that he is quite a fit person to be their spokesman and that they can very well depend upon his leadership.

DR. SIR MUHAMMAD IQBAL'S reply to Pt. Jawaharlal Nehru's article will be ready in a few days.

RAMAZAN AND THE DIVINE TAX

Zakat and Tabligh

You know there are special times of the year fixed for the payment of land revenue, income-tax, and other dues payable to the temporal government. Exactly in the same way the pious Muslims preferred the holy month of Ramazan for the payment of the Income Tax (Zakat) which is due to the Real King, the Eternal Ruler of the Universe.

We must thank God that once more we are in the midst of the blessed month of Ramazan. I am sure you will take advantage of this blessed month to pay zakat. You know what persons and objects are fit to receive a share of your zakat, but I want to remind you that Tabligh also deserves to receive a share out of your zakat. Probably you are aware that the Arya Samajists and other opponents of Islam are exerting themselves to their utmost capacity to pervert illiterate and uninformed Muslims and make them leave the fold of Islam. These opponents of Islam are spending lacs and lacs of rupees and are carrying on their anti-Muslim propaganda by means of an expensive organisation. In order to counteract this anti-Muslim propaganda and to save the ignorant and unwary Muslims from apostasy, a very large number of workers and very large funds are needed. This is a great *Jihad* and there is no better object on which you may spend your zakat money.

But please note one most important point which is this that I have absolutely no desire to monopolise the whole of your zakat money and thus deprive other fit objects and deserving persons. On the other hand I say clearly that you should certainly give a part of your zakat to poor persons, also a part of it to such institutions as you are in the habit of helping. I want only this—and this I want by all means—that you should give one-fourth of your zakat to Tabligh and give the remaining three-fourths to other deserving causes and persons. The portion of zakat which you will give to Tabligh, will be spent in accordance with the rules of the Holy *Shara*.

SYED GHULAM BHIK NAIRANG, B.A.,

Advocate,

General Secretary, Central Jamiat-i-Tabligh-ul-Islam,
Ambala City (Punjab).

MODERN PERSIANS AND ISLAM.

Allegations were made in the press recently by a Hindu writer and a Buddhist preacher that Persians were getting away from Islam and were purifying their language by the elimination of Arabic words. It was also asserted that modern Iranians were anxious to delete the history of the last 1200 years. Prof Dr. Mohammad Iqbal of the Oriental College replies to these allegations in the following —

My own memories of Persia are still fresh in my mind—I visited the country last summer—and I can say from first hand information that no such impossibility is being attempted by the Persians, and that the Persian language, instead of being purified, is being considerably enriched by the admission of fresh vocabulary from Arabic. Technical terms in all administrative departments, newly introduced, have been borrowed wholesale from the Arabic language. A mere glance at any of the Persian newspapers is enough to convince the reader of this fact. The same holds good about scientific terms that are being coined in translating European books into Persian. This can easily be exemplified by going through any of the modern Persian books on scientific subjects. The teaching of any of the pre-Islamic Persian languages is not provided in the proposed Teheran University. On the contrary, the study of the Arabic language, in the new scheme of education, has been compulsory from the very first standard of the primary school to the end of the highest university instruction. The same is true of the subject of Muslim theology. A reference to the latest syllabuses published by the Ministry of Education will suffice to prove it. The modern printing press in Persia has *exclusively* adopted the Arabic type in which all the latest Persian newspapers and journals are being printed.

Another equally unwarrantable statement made by the gentlemen named above is that the present generation in Persia is eager to revive the pre-Islamic culture and to "delete the history of the last 1,200 years." Again, that the Iranians to day are "prouder of Darius, Cyrus and Anushirwan than of Nadir Shah and Shah Abbas." It is true that young Persians have now awakened to their glorious past, but this awakening is by no means confined to the deeds of Cyrus and Darius, and to say that they wish to disown their great achievements of the last 1,200 years is the very opposite of truth.

As a matter of fact, the heroes whom they are at present worshipping have all lived in Islamic times. The first great monument that they raised some four years ago was the tomb of Nadir Shah at Meshed. The beautiful poem inscribed on it very clearly reflects the pride of the Persians in the great hero of their country. Next followed the erection of the tombs of Firdausi and Omar Khayyam. Building operations are soon going to be started to re-construct the shrines of Sadi and Hafiz at Shiraz and of Avicenna at Hamadan. I myself saw the restoration work in progress over the famous mosques of Shah Abbas at Isfahan. The expenses are being defrayed every where by the Government. No proposal of any kind is at present afoot to revive similarly the memories of Darius or Anushirwan. All public buildings, schools, avenues and streets, with rare exceptions, are being named after great men who lived within the last 1,200 years.

I remember having met several enthusiastic young Persian scholars who will be very thankful to anyone furnishing them with some historical evidence which may go to prove that Sultan Mahmud of Ghazni was a Persian and not a Turk.

THE MOSQUE OF KOBE, JAPAN

(Continued from page 2)

Japan from the temptations to which they are often exposed and for strengthening the moral foundations of their lives.

We, who are celebrating this function in Japan, may appear to be a mere handful. But my heart is full of thanks to God, for enabling us to offer our prayers in this Mosque here, in this distant land and in a congregation which represents the peoples of the East, as well as those of the West. Away though we are from our own lands, and from many of our near and dear ones, we have still the satisfaction of feeling that we are in the midst of those whom the kinship of belief in the One True God, and in His Great Messenger the Prophet Muhammad (peace be upon him) have welded into one Universal Brotherhood. If we reflect on this aspect of Islam, the differences between various peoples disappear, and the barriers caused by mountains, rivers or seas vanish. From a broad Muslim point of view, what we needed most at the present day was unity. The Eternal Light of Unity was the Majestic Light of God's own Will. Prayer is good, but how could it be effective if it is not directed to that Unity which was the only Reality, and which supports the Universe? Fasting is good only if it raises our souls to the realisation of our oneness with all those who suffer from privations and misery. The spirit of rejoicing, on religious festive occasions, went into our lives only if we brought our sense of unity to show itself in a sincere love of all our brethren, taking the term in its widest sense. Divisions and disruptions were destructive forces. They led to chaos and destruction. Harmony was a binding force, and led to the Throne of God. In the phenomenal world of nature, all the vastest diversity was held together by a Central Will and Purpose, in which we dimly see a vision of the Will of God. Science, which deals with the material and the phenomenal world, has been much discredited by opposing forces, but as its knowledge and horizon expanded, it saw more and more unity in life and in the forces moulding life. Were we, the disciples of the Gospel of Unity, to forfeit our title and deny in our life what we professed with our lips? I earnestly urge all to stand together in Concord, Unity and Harmony.

I am particularly glad to see that among our brothers in Islam assembled here, there are many Japanese people who have come within our fraternity. We welcome them, and we hope that as knowledge about our beautiful Faith advances in this country, and the misunderstandings that have existed about it are removed, we shall have them with us in greater numbers. We prayed to God that a day may come when Muslim prayers may be regularly offered in Japan and hundreds of Muslims may congregate to bear witness to the Unity of God. I am glad that it has pleased God to allow us to see that day, and more congregations than one, consisting of hundreds of the Faithful, are being held to-day in Japan. Let us pray for the day when these hundreds shall grow into thousands, and when the Call to the prayer of the One True God shall resound from the minarets of many a mosque in Japan, and the people of this country, who are known for their desire to find the truth and their sense of discerning it when it is brought to their notice, shall see and share with us the Light, with which the followers of the Great Prophet of Arabia have been blessed. Thus, we are drawn together by the agency of this Mosque which is the first Muslim landmark in the Land of the Rising Sun, and here I cannot help remarking that I see the guiding hand of Providence in the fact that the first Mosque built by the Holy Prophet himself in the Land of the Crescent which means the Land of the Rising Moon, is called Koba Mosque, at Medina in Arabia. As I think of these

names and Providence, I feel that I am in the grip of an overwhelming inspiration. For the difference between Koba and Kobe will naturally vanish as soon as the Rising Moon and the Rising Sun co-operate in shedding light over the whole universe under the auspices of the common Faith, in the Unity of the Almighty Master who created this world out of nothing.

May it be, to all men, a symbol of the Brotherhood of Man, an evidence that we keep our religion pure. I should fail in my duty, if I omitted on this occasion to mention the debt we are under, to those who have so generously subscribed the money without which this enterprise could not have been undertaken.

May they enjoy the satisfaction of knowing that they have done well, and may all Muslims in this City make full use of the Mosque, first of course for the worship of God and the honour of His Prophet, and also honouring those who have provided this place of worship.

With these words I declare the Mosque open, for the service of God and the honour of His Prophet on whom be peace.

THE OFFICIATING A. P. M. G.

(From a Correspondent)

Lala Mool Chand, officiating A. P. M. G., Punjab and N.-W. F. P. Circle, is a rank communalist, and officials who do not belong to his community, shudder at the prospect of his near approach. They have good reason for it too, because wherever he goes, he leaves behind him a trail of smoking ruins: dismissals, fines, suspensions, etc., etc. His activities at Multan, Muzaffargarh, Gujrat and Sialkot were of a piece with his usual conduct, so much so that they attracted the attention of the Hindu Director-General of Posts and Telegraphs, who, though always accommodating otherwise, was constrained to warn him that if he did not stay his hand, he, the Director General, would be forced to withhold his confirmation in his present post. But the advice seems to have fallen on deaf ears and Lala Mool Chand goes heedlessly on in his course of persecution and tyranny.

A recent case of gross irregularity and communalistic favouritism may be noted. When he was acting as Superintendent, R. M. S. L. Division, one Pokhar Das, porter, gave some statements and certificates, which on inquiry proved to be false. The porter had failed in the 5th primary class, but the word 'failed' had been changed into 'passed' on the certificate. His explanation was that some drops of water had fallen on the paper and changed the word.

It was a clear case of fraud and the offender should have been prosecuted. But the porter was a Hindu and Mr. Mool Chand could not think of hurting him. So he accepted the absurd explanation. But on 29th June he ordered of his own accord that the porter would be well advised if he resigned. On 7th July L. Mool Chand again changed his mind and ordered that Pokhar Das's increment should be stopped for one year. This seems to have been the result of backstairs influence, exercised, it is alleged, through R. S. Jaiti Prasad and Mr. Utram Chand of the P. M. G.'s office. This is only one of a hundred other irregularities of a communalistic nature. We hope the authorities will think twice before confirming him in his present post.

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MR. DURRAN'S TWO VOICES

(By F. K. Khan Durrani)

The *Light* for November 24 devotes three columns to poor me, but as usual it has thought it safe to keep its readers in the dark as to where they should look for a reply. It may be clever, but it is not fair. Perhaps, according to the religion the *Light* preaches it is

I have had occasion to protest once or twice before in these columns against the formidable hairy Ahmadi controversialists show to impute base motives to the actions of others. This is the first time Mr. Yakub Khan has made mention of me in his paper, and he starts by imputing a motive: "Hast thou opened my breast and probed into my heart?" I ask. But perhaps Mr. Yakub Khan could not help it. Most people measure others' corn by their own bushels.

The Argument of Ill-Will

The editor quotes certain sentences from my recent writings and says that I have written all that from personal ill-will. Let us suppose for the sake of argument that I wrote from ill will. But does it in any way prove that the charges I have preferred are false? For instance, when I say that the founder of the Ahmadi movement was not quite sane, does he become sane by proving my ill-will, especially when the charge is upheld by high medical authority, has been repeated times out of number in many journals and is admitted by the man himself? Does my ill will disprove the fact, which may be verified any day, that his followers do not pray with Muslims, do not say the funeral prayers of Muslims and do not intermarry with Muslims? And what are you going to do about the extremely offensive language the Mirza used about his opponents, calling them bastards and their mothers and wives prostitutes and bitches in prose and verse? Surely, no decent man ever uses such language about women!

Mr. Muhammad Ali's Somersault

I think, so far as the argument concerning Mirza Ghulam Ahmad goes, the above lines should suffice. The rest of the argument concerns my person and I wonder whether it would be quite right to take up space to justify myself. I am an individual responsible only for myself. I am not the Amir of any Jama'at and have tried to build no sect. But what saith the *Light* about the change of faith by Mr. Muhammad Ali Amir of the Lahore section of Ahmadis, and others who together form the Ahmadiya Anjuman? As editor of the *Review of Religions*, Qadian, he wrote —

1. That Mirza Ghulam Ahmad must be judged by the criterion of prophethood (*Review of Religions*, Vol. VI, p. 274).
2. That Hazrat Mirza Sahib must be judged by the standard of the former prophets (*Review*, Vol. IV, p. 459).
3. "When we say that a man is a claimant to prophethood, we mean that he claims to be neither more nor less than a prophet; in other words, his claim is of complete and full prophethood" (*Annabawati'l Islam* p. 288).
4. "Hazrat Mirza Sahib is a claimant to prophethood" (*Review*, Vol. IV, p. 464; Vol. VI, p. 274).
5. "Hazrat Mirza Ghulam Ahmad Qadiani is the Holy Prophet of India." (*Review*, Vol. VI, p. 96).
6. "Hazrat Mirza Sahib is the Prophet of the Last Age and the Apostle of Latter Days" (*Review*,

Vol. VI, pp. 20, 90, 99).

7. In *Review*, Vol. VI, p. 96, he wrote that a certain prophecy relating to one of Persian descent رجل من ابناء فارس was mentioned in the Holy Quran in *Sura al-Jum'ah*, vv 1—3, which he translated as follows: "God is He Who raised a Prophet among the ignorant people that he might recite to them His communications and purify them and teach them the Book and wisdom, though they had been in manifest error, and in the latter days there will rise a people who have not yet joined these. That people too will be like these people, and among them also there will rise a prophet in the same manner, who will recite the communications of God to them, purify them and teach them the Book and wisdom."

8. In the *Review*, Vol. VIII, p. 163, he wrote: "The Ahmadiyya Movement stands in the same relation to Islam in which Christianity stood to Judaism."

9. The official organ of his community, the *Paigham-i Sulah*, wrote in April 1933 that denial of the Promised Messiah (i.e., of Mirza Ghulam Ahmad of Qadian) was tantamount to a denial of the Holy Founder of Islam.

10. The *Paigham-i Sulah* for September 7, 1916, contained a manifesto which ran as follows:—"It is our faith that the Promised Messiah and Mehdi (i.e., Mirza Ghulam Ahmad) on whom be peace and blessings, was a true apostle of Allah, who came to the world for the guidance of the age and that the world can obtain salvation only by following him. We declare this to be our faith on every occasion and are not prepared to abandon these beliefs of ours for the sake of anybody."

11. The *Paigham-i Sulah* for October 16, 1913, contained the following "Correction of an Error":—

"It has come to our knowledge that some of our friends have been led into the error of supposing that those connected with this journal (viz., the *Paigham-i Sulah*), or some of them, detract from or lessen the high degree of our Lord and Master Hazrat Mirza Ghulam Ahmad Sahib the Promised Messiah and Mehdi, on whom be peace and blessings. We Ahmadis who are in any way connected with the *Paigham-i Sulah* call God, Who knows the hidden secrets of hearts, to witness and do declare openly that such a false supposition is a lie against us. We believe the Promised Messiah and Mehdi to be the Prophet, Apostle and Saviour of this age and we regard it as a weakness of faith to detract from the position which Hazrat Sahib claimed for himself. It is our faith that one cannot now achieve salvation except through faith in the Holy Prophet, on whom be peace and blessings, and in his servant the Promised Messiah, on whom be peace and blessings."

Two things follow clearly from the above quotations, viz., (1) that when he wrote the above statements he believed in Mirza Ghulam Ahmad to be a prophet in the full technical sense of the term and (2) that he regarded the Ahmadis to be a separate community from Muslims and his religion to be a separate religion from Islam, even as Christians are separate from the Jews and Christianity a separate and distinct religion from Judaism. He has declared several times that his present beliefs are different. What I want to know is this: Just when and why did he change his beliefs?

My Change of Faith

If inconsistency is a crime, then we are all in the same boat. The difference between Mr. Muhammad Ali and his friends on one side and me on the other, however, is that while they dare not confess the change and cannot answer the charge, I make no secret of it and can name every single stage through which I have passed to reach where

now I am. In the course of the controversy raised by his statement a few months back, a similar charge of inconsistency was brought against Dr. Sir Muhammad Iqbal, and his answer was:

"If my present attitude is self-contradictory, then, well, only a living and thinking man has the privilege of contradicting himself. As Emerson says, 'Only stones do not contradict themselves.'"—*The Truth*, June 10

The answer was dictated to me and I asked:

"One may be consistent with one's spoken word, out of vanity, so as not to appear inconsistent in the eyes of others, or one may be consistent to truth as it may ultimately discover itself, and you prefer the latter consistency to the former. Is that your meaning?"

And his reply was "Exactly."

Of course, all this must be unintelligible to a person who believes that men act only from base motives. I became an Ahmadi in 1918; in 1927 I blew up the Ahmadiyya doctrine and shattered it so completely that nobody who has once learnt to appreciate my argument can give it even a moment's consideration. A year later I left the community. Yet a year later—more than a year after the "injury" to which Mr. Yakub Khan refers in his article—I wrote a booklet, in which, while I strongly criticised Mirza Ghulam Ahmed, I also paid him very high compliments. My second argument against Ahmadiyyat was developed later and it found its first expression in an article which I contributed to the *Zamindar*, in February 1933. The argument was new then, very few agreed with me in those days. Now it is common property. My adhesion to the sect and the severance of my connection with

it is a long subject which I cannot discuss as part of this note. Friends have been asking me for a long time to write about it and perhaps some day I will take it up. But before I do so, I must set out my views on the sect as an intellectual movement. I have not stated them anywhere yet, at least not with the fullness they deserve. I made this promise before and shall fulfil it when other matters permit me the leisure. I will content myself here by warning the Mirzai controversialists: Do not judge others by yourselves, for it is possible for men to act from honourable motives also, though the idea may be foreign to you. Mr. Yakub Khan is also doing me gross injustice by aligning me with the Ahrar.

AN ANNOUNCEMENT.

Syed Jawad Ali Shah (Rai) has very kindly placed with me 4 copies of the Holy Quran (English Translation by Allama Abdullah Yusuf Ali) for distribution among libraries. Applications are, therefore, invited from charitable institutions maintaining libraries.

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.,

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MUHAMMAD IN HISTORY

(A Lecture by Allama A. Yusuf Ali)

A historian once said : A great man should be judged by three tests. Was he found to be of true metal by his contemporaries ? Was he great enough to rise above the standards of his age ? Did he leave anything as a permanent legacy to the world at large ? Let us take these questions one by one.

All his contemporaries, both friends and foes, acknowledged the sterling qualities, the absolute sincerity and the trustworthiness of the Apostle of Islam in all walks of life. There were people who had, on other grounds, some hesitation in accepting his claim to divine inspiration. They knew that he was one of themselves. He had been born among them, and he grew up among them. "This Muhammad," they said, "this son of Abdullah, whom we have known since his childhood, whose father we knew so well, whose grand-father was a chief of our own tribe,—what is there in him that makes him put forward a claim to something so mystical as inspiration from God ?" They were matter-of-fact men. If they thought of God at all, they thought of Him in one of two ways. Either they thought of Him in terms of one of their own tribal gods whose foibles and passions and follies reflected their own life in the desert. Muhammad was free from these. In some ways he was an antithesis to them. He lived in purity and chastity. Wealth and power, which attract men and anthropomorphic gods, had no attraction for him. Pride, insolence, boastfulness, revenge, pugnacity, such as you read of in the poetry of the Days of Ignorance, were foreign to his nature. When men fashion gods after their own hearts, they look for their own qualities in their gods in a superlative degree. Muhammad had not these qualities in a superlative degree. He did not even possess them in the same degree that they did. How could he then be inspired and guided by God ?

That was one part of their psychology. But there was another part. If they did not think of their gods as human in a superlative degree, they thought of them as remote, having nothing to do with human affairs. How could a man who was born and bred among them have anything to do with such a remote Being ? The barriers between human and divine seemed to them impossible to pass. Here was a plain honest man speaking as if such barriers had been passed. Perhaps he was one possessed. They pitied him at first. They tried violence to cure him. But the best of them saw that a new light had dawned on the world. And they hastened to seek enlightenment, and they found

in the man who brought that light, a man true and righteous, gentle to the weak, forbearing to the erring, strong without revenge, and unshaken in his faith.

The Prophet's Greatness

To us now it seems almost impossible to believe that those men who knew his innermost sincerity, who called him by the name of *Asim* (The Trust-worthy), who had known all his life to be pure, should have acknowledged his virtues and yet have doubted the message which he brought them. But it is in this that his greatness is shown. The *milieu* in which he grew up was not responsible for the greatness of his character and his achievements. He had not studied philosophy in the schools of Athens or of Rome, of Persia, India or China. Yet he could proclaim the highest truths of eternal value to mankind. He had studied at no military academy. Yet he could organize his forces against tremendous odds and gain victories through the moral forces which he marshalled. Born an orphan and blessed with no worldly goods, he was loved by all. The devotion to him of those who knew his most intimate life—both men and women—was un-exampled. Untaught, he could yet speak with an eloquence and fervour which moved men to tears of ecstasy. Retiring in disposition, he understood the hearts of men and led them with a confidence which commanded their admiration and unquestioning obedience. Simple problems of every-day life he solved with tact. The most tremendous problems of life and destiny he faced with a courage, foresight and practical wisdom beyond the reach of scholars and seers. When he was poor, he coveted no wealth. When he had large resources at his command, he gave liberally to those who most needed help and kept nothing for himself. He lived as in the presence of God, yet he was always among men, sharing their lives and sorrows and taking an interest in all their every-day affairs. Such a man must have appeared to his contemporaries as something of an enigma. He impressed his contemporaries all his life, and the fact that he did so, although he was so different from them, shows in his case that the first test was completely fulfilled.

The Second Criterion

The second question, how far he rose above his age, has partly been answered in what I have already said. Muhammad (God's peace and blessings be upon him) rose so high above the standards of his age that his personality baffled both those who

believed and those who did not believe in him. The people knew all about him. There was nothing in his life that was hidden from them. And yet his inner nature they could not understand. He railed at the Arab gods, not because he was inimical to his people; he respected them, and showed his love and care for them in many ways. They had seen ample proof of his tenderness for their feelings, and yet he admitted no compromise in Truth. He was determined to smash all their idols. They could not understand him because he saw things which none of his contemporaries saw.

He saw that religion, which had been a matter of taboos and mysteries, should be a question of open and righteous conduct. He loved nature and saw in it the glorious handiwork of God. He could not reconcile the universality of God with the idea of a chosen race or people to whom alone God's revelations would be vouchsafed. Man's personal responsibility to God direct was so vividly preached by him that it left no room for vicarious atonement or intervention by a privileged priesthood. The deeper meaning of human history as revealing the providence and justice of God was constantly appealed to in his teaching. The sacred and the profane, which had been divorced and imprisoned in watertight compartments, were reunited, and life was treated as a whole. Our everyday affairs were treated as the field in which our most sacred virtues were to be exercised. The world, the flesh and the devil were not treated as synonymous. On the contrary, this world and the social life in it were treated as a preparation for the higher and spiritual life. Woman was not treated as a dangerous source of all temptation, but as the mate and companion, with similar rights and duties to man, in this world and the next. Sex was treated as it should be, neither to be shunned nor despised, but as a part of our physical experience, to be understood. The justice of God was not exhibited as an inflexible chain of causation, but as controlled by the mercy and grace of a loving God.

The words that flowed from his mouth under inspiration and the wonderful words of wisdom which he poured out in ordinary conversation, all stamped him as a man head and shoulders above his contemporaries. They form a record of his life, his thoughts, his hopes and his teaching.

The All-embracing Teaching of Islam

He was deeply impressed with the evils of his days. Those evils had existed before him, and have perhaps existed in all ages, although they have taken different forms. In prescribing remedies he suggested no short cuts. He took his stand upon the eternal principles which must guide mankind in all ages. He was not merely voicing the opinions and thoughts of his contemporaries. Under God's guidance he laid the foundations of a system which touches every nook and corner of our individual and corporate lives. In a primitive society he laid down principles of universal application. Those principles, instead of having exhausted their force, stand out more prominently as our social structure becomes more and more complex. They touch such questions as marriage and divorce, the evils of intoxication and gambling, the ethics of trade, the foundations and limitations of private property, the conflicting claims of authority and freedom, collective action for the benefit of those who are infirm or unfit, and the universal duty to work, strive, fight and make sacrifices for the principles which we hold most dear.

In an age of cruelty and darkness he stood for universal mercy. Consider his treatment of his enemies after the fall of Mecca. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile, and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than two hundred miles away, that city lay at his feet. By the laws of war he could justly have avenged all the cruelties inflicted on him and his people. But what treatment did he mete out to it? Even his worst enemies were pardoned. But a few years before, the pagan Quraish had been guilty of untold barbarities on the Muslims after the battle of Uhud. Hamza, the beloved uncle of Muhammad (God's peace and blessings be upon him) had been killed, and his mangled body was ripped open and treated with every indignity. The Muslim dead were mutilated by the Meccans, and their ears and noses cut off. Hind, the wife of the Meccan leader, excelled the rest in her spite and barbarity. She chewed a piece of Hamza's liver with a gusto which shows the spirit of the enemy. That enemy was now completely in the hands of the army of Muhammad Mustafa. And he pardoned them all, men and women. He showed a spirit of universal mercy, and proved that he stood for love and conciliation. A man who could exhibit such qualities must have appeared even to his enemies as something more than human.

When he died, some of his disciples, who loved him so much and believed so much in his spiritual powers, refused to believe that he had died. Hazrat Umar drew out his sword, and said that he would kill the person who said that the Apostle was dead. All that was mortal of him had died, but the personality which had impressed itself on the minds and loving hearts of his disciples did not and could not die. And God, Whose message he preached, lives for ever.

A Compelling Personality

We can understand that his sterling qualities impressed their stamp deeply upon anyone who came into contact with him. He tried to make the warring tribes of Arabia one, and he succeeded. The secret of his success did not lie in the words which he spoke, though they were wonderful, nor in the power which he wielded, though it was unquestioned. But it was, from a human point of view, the outcome of his personal example, his sweet, all compelling personality. When he went to Medina, a city not his own, there was extraordinary keenness among the people who had invited him as to who should be his host. He sought no privilege for himself, but lived simply among them, guiding, advising, serving, and purifying. He formed a link between the *Ansar*, the people who had come forward to help him, and the *Muhajirin*, the people who had left their homes because they wanted to be with him. He linked them into a brotherhood stronger even than that of blood-brothers. He welded and disciplined them, curbed their excesses, cured their misunderstandings, and made Medina a city of justice, harmony and peace.

Yathrib Transformed

Let us take a glance at the changed position of Yathrib after his emigration there. Let us see the Yathrib that was, and the *Madina-t-un-Nabi* that it became. The romance of cities may form a

(See page 8)

The Truth

MONDAY, DECEMBER 9, 1935

LAHORE DISTURBANCES

It is not quite safe for a Muslim journal to write frankly on certain matters and the present writer does not believe in unnecessary martyrdoms. But one may express one's amazement at what has taken place at Lahore. The disturbances which heaped unspeakable shame upon the city of Lahore on November 30 and December 1 were both unnecessary and avoidable, and while we may not impugn the good faith of the Government, we may join the *C. & M. Gazette*, a 'friend' of the Government as Sir Henry Craik would describe it, in condemning its apparent incompetency and want of foresight. The paper wrote in its issue of December 3:

In view of the serious tension between Sikhs and Muslims, however, it is surprising that, after the provocative display of bludgeons, swords and axes in the Shahidganj procession, no steps were taken to make permission for conducting processions conditional upon abstention from carrying weapons which could only be used in the event of rioting taking place, and, further, that no undertakings were taken from those organising these processions to prevent the shouting of slogans. After the proceedings in the Punjab Legislative Council on the occasion of the adjournment motion relating to the assault on a Sikh in Lahore, any doubts that might have existed about the acerbity of feeling between Sikhs and Muslims ought to have been completely dissipated."

The paper concludes:

"An investigation into the causes of the serious clashes not only between Sikhs and Muslims, but also between Muslims and Hindus, is absolutely imperative, in order to relieve Lahore from the danger, which is at present only temporarily averted, of a communal conflagration of unparalleled magnitude. If more serious outbreaks of disorder than those which took place on Saturday and Sunday are to be avoided, then measures to prevent occurrences which produce conflicts between Muslims and the other two communities must be taken without any further delay. They ought, indeed, to have been taken long before the Sikh procession on Saturday."

The facts may be briefly stated as follows. In spite of the strong feelings prevailing between the Muslims and the Sikhs since the demolition of the Shahidganj Mosque in July last, two Muslim processions passed through the heart of the city. Both of them were of unprecedented magnitude in the history of Lahore—living memory could not recall such huge assemblages of men—and the second of the two consisted of men, every one of whom was armed with a deadly weapon. No offensive slogans were shouted, the crowds conducted themselves with great forbearance even when certain Sikhs, by way of showing the red rag to a mad bull, came out with drawn swords as if challenging battle; no provocation was given to other communities, and the processions passed without a single incident.

On Saturday, November 30, the Sikhs also took

out a procession. What the procession was about is not quite clear. A Sikh had died in the hospital the previous evening of wounds which he had received in a street scuffle a few days earlier. The dead person was an obscure individual and his death had no communal importance, although the Sikhs had done their best to give it a communal tinge and had moved an adjournment motion in the provincial Council over the matter the day before. Saturday was also the day of the death anniversary of Guru Tegh Bahadur. Whether the procession was the funeral procession of the dead Sikh or whether it was in celebration of the anniversary of the ninth Sikh Guru, is a matter of doubt. For the former it was too large—sixty thousand strong—; for the latter it had no precedence; for never before had the Sikhs paraded in a procession to celebrate the Guru's anniversary and—the most amazing wonder of all—the Hindus joined the Sikhs in forming the huge procession, also for the first time in the history of the Punjab! What business had the Hindus to be in that procession has not yet been explained by anybody, neither by the Government nor yet by the leaders of the two communities. The Sikhs are a rude folk, country yokels most of them, and have been playing the second fiddle to the sharp-witted town-dwelling Banias and dancing to the latter's piping for many years. One may be excused the suspicion, therefore, that on this occasion also the simple Khalsa became an unwitting tool in the hands of his clever Hindu brother. But if it was intended to be a demonstration of the Hindu-Sikh solidarity, then the Sikh claim to weightage in the Council becomes stultified, because the two communities together form 39 percent of the population, and a minority of these proportions has no right to weightage. There is, indeed, no doubt that the Muslims have been badly tricked in the apportionment of seats in the Council. But to come back to the procession.

The Hindu-Sikh procession, armed as it was with swords and all kinds of lethal weapons, was not permitted to enter the walled town and went by a broad thoroughfare skirting the old town. The processionists behaved themselves in a most provoking manner. In the words of the *C. & M. Gazette* :—

"The procession gave an opportunity to some mischief-mongers to indulge in the shouting of slogans which were intended to excite Muslims to retaliate."

These slogans were extremely offensive. The processionists also carried flags on which were written in bold letters mottoes which were grievous insults to the Holy Quran. The procession stopped twice on the road, before the offices of the *Ehsan* and the *Siasat*, to make demonstrations. They leapt and they danced as only a low class crowd can do, and flung words of violence and abuse about. An onlooker relates that it was a great strain on the nerves to keep oneself in hand. The neighbourhood is purely Muslim and it is a remarkable testimony to their forbearance that they let the crowd pass unmolested. Near the Mochi Gate the crowd got out of hand altogether. They smashed the window panes of the neighbouring houses and shops. An old woman sat selling earthen pots on the edge of the road. The brave Khalsa smashed all the pots. A tray of rice in a cook's shop was turned into the road and so was

the milk-pan of another shopkeeper. The Sikhs then advanced to enter the Mochi Gate, but their progress was barred by a cordon of police. On the whole, the police gave very poor account of itself on the day. Murderous attacks, however, took place the following day, the trouble having been started by a party of the Sikhs who attacked a lonely Muslim, because he had protested against their offensive slogans.

These incidents give rise to several questions. As we have said, above, we may not impugn the sincerity of the Government. But we may record the fact that almost every intelligent Muslim with whom we have had occasion to discuss the matter has asked the same question: "What does the Government mean?" A nameless terror seems to be looming ahead of them. Then there is the question of the root cause of these troubles. Neither Hindus nor Sikhs are making any secret of it and plainly declare whenever any little incident occurs, and have been declaring for the last six months, that their interests will not be safe under the government of a Muslim majority, that the majority community must win their confidence, and that if they cannot defeat the Communal Award and have it annulled, they would rather go without Reforms. A 39 per cent minority, especially when it possesses all the wealth of the country and is educationally much more advanced, is not a small minority. It is large enough to destroy the peace of the country any time it makes up its mind to do so. Their above-noted declarations can, therefore, lead to one and only one conclusion, viz., that the Hindus and the Sikhs do not intend to let the country in peace as long as the Communal Award stands, that they behave as they do, not because they are afraid of their interests being unsafe under the government of a Muslim majority, but rather because they wish to have the Award annulled. And the Muslims' fear lest the province be deprived of Reforms is keeping their hands tied. There is a deep-laid conspiracy between the Hindus and the Sikhs. The situation is fraught with a very serious menace for the Muslims, and perhaps one day they may be called upon to make a choice between the Award and a life with honour in the Punjab.

Sind and the N-W P. have overwhelming Muslim majorities and the provinces are at peace. Bombay, Madras, C. P., U. P. and Bihar have overwhelming Hindu majorities and the provinces are at peace. Only the Punjab knows no peace. The Punjab knows no peace because the Muslim majority is not large enough, and the Hindu Sikh minority has an abundance of those things, trade, commerce, education and political organisation, which are the only bases of political power in a country like India. The province is not at peace because the Hindu has lost his fear of the Muslim, and peace can be re-established only when the Muslim secure an effective majority by increasing their numbers by means of conversions, by political organisation of the community and by taking their proportionate share in the industry and commerce of the land.

Disturbances like these give rise to two other reflections, namely, about the respective conduct of the leaders of the three communities and the usefulness or otherwise of processions as a political weapon. We shall come back to these questions at some other time.

PAUCITY OF ISLAMIC LITERATURE

Syed Ghulam Bhik Nairang, M.L.A., wrote to the present writer sometime ago asking him what books he would suggest for presentation to Dr. Ambedkar who, along with thousands of his followers, had announced his intention of changing his faith. We cast about much for several days and raked our memory with all diligence and could finally suggest only three books, viz., Mr. Pickthall's English translation of the Holy Quran, a booklet containing extracts from the Holy Quran, and the late Syed Amir Ali's *Spirit of Islam* which, though written in the spirit of a bourgeois litterateur, is yet the best book on the subject, but which, being expensive, is beyond the means of most people. We inquired of several friends, book lovers and those in the journalistic line and therefore expected to be well-informed, but none of them could make any suggestion, and we all awoke, with a suddenness which amazed us no little, that we possessed no literature in English suitable for the propagation of Islam among non-Muslims. "It is a shame that we possess no such literature," declared the editor of the *Ehsan*, scandalised. We hope our readers will agree with us that this paucity of Islamic *tabligh* literature is as shameful as it is regrettable. In truth, it is not possible to exaggerate the shame of it.

All of us were aware that the Ahmadis of the Lahore section and the Working Mosque had published many books. Perhaps these two parties and possibly some of our readers, too, would accuse us of injustice and worse for not considering their publications. But we did and found that it was not at all suitable for presentation to men of high education, because almost all of it is controversial, more likely to offend than to win over. Controversy is not bad in itself and "knowledge grows by debate" as an Eastern adage puts it. But there is controversy and controversy. There is a controversy whose sole aim is to shut the opponent's mouth and silence him for good. Ahmadi literature is almost all of this type; in fact, almost every piece of controversial writing produced in this country is of this type, and has created much disgust in the minds of sober and high-minded men, so much so that we have ourselves fallen victims at times to the suspicion that when we enter into any controversy we must be doing so in the same spirit. This kind of controversy is indulged in so frequently, because it is so "cheap," and calls for no sound scholarship and no internal enlightenment on the part of the arguer himself. And the sole object being "victory," the door is opened wide for dishonesty in argument, for low trickery and subterfuges and lies and that detestable rag-chewing for which we Indians as a race have become a byword among the nations.

But there is another type of controversy very rare in this country, which aims at the increase and diffusion of knowledge, which aims at education, edification, enlightenment and spiritual elevation, and which seeks to convince and persuade and win over. It is this kind of literature on Islam that is woefully wanting.

There is another kind of literature produced by the cartload in this country. Pathos is the great virtue of degenerate races, and that book passes for the best which makes one weep most. Cheap sentimentalism is the principal stock in trade with the Musalman. Books are written to soothe the believers, to pamper their already bloated self-complacency, and to move them to tears. In the

place of sound scholarship and thought, our "authors" deal mostly in fine phrases and words. "It is all words and words," as a disgusted reader once said. Rarely an effort is made to offer the faith to the non-Muslim and to convince him that it is worthy of his acceptance. In any case, the Muslim community possesses no religious literature in English suitable for the propagation of Islam among non-Muslims. The causes are many. There is the widespread illiteracy of the Muslim community. Then there is the mental indolence of the Indian Musalman who takes it for an offence to be made to exercise his faculty of thought. Lastly, there is the general indifference of the educated Musalman who also happens to be well-to-do. The Musalmans are not a book-reading people as a community. Those who want to read and possess books have very often no money to buy them with, and those who have money have no use for books,—gross animals whose sole occupation in life is to amass fodder for themselves, immersed in their own comforts and pleasures, on which they can spend no end of money, and supremely oblivious of the intellectual interests of their community. It is the selfish rich who are the worst enemies of their community.

For these reasons the Musalman community can produce no good literature of any kind whatever, let alone religious literature. Writers are not produced by universities or colleges. They are produced by the reading public. When the Musalman community learns to know the value of books and cultivates the habit of reading, authors will spring up by the score, the fountains of creative genius will begin to play and turn the barren Musalman mind into a blossoming garden, and we shall have all the literature that we need.

NEWS IN BRIEF

(Simpson's News Same)

Singapore—The All-Malay Muslim Missionary Society at a general meeting passed a resolution calling upon all Muslim Rulers to stop their Ministers from attending functions of the Ahmadiis or Societies connected with Ahmadiis. Copies of the resolution were sent to the Muslim Rulers.

Japan.—Mr. I. T. Sakuma, of Tokio, has published in the Japanese language a book on "The History of Islam in Japan," and has formed "The Islamic Culture Association of Japan." Mr. Sakuma for many years past has been doing good service to Islam in China and Japan.

Spain.—The Spanish Islamic Society is doing wonderful work in Spain and has established branches in Barcelona and other towns. Literary circles have been founded, and Spanish scholars are co-operating with the Spanish Muslims for the study of Moorish and Arabic literature. Dr. Zaki Ali, founding member of the Spanish Islamic Society, is to be congratulated upon the success attending his efforts.

Germany.—Abdullah Weisser, who accepted Islam at the hands of Dr. Zaki Ali at Vienna and who was then a Catholic Priest, is doing missionary work for Islam instead. He has organized a series of lectures in Berlin, each given by a Muslim of a different country, which have been very successful.

"BRINGS INTO CLOSER CONTACT WITH THE PROPHET."

(A letter from Dr. Sir M. Iqbal.)

DEAR MR. DURKANI,

I have read your book "Muhammad the Prophet" and sincerely congratulate you on the performance. I have always appreciated your work highly and am especially happy on your present effort, because I see in it the fulfilment of the high expectations I cherish of you.

Ours is the most glorious faith ever revealed to mankind, and it breaks one's heart to think that we, who are the spiritual heirs of the world's greatest teacher, should be behind every other people even in the development of religious thought. Religious principles, however high and noble and true, have a fatal tendency to become petrified into lifeless dogmas, unless they are re-discovered by re-living, and I am glad to note that your pen brings the reader into closer contact with the personality of the Holy Prophet and helps him thus to re-discover and re-live those truths.

Yours sincerely,
MUHAMMAD IQBAL.

UNIQUE HONOUR.

The *Hamavat-i-Islam* writes:—

It is enough evidence of the excellence of the book that Dr. Sir Muhammad Iqbal congratulated the author on writing this book and donated Rs 50 out of his own purse towards its free distribution. A gift of Rs 50 from a derwish like Allama Iqbal is worth more than fifty lakhs and we congratulate the learned author on his receiving this unique honour.

THE FAILURE OF CHRISTIANITY

"A man who, towards middle age, changes his religion may justly claim to have good reason for an action of paramount importance in his life.

"I cannot believe that a system of ethics is enhanced by abnormalities which capture the popular imagination, but are rejected by a logical being. So the Christian traditions surrounding the birth of Jesus Christ, the belief in the Trinity, and in the Resurrection are not only unnecessary but positively distasteful to those who understand that perfection needs nothing to support it in the way of propaganda.

"Again, where is the historical proof of Jesus Christ's life as portrayed in the Bible? Is it not extraordinary that history, which chronicles with certainty events hundreds of years before Christ, makes but the vaguest references to a person at all answering to the description of Jesus? Many arguments may be advanced to prove that New Testament phenomena rest but on a foundation of faith.

"And the exponents of Christianity? Have they, as a body, observed the principles taught by their great founder? Dissension and sect-persecution divide them against themselves; uncharitableness characterizes them in their dealings towards others. What a record is theirs! Champions of Christendom—in Europe and in America! Continual war, and the denial of even religious equality, need little comment.

"There are no distinctions in Islam. Muslims of all colours and nations come together without that pharisaical pride, from which even the Christian clergy are not free."

—A. Kane

ADVERTISE

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THE "TRUTH"
AND
INCREASE your SALES

AMAZING PROFOUNDNESS OF VISION

The "*Ehsan*" writes —

Mr. Durrani stands in need of no introduction. He is a far sighted journalist who writes excellent English and has a deep insight in religious and social problems. "*Muhammad the Prophet*" is his recent book in which he has discussed some aspects of the holy life of the Last Prophet (on whom be peace and God's blessings) in a most excellent manner.

The book is divided into five chapters. The first chapter points out the Holy Prophet's place in world history. The second explains his point of view with regard to nationalism. The third chapter is an exposition of the Holy Prophet's personal excellences; the fourth reviews the work he accomplished and the fifth is a statement of his views on the fair sex.

No Aping the West

Mr. Durrani has studied the various aspects of the Holy Prophet's life from a new angle of vision. But he has not tried, as some of our Europe-infected friends do, to distort and fit in Islam with modern European thought by far-fetched and irrelevant deductions. On the contrary, he has sought to solve modern problems in the light of the Holy Prophet's life and example, which is certainly a very laudable effort and a very welcome departure. Islam has in fact light and guidance in it for all races and all ages, and each nation and each generation can find inspiration and enlightenment and spiritual satisfaction from the Holy Prophet's life. As time rolls by and age succeeds age, veils fall from the face of Islam and new verities are brought to view, and so will it go on for ever and ever.

The Kernal of the Book

The third chapter, in which Mr. Durrani has presented the Holy Prophet as a man, is really the kernel of the whole book. He begins with a thorough exposition of the Islamic conception of God and says that whereas the Jews looked upon God as their own national property, and Christianity lost itself in the Trinitarian rigmarole and became worse confounded by the conception of the two antagonistic divinities of darkness and light, and good and evil, which formed the corner-stone of the Zoroastrian faith, and whereas the Greeks also had created a similar duality of godheads by the opposition of matter and spirit, Islam taught the world the pure and unqualified doctrine of Divine Unity for the first time in the history of religion. This naturally leads the author to discuss what, according to Islam, is good and what is evil, what is righteousness and piety, and what is Jihad, and the discussion is coped with a pen-picture of the Holy Prophet's own life and his grandeur as a man. In the course of this discussion there have flowed from his eloquent pen some very beautiful things, on reading which one is forced to acknowledge the author's profoundness of vision and religious acumen.

Mr. Durrani repudiates the backneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first hearers of the Quranic revelation.

Amazing Depth of Vision.

In short, the book is packed with such deep truths, which bears testimony to the author's amazing profoundness of vision. The language is clean, fluent and lucid. We feel that Mr. Durrani deserves congratulations from every Muslim on writing this book. He ought to bring out an Urdu translation of it without delay.

THE FREEDOM OF ISLAM

Sir Omar Stewart-Rankin, the new President of the British Muslim Society, is to lead next year's pilgrimage to Mecca. When he became a disciple of Islam 10 years ago he took the name of Omar, after the famous Caliph.

According to Mr. Ian Coster, who writes in the "*Evening Standard*," Sir Omar's pastimes are hunting, shooting, tennis and motoring, and he is a stock-breeder and a judge of sheep. But he has taken office determined to advance the cause of Islam.

"I came from a background of blackest Protestantism," Sir Omar said, "My uncles were canons and deans. At the age of four I was steeped in religion. I knew the Bible by heart. When I say blackest I mean it; it was absolutely strict and uncompromising.

"At the age of 17 I had made up my mind that Christians were narrow-minded and bigoted. I could stand it no longer, so I ran away and became a labourer.

The Koran.

"For two years, as I worked with my hands, I read atheistic literature and, I suppose, nearly became an atheist. Then I picked up a translation of the Koran. It was an extraordinarily bad translation, because the man knew practically no Arabic, and used his imagination when he could not understand.

"But the seed was sown. After that I became a soldier, a trooper with the Royal Dragoons in Ireland. When I was invalided out I went back to the Koran again. Through friends I met Lord Headley, and he said that if I were really interested he would convert me. That was 10 years ago."

Sir Omar explained that he found a new freedom in being a Muslim. There was none of the compulsion he had experienced with Christianity.

"Parsons are always telling you that it is your duty to give to this and that cause. Islam simply says that if you are a good Muslim you will give one fortieth of your net income to the poor.

"Christianity, the sort of Christianity I was brought up in, insists that Sunday shall be a day of gloom. Islam simply says that if you are a good Muslim you will say your prayers five times a day and that you will attend mosque on Fridays.

"Parsons say they are divinely ordained, that they hold office from God and are able to bless one. There is no priesthood in Islam. The Imams are simply religious leaders whose function it is to teach."

A. Yusuf Ali's Error.

Allama Abdullah Yusuf Ali says in his Foreword that it is not consistent to emphasise the patriotism of the Holy Prophet in view of his position as a world-teacher. In our opinion Allama Yusuf Ali is the victim of a grievous misunderstanding here, inasmuch as he takes patriotism to be synonymous with the modern nationalism of Europe, whereas the Islamic conception of patriotism has no connection whatever with modern nationalism. By devoting a separate chapter to the subject, Mr. Durrani has endeavoured to bring into view an aspect of the Holy Prophet's mission, to which his biographers have given no attention, and while Allama Yusuf Ali complains that Mr. Durrani wrote on the subject at all, our complaint is that the learned author did not write more exhaustively, because much more can be said on it.

As to the position of the book in the estimation of those who are entitled to form an opinion, it may be judged by the fact that Allama Sir Muhammad Iqbal, whose discernment and penetration is beyond question, has donated Rs. 50 for free distribution of 25 copies of the book among those who cannot buy.

"CLEVER, ORIGINAL, STIMULATING."

The *Eastern Times* writes on Mr. Durrani's recent work "MUHAMMAD THE PROPHET" as follows:—

"Any book that gives a sympathetic and truthful presentment of the Life of the Prophet (may we be his sacrifice) is certain of a welcome among the Faithful, and of kindly reception among the increasing number of intelligent non-Muslims, who are beginning to take an interest in the theology and polity of the one True Faith and its Founder (peace be on him). Particularly is this so when the

BETTER THAN EXPECTED

Mr. M. N. Humayun, B.A., writes:—

My dear Durrani Sahib,

I have read your new book "Muhammad the Prophet". In my opinion it is far better than what your friends, in view of your previous work, have learnt to expect of you. You do not follow beaten tracks and can put new life even into subjects which have been treated many times before.

In this book you are supremely original, in treatment as well as in substance. Every Muslim believes, of course, that the rise of Islam meant the

FREE TABLIGH LITERATURE

As I wrote in a recent issue of the "Truth," Dr. Sir Muhammad Iqbal gave me Rs. 50 for free distribution of my recent book "Muhammad the Prophet". His idea was that the book should be distributed free among libraries in order that it should be easily available to people of all religions and for all time, so that they should learn to know the deep truths of Islam and the greatness of the Holy Founder of Islam, and he suggested that I should make an appeal in this behalf to well-to-do Muslims who are interested in the propagation of Islam among non-Muslims and who desire to see it spread far and wide. Of course, the offer is open to all who desire to buy the book for free distribution among libraries, and I am willing to make as much sacrifice as I can in the matter of price in order to enable them to do so.

But I have been thinking of another very urgent matter for a long time, especially since the well-known declaration of Dr. Ambedkar. Events are moving very fast in India and those who can read the writing on the wall are in despair over the future of the Muslims. They are of opinion that the Muslims can save themselves from the catastrophe which otherwise seems inevitable, only by a rapid expansion of the ranks of their community, by propagating their faith among other communities, especially among the Depressed Classes. Dr. Ambedkar's declaration has opened up a golden opportunity for winning over these people to Islam, an opportunity which, if it passes by now, will never come again. Muslim India was never offered such a chance of spreading Islam before and will never be offered again. I beg the readers of this journal to kindly give very serious thought to this matter, for it is a matter whose importance and urgency it is not possible to exaggerate. I propose to scatter broadcast through the length and breadth of India suitable Tabligh literature in English, Urdu, Hindi, Bengali, Telugu, Tamil, Malayalam, Kanarese, Marathi and Gujarati, so that my voice should reach every single Indian, Hindu, Muslim, Haryan, Christian and others. And I invite my Muslim brethren to come forward and co-operate with me to carry out this project.

I explained the project to Dr. Sir Muhammad Iqbal who agreed to it readily and allowed me to divert his gift to this work. I have received another generous donation of Rs. 25 from Dr. S. Muhammad J. of Mughalpura. I am glad to note that the second donation also comes from deepest sincerity and the purest zeal and enthusiasm for Islam because the donor is not what they call wealthy though he is rich in the possession of a golden heart. I have no doubt that God Almighty will bless this sincerity and the work will prosper. But I want considerably more money before I can open the campaign. I do hope my Muslim brethren, especially my readers, will not keep me waiting as the work is of extreme urgency and we must proceed with it as early as possible.

Since writing the above I have received another donation of Rs. 10 from a gentleman who desires to remain anonymous. Prof. Dr. S. Z. Hasan, Chairman of the Department of Philosophy, Muslim University, Aligarh, has been very pleased with the book and sends Rs. 50 towards its free distribution as a token of his pleasure. F. K. KHAN DURRANI.

book is sponsored by so learned a man as Allama A. Yusuf Ali. Also Allama Sir Mohammad Iqbal was so pleased with this work that he gave Rs. 50 from his own purse for free distribution of the book.

"Mr. Durrani's book has the merit of being original—in some matters startlingly original. Mr. Durrani is an exponent of what is called the higher criticism and in many matters his point of view is not the one to which we have been accustomed.

"While, for ourselves, we must confess to a preference for the old-fashioned and conservative

parting of ways in world history; it signified complete break with the past. The Great Founder of our religion was truly the father of the modern age. We also believe that the Holy Prophet's mission embraced the whole world, that he was not merely the "Prophet of Arabia" as Christian Europe calls him, that in Arabia his work consisted mainly

point of view, we welcome Mr. Durrani's book as clever, original, and bearing traces of painstaking study. His novel point of view is certainly stimulating; and we have no doubt the book will be widely read."

in training the race for carrying his message to the ends of the earth. All this is part and parcel of the Muslim's faith. The difference, however, is that whereas the average Muslim simply *believes*, you *prove* it by direct appeal to history. Muslim writers write only for the edification of fellow Muslims; you as an old missionary write to convince non-Muslims.

There is another thing I like in the book. Biographers of the Prophet, Muslims and non-Muslims alike, write of his work as if his mission were meant for his own age and his own country, as if he were no more than an historical personality and his life were a closed chapter, whereas we believe that his message and example are a source of guidance for all ages. It is a welcome departure from the usual procedure, therefore, to keep in view, as you have done in this book in defining the mission of the Holy Prophet, the larger and more permanent interests of humanity rather than local problems of temporary importance, as your contemptuous reference (your Foreword writer, I am sorry to say, goes irrelevant here by not noting the contempt) to idol-worship indicates. You view the Prophet from the standpoint of the requirements of the 20th Century and take him for a living reality having a significance, and a very far-reaching significance indeed, for the daily problems of our life today.

The third chapter, in which you define the Holy Prophet's place in the history of the evolution of the world's religious thought, is the kernel of the book. The doctrine of the Unity of God, as defined by Islam, is certainly the most original revelation to mankind. The tremendous revolution it made in the moral conceptions of humanity, its direct relation to the doctrine of Jihad, the discipline it necessitates, the deep significance of *Istighfar* and other pertinent questions have been handled in a masterly style. Your healthy views on married life and relations of the sexes are very welcome just now when men's, especially women's, minds are so unsettled on these questions. Your careful choice of the Prophet's Sayings in view of the shortness of the space available is also noteworthy.

Yours sincerely
M. N. HUMAYUN

MUMAMMAD IN HISTORY

(Continued from page 2)

theme by itself. That of Medina is more than a romance. It saw the birth of a new religion, a new polity, a new social brotherhood. When Mustafa went to it, he found it a city of warring and jarring elements. But when a pure unselfish soul was introduced into it, what happened? Just as in a chemical experiment tiny particles, invisible to the eye, or mere centres of energy, change the very nature of an inert fluid, so he changed the people of Yathrib. From a city of bloodshed he changed it into a city of blood brothers. The people who were enemies now lived for their brothers, and were even ready to die for them. Prejudices melted away. Hereditary hatreds vanished as poison does before an antidote. A just man, a man of God, had come to live among them.

Lessons of Uhud

Too much stress has been laid in histories on the victories of Islam, and not enough on the seeming checks which it received. Let us take the

battle of *Uhud*, a disaster so important that it is mentioned more than once in the Holy Quran. This battle played a large part in the evolution of the Muslim community. This acknowledged, this trusted leader of men, gets up early in the morning, and makes all dispositions with the people who are to guard the city. It is threatened by an unscrupulous foe. Those who found solace in religion are fighting in defence of their faith. Those who have not accepted the faith are fighting, touched by the appeal to their patriotism. Who will not fight for the love of their city, of their homes, their wives and their children? Their matchless leader, with courage and initiative, is first in the ranks. The devoted band of his followers meet their opponents in great spirit. They have nearly won. But a small band are tempted by plunder and desert their post. A breach of discipline by one small body puts the whole army in jeopardy. The folly of a few brings punishment on all. The wavering falter. Many lose their lives. The treason of our friends is often worse than the savagery of our foes. And yet in that testing time is seen the spirit of the leader and the devotion of his followers. He is wounded, but he stands firm. He rallies his followers. An enthusiastic band gathers round him. There is no rout. An enterprising enemy leader has turned their flank. But there is neither despair nor flagging among the men of Islam. Their *morale* is unshaken, because they believe in their leader. For that very reason, though the enemy mutilates their dead, he dare not attack the staunch men and true, who hold their ground. These wonderful men even take rest on the battlefield to renew their energies. And the enemy who is supposed to be victorious withdraws from the field. But there are men in his ranks who look upon this picture and upon that. Their conscience is touched. Such a man was Khalid. He had fought against Islam and inflicted most punishment on the Muslims. But in the very process his heart was conquered for Islam. He and many of the Meccans accepted Islam.

The Third Text

The third question is the permanent mark on the history of the world that the preacher of Islam has left. Go where you will, you will find the spiritual banner of Islam floating. To the breezes of world movements it exhibits its green colour of hope. Many of these movements have borrowed some of its great principles. If they do not go under its name, it matters little. Never will religion again be a hole-and-corner thing, to be practised in monasteries and convents. It must come into fields and workshops, trades, industries, business and commerce. Never again will privileged priests hold the laity in bondage. Family life must free itself from so-called "indissoluble" bonds, but must on the other hand sanctify itself with self-chosen bonds of concord and love. Never again will sharp distinctions be made between the sacred and the profane, for there is nothing profane on God's wide earth, on which we live to prepare ourselves for our higher destiny. But to give you a catalogue of Islam's contributions to the world's progress would be to expound all the principles of Islam.

The Muslims, with all their faults, have one undoubted virtue. They will gather round the sacred personality of their Teacher. Wherever you find a group of Muslims, and you appeal to them in the name of Mustafa, or in the name of the Holy Quran, they will rally.

The Truth

(A Weekly Journal of Religion and Social Reform)

Editor:—F. K. Khan Durrani

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Dissolution of the British Muslim Society

(By F. K. Khan Durrani)

Sir Omar Hubert Stewart-Rankin, Bart., has resigned the presidentship of the British Muslim Society. This was in consequence, as explained in a Reuter's message, of the rejection, at a meeting of Muslims in London, of a resolution submitted by Sir Hubert himself that the society had no connection with the Ahmadiya movement. The meeting was so rowdy that police were in attendance. When the resolution was defeated, Sir Hubert and several others walked out. The Muslim Baronet later told Reuter that he had resigned because he was an orthodox Muslim, not a sectarian, and that he was going to form another society on a non-sectarian basis.

Some of those who have expressed themselves editorially on this question have characterised the event as a defeat of Sir Omar. I do not agree with them. I rather look upon it as a victory on his part, indeed a victory which may well be called great. He had the courage to bring the issue to the fore and has cleared the atmosphere of all doubts and vague questionings.

This British Muslim Society has a very curious origin, curious in the sense that nobody knows anything about it. Nobody can say when and how it was organised or what its constitution and objects are. From all I know, the Society has no written constitution and no well-defined objects and that it never held any meeting to transact any official business. The late Lord Headley was called "President of the British Muslim Society." But this is certain that he was never elected as such, nor indeed was any "society" in existence which could perform the election. The title "President of the British Muslim Society" was just bestowed upon him, probably by those connected with the Woking Mission, in order to give him an official constitutional standing. In practice, he was the whole Society in his own person. Or was the idea conceived as a counterblast to Mr Khalid Sheldrake's "Western Islamic Association?" Perhaps Mr. Sheldrake could throw some light on the subject.

Sir Omar's election to the presidentship of the British Muslim Society was the first regular election in the history of this "Society". In fact, one could say with perfect justification that Sir Hubert's election itself conferred legitimacy on the Society and gave it body. His election was the result of several months' cogitation. He was elected because he is

the most outstanding personality among British Muslims. Two other gentlemen were considered at the time to be likely successors to Lord Headley, Mr. Marmaduke Pickthall and Mr. Bashir Pickard. Now that the true character of the Society has been established beyond dispute, Mr. Pickthall will certainly not have anything to do with it. He has been well nigh fifteen years in India and has always given Ahmadias a wide berth. I saw Mr. Pickard twice or thrice in 1922, but we were not acquainted. He was a quiet man and a good bit different from the usual riff-raff that gathers at the Woking Mission functions. From his recent photographs I find that he has grown a regular forest of a beard. He has been in close association with Ahmadias all these years. Probably he will be the next president of the British Muslim Society.

But I believe the resignation of Sir Hubert Rankin will sound the death knell of the Society. It will mean dissolution of the Society altogether. The shadow will return to the substance from which it emanated. But Sir Hubert Rankin is threatening to form another society and this has set me to think furiously. There is one Mr. Ahmad Bennet who claims to be the head of a Muslim association of the whole British Empire and invited the other day representatives from the whole Muslim world to meet him in London or Paris. There is Mr. Khalid Sheldrake's Western Islamic Association with its Vice Presidents scattered all over the earth. There is this curious thing that calls itself the British Muslim Society. There is another gentleman in England who is brewing a similar project, but over whose enthusiasm I threw a bucket of cold water. A kind friend whom I have not yet had the pleasure of meeting in person, wrote to me the other day that if I went to London, the Jamiat-ul Muslimeen would look to my comfort. There is Sir Omar Hubert Rankin now, who is threatening to form another society. It all sounds like the Punjabi proverb of nineteen sweepers with one and twenty smoking pipes.

The number of British Muslims is very small. The Woking Mission authorities will perhaps place it at 10,000. Not long ago, I read somewhere that it was 3,000. Quite recently, however, I read 30,000. I thought it was a misprint, the printer's devil having added one dot too many. The report in which this number occurred I had to reproduce

(See page 6)

ISLAMIZATION OF HARIJANS

Fifty Years' Plan

**A Fund of One Crore, One Lakh Members and
One Thousand Life Missionaries**

(By Raghub Ahsan, M.A.)

The *Hamayat-i-Islam*, the weekly organ of the Anjuman-i-Hamayat-i-Islam, Lahore, in its issue of 21st November, 1935, published my article on the subject of the liquidation of the Harijan problem by Moslems. This plan has been very favourably received by the Muslim Press and leaders of thought. The *Madina*, Bijnore, the *Inqilab*, Lahore, the *Khilafat*, Bombay, and several papers of Delhi, Lucknow and Calcutta have reproduced it in their columns. I wish to present it to Muslim India in a cut and dried form.

Regional Units and their Federation.

The first and foremost thing which must be fully realized is that the Harijan problem is not the same all over India. There are differences of degree, race, intensity and character in the depressed condition of the Depressed Classes of the various parts and ethnic groups of India. It is essential, therefore, that the Harijan problem should be surveyed and tackled on a regional and provincial basis, for it is quite clear that the needs and requirements of the Harijans of Travancore and Bengal, the Kols and the Bhils of Chota-Nagpur, necessitate different methods of approach. At the same time we must not forget that, in spite of wide differences of degree and character, there is something universal and uniform in the backwardness of the Depressed Classes, and this makes it necessary that the whole problem should be viewed from one angle of vision, and the work of its liquidation, though allowed to be administered by semi-autonomous regional associations, must be controlled in its general policy and objects by a federally centralised organization. The branches must enjoy full regional autonomy in the execution of their programmes, but in their general policy and ideal they must obey the centre. Needs of subvention in weak and poor regions will naturally make them more dependent on the centre. The centre must also have the right of seeing that the conditions of sound financial administration are strictly observed by the federal units.

Harijan Moslem Mission.

The Harijan problem is so gigantic that only a great and special Islamic mission can tackle it. We have already seen that only a federation of semi-autonomous units of regional missions can work successfully in a continent like India. The central body should be named *The Moslem Mission for the Emancipation of the Depressed Classes of India* and should be located either at Bombay or Madras. Its main function should be co-ordination of the general policy and financial control of the units.

Need for Fifty Years' Plan.

A realistic observation of the condition of the 80 million souls who constitute the Depressed and Backward classes in the different parts of India will make it clear that their Islamization will require at least a fifty years' plan of *tabligh* and cultural con-

quest through *Maktabas* and mosques. Therefore the second important plank in my programme is that the period of time, for which the work of the Islamization of Harijans should be continued with perseverance and singleness of purpose, must not be estimated at less than fifty years. For it must be fully understood what we mean by the Islamization of the Harijans.

Meaning of Islamization.

The Islamization of Harijans does not mean merely their conversion by the pronouncement of the *Kalima*. It is not enough that the Harijans should formally enter the fold of Islam. The important thing is that they should be made full members of the Muslim community and enjoy all the benefits of Islamic culture. They must be initiated through *Maktabas*, *Madrassahs*, and *Masjids*, *Juma* and *Jamaat* into the principles of Islamic culture. The economic dependence of the Harijans on the caste Hindus, the Hindu landlord, Sahukar and customers, presents a very formidable problem. By entering the fold of Islam Harijans, who are social functionaries of menial grades of the Hindu Samaj, will lose their bread. The Muslim community must be financially prepared to meet this eventuality and provide for the economic stabilization of the Harijans. In short, *Islamization* means, firstly, the initiation and education of the Harijans in the principles of Islamic religion and culture; secondly, the social assimilation of the new converts with their Moslem brethren, and thirdly, the freedom of the Depressed Classes from the clutches of their Hindu landlords and *usury lords*.

One Thousand Life Workers.

The third important item of the plan concerns the personnel of the Moslem Mission. Efficient working of the Mission will require a band of energetic and devoted religious workers. I suggest that an Islamic Salvation Army of one thousand Life Missionaries should be made the nucleus of the Moslem Mission for the emancipation of the Depressed Classes of India. These young devotees of Islam should take a vow to sincerely devote at least 10 years of their life to the service of the Moslem Mission in the way of Allah. They should be paid from Rs. 100 to 200 with house and travelling allowances and enjoy the right to old age pensions.

Five Types of Workers.

There should be five sections of workers :—

1. Organizers and administrators of the Mission named *Nazimeen*.
2. Sympathisers and supporters of the Mission named *Nasireen*.
3. Life Missionaries of the *Maulvi Grade* specially meant for the propagation of Islamic teachings. They must be graduates of some seminary of Islamic theology.

(See page 5)

The Truth

MONDAY, DECEMBER 16, 1935

Missionary Plans

Elsewhere in this issue will be found an article from Mr Raghb Ahsan, in which he lays down a fifty years' plan for the proselytization of Harijans. The writer is not content with merely giving the salutary warning that bringing the great Harijan community into the fold of Islam with one supreme effort is a vain and foolish hope and that the work demands sustained effort of at least fifty years. He goes on to lay down a detailed plan of regional and federal administration, naming the various departments into which the work will be divided the various grades of workers, and so on and so forth. The whole thing looks as if the writer stole it from Qazi Abdul Majid Qarshi, the Seerat Committee or the Seerat Office of Fatti,—the three are synonymous terms—or "Qarshi the Universal" as he was titled recently by our contemporary the *Ehsan*. And if he has not stolen it, it must be a case of great minds thinking alike. For Mr. Qarshi is a man of large ideas. His mind embraces the whole world. He demands that the whole Muslim world and every country and race comprised in it should preach on Fridays and Id days and other special days sermons composed by him. He is "middle-pass" and has thus reached the highest peak of knowledge, as any inhabitant of a remote village will tell you. Being so big, no plan of work can stir his genius unless it covers at least the whole of India, including Burma and Ceylon.

In the same approved style of Mr. Qarshi, Mr Raghb Ahsan postulates as the first condition of work among Harijans a fund of Rs. one crore, a membership of one lakh supporters, one thousand wealthy patrons and a force of one thousand missionaries. The scheme is really so huge, one might reasonably ask whether Mr. Raghb Ahsan propounded it in order to frighten the Musalmans and to demonstrate by facts and figures that their ambition of converting Harijans to Islam was vain and doomed to failure from sheer impracticability. Muslim India could not raise half a crore for their one University, they could not collect half as much for all that fever of the Khilafat movement. Syed Ghulam Bhik Nairang set out to collect a modest 50,000 for his *Jamat* and vowed that he would not see home until he had collected the amount. We are not sure whether he succeeded. Who is then to collect one crore? And who can say that such large numbers of public spirited men can be found among Indian Musalmans and will be able to work smoothly and with singleness of purpose for half a century together? They will fall out within two weeks. Success of representative institutions demands very high morals in their constituents, and public morals are woefully lacking among us. Our municipalities, our Anjumans, our Conferences and our Leagues are standing monuments of our national incompetency.

Planning such enormous schemes is indeed a way not to work. They read very well on paper and have an appeal for a certain type of persons, but mean nothing in practice beyond supplying printable

matter to tired editors. Religious propaganda is the work of men who have faith. When the man of faith comes, he will create an organization of his own, and with the dynamic of his own will he will drive others to come and join with him in the work. He will be content to begin in a humble way and will rely on the sincerity of his own heart to move others to join hands with him. In this faith we have made a humble beginning, and the amazing part of it is that it has appealed only to sincere men, not to politicians who strive to remain in the public eye, but to men who have no desire to be known outside their own spheres of work. And just because the beginning is humble, it has no appeal for those who are gifted with "universal" or "All India" minds. All the same, it is our firm conviction, formed after much thought and experience, that propaganda of this nature is the work of a sincere man, a single-minded man, who will not let himself be deflected from his one supreme purpose by any consideration, and who can look upon public applause and public abuse with equal disdain,—a man, indeed, who believes in himself and his God above everything else. Not a crore of rupees, nor a lakh of members nor a regiment of missionaries, but just one such man, one *مخلص* is wanted. And until he rises and you recognise him, we beg you to come forward, join hands with us in the work we have started, and give us the necessary help. For it is not the time to sit and mope and make wonderful plans. The time is to act.

Pt. J. L. Nehru Again

The *Modern Review* for December publishes another article from the facile pen of Pt. Jawaharlal Nehru, in which the writer continues his criticism of Dr. Sir Muhammad Iqbal's statement on the Qadian issue. The article is dated from Almora Jail, which perhaps excuses the writer for want of information on the elucidation of the meanings of the said statement in the Muslim press, which the controversy roused by it brought forth, though it is regrettable that a man of Pt. Jawaharlal's education and liberal culture should evince such crass ignorance of the basic principles of Islam.

The *indit* begins by holding up to ridicule the orthodox of all religions. The article is entitled "Orthodox of all Religions, Unite!" We join with him in the laughter in the particular instance he quotes, but with this reservation that the Musalmans, who objected to the Sarla Bill, did so not because Islam approves of pre-puberty marriages, which it certainly does not do, but because they disapproved of the interference in religious laws by a legislature in which the major portion of members were of other faiths.

Unfortunately, the writer starts with wrong premises, which wholly vitiates his position. He mixes up Hinduism, Roman Catholicism and Islam, which otherwise have nothing in common, and goes on to apply his generalisations to Islam with a result which is altogether absurd. He is opposed to what he calls the religious outlook, and his own outlook, which he says is not that of religion he explains as follows: "If I believe that this world is a snare and a delusion and the only reality is the next world, then the question of progress or change here below hardly arises. Because I have no such absolute convictions, and the beliefs I hold in matters of theological and metaphysical religion (? region) are nega-

tive rather than positive, I can easily pose as a 'tolerant' individual. It costs me nothing in mental suppression or anguish. It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions," and he winds up by saying, "I judge largely by the effects I observe in this world." The Musalman, who knows anything of the spirit and teachings of his faith, may well wonder what the Pundit is quarrelling about. For his 'unreligious' outlook is in principle the same as that of Islam, and the Pundit is but stating the Islamic standpoint, if he but knew it. In Islam the emphasis lies on this world rather than on the next, and even an illiterate Muslim will tell you that in Islam the individual's well-being in the hereafter depends entirely on virtuous conduct in the here.

As we pointed out in our examination of his other two articles, Pt. Jawaharlal's thesis is based on a sad misunderstanding of the basic principles of Islam. He 'imagines' much and his present article is composed very largely of 'ifs,' and he carries on the same imaginings and ifs to questions of current politics. He hears that a Shariat Bill is before the Legislative Council of the N.W.F.P. The word *Shar'at* provokes him. He ignores the fact that the measure pertained only to a matter of personal law, goes on to discuss the criminal law of Islam and asks whether the law would be applied in cases in which one of the parties is a non-Muslim, whether mixed tribunals would be set up to try such cases, and so on and so forth. A goodly portion of the article—full two columns—is thus lost in irrelevancies.

The Pundit writes: "It is an astonishing thing to me that while our millions starve and live like beasts of the field, we ignore their lot and talk of vague metaphysical ideas and the good of their souls, that we shirk the problems of to-day in futile debate about yesterday and the day before yesterday; that when thoughtful men and women all over the world are considering problems of human welfare and how to lessen human misery and stupidity, we who need betterment and raising most, should think complacently of what our ancestors did thousands of years ago, and for ourselves should continue to grovel on the ground. It astonishes me that a poet like Sir Muhammad Iqbal should be insensitive to the suffering that surrounds him, that a scholar and thinker like Sir Muhammad should put forward fantastic schemes of states within states, and advocate a social structure which may have suited a past age, but is a hopeless anachronism to-day. Does his reading of history not tell him that nations fell because they could not adapt themselves to changing conditions, and because they stuck too long to that very structure which he wants to introduce in a measure in India to-day?" The whole passage, eloquent no doubt, is hopelessly irrelevant, and we can find no justification for it in any utterance of Sir Mohd Iqbal or in any principle of Islam. The implied criticism stands in fact in direct opposition to both.

We may now view the Pundit's criticism of Iqbal from a closer range. In his statement Sir Muhammad Iqbal expressed appreciation of the orthodox Hindus' demand for protection against religious reformers in the new constitution." Not being an orthodox Hindu, Pt. Jawaharlal cannot appreciate Iqbal's appreciation of the orthodox Hindus' viewpoint

and accuses him of advocating the "suppression of all reformers." Perhaps it would be well to take a concrete instance to explain what Iqbal meant. Hinduism, on the basis of ancient tradition and the express word of the sacred scriptures, prescribes pre-puberty marriages, and those who break this rule are denounced in very severe terms as sinners. The great mass of the Hindus believe in the same way. The modern half-Europeanized Hindu, the self-styled reformer, holds contrary views and believes pre-puberty marriages to be sinful and inhuman. The proper course for him as a reformer would be to go to the masses, educate them and bring them round to his way of thought. Instead, he goes to the Assembly and gets a law enacted to penalise the whole religious and traditional usages of the people. The Hindu 'reformers' of this type have, in fact, made no secret of it that as soon as they are in power, they will reform the country by law and revolutionize it by force. It is against this threatened tyranny of the reformers that the orthodox demanded protection. And the Sarda Act for all practical purposes is dead. It is not a case of suppressing the reformers but of protection against the tyranny of reformers. As to the Islamic attitude towards reformers, we have already explained it in a previous issue and need not recapitulate.

Pt. Jawaharlal's notions about Islam and tolerance may be quoted in his own words: "Islam, according to him (Iqbal), does not believe in tolerance. Its solidarity consists in a certain uniformity which does not permit any heresy or non-conformity within the fold. This outlook of Islam is probably comparable to that of the Roman Catholic Church, both think in terms of a world community owning allegiance to one definite doctrine and are not prepared to tolerate any deviation from it. A person belonging to an entirely different religion is preferable to a heretic, for a heretic creates confusion in the minds of true believers. Therefore a heretic must be shown no quarter and his ideas must be suppressed." Here he expatiates on the Inquisition and the other paraphernalia of Roman Catholicism, admits that Islam is different in that it has no pope, no priesthood and not so many dogmas, but "imagines" that "the general exclusive intolerant outlook is the same, and it would approve of heresy hunts"... "Sir Muhammad Iqbal would thus like to have, so far as Muslims are concerned, a strict uniformity and conformity enforced by the power of the state."

Well, if a reformer like Pundit Jawaharlal Nehru claims the right of forcing reforms down the throats of the people by the power of the State, why should the orthodox be denied the right of defending themselves by the same power? But that is not the point we want to emphasize. The sorrowful circumstance is that an obviously well-educated and widely read man should be so ignorant of the character and spirit of Islam as to openly foist upon it ideas which are wholly foreign to it. The fact noted by the Pundit himself that Islam has no pope and no priesthood is a sufficient repudiation of the kind of orthodoxy he wants to impute to it.

As to Dr. Sir Mohd. Iqbal's position, the Pundit ignores the circumstances under which his statement was issued. The Qadiani community has separated itself from the rest of Islam by its own act. Neither in social nor in religious matters does it permit any

communion with the Musalmans. It has effected a very drastic separation, so much so that a member of that community cannot by any means become a representative of the Musalmans. A seat in the Viceroy's Executive Council is reserved for a representative of the Muslim community. The Government appoints a Qadiani to the office in the teeth of the opposition of the Muslims. The Governor of the Punjab thereupon preaches toleration to the Musalmans. Iqbal's statement is a reply to that sermon. In the course of the statement he said :

"After all, if the integrity of a community is threatened, the only course open to that community is to defend itself against the forces of disintegration.

"And what are the ways of self-defence ?

"Controversial writings and refutations of the claims of the man who is regarded by the parent community as a religious adventurer. Is it fair to preach toleration to the parent community whose integrity is threatened and to allow the rebellious group to carry on its propaganda with impunity, even when the propaganda is highly abusive ?

"If a group, which is rebellious from the point of view of the parent community, happens to be of some special service to the Government, the latter are at liberty to reward their services as best they can. Other communities will not grudge it. But it is too much to expect that a community should calmly ignore the forces which tend seriously to affect its collective life."

From the above it is apparent that it is a protest against the Government's partisanship and not a discourse on the doctrine of toleration or its reverse. The basic difference between the poet and the Pundit seems to be that the former believes in Government by the consent of the people, while the latter draws his inspiration from Moscow and believes in the dictatorial tyranny of a junto of doctrinaires like himself. The communistic tyranny has shown itself in practice to be far worse than the tyranny of any autocratic tyrant.

ISLAMIZATION OF HARIJANS

(Continued from page 2)

4. Life-Missionaries of the *Modern Grade* specially meant for the *intelligentsia* and the few urban centres.

5. Life Missionaries of the *Basic Grade*. These should be mainly recruited from the intelligent members of the Depressed Classes themselves.

Moslem Mission Training School

The training of special Moslem missionaries for work among the Depressed Classes will require the establishment of Moslem Mission Training Schools at important centres. Their function should be to study the language psychology, history and folklore of the various Depressed Classes in order to attack the roots of their mental inferiority complex, social evils and economic serfdom.

One Crore for Moslem Mission Foundation.

The financial stability of the Moslem Mission for the emancipation of the Harijans will primarily require a basic fund of One Crore of rupees. This

fund should be consecrated into a permanent Islamic Waqf under the title of *The Moslem Mission Foundation*.

One Lakh Life Members.

One hundred thousand Moslems from all over India should become the Foundation Members of the Moslem Mission. They must consent to pay Rupees five as their admission fee and one Rupee annually as their yearly subscription.

One Thousand Life Patrons.

One thousand wealthy Moslems from all over India should consent to become its life patrons. They must consent to pay a lump sum of more than Rupees one thousand and a yearly subscription of Rupees one hundred. Any man investing a lump sum or consecrating property of the value of Rupees one thousand will also become a life patron.

Central Financial Trust.

A central financial trust to be named *The Moslem Mission Financial Trust* should be created and registered to manage the finances of the Moslem Mission and its branches, institutions and schools. His Highness the Aga Khan, Nawab Sir Amin Jung, Nawab Sir Nizamat Jung, Nawab Bahadur Sir Mazam-mu'llah Khan, Seth Haji Abdoola Haroon, Shukar C. Abdul Hakeem (Madras), Seth Jamal Mohammad, Messrs. Jewan Bukhsh Feroz-ud-Din and Seth Adamji Haji Daud should be the directors or members of this financial trust.

A permanent and salaried committee of five should be organised to administer the funds of the trust of the mission.

CH. UMAR-UD-DIN AHMAD

It is with heartfelt sorrow that we have to record the sudden death by heart failure of our very dear friend and class-mate Chaudhri Umar-ud-Din Ahmad, B.A., B.T., of village Malki Kalan in Siakot District. He was employed in the Education Department and had a distinguished record of service as Headmaster, Government High School, Jhelum, and District Inspector of Schools Jullundur. He had been in poor health for some time and after the expiry of his three months' leave on illness was posted on 6th December as Headmaster, Government High School, Gurgaon, where he suddenly died on 11th instant. The late Chaudhri Sahib was respected and loved by all who knew him, and his loss would be felt keenly by all his friends. He was forty-two years old and has left behind him his widow, a thirteen year old boy and five daughters, of whom three are unmarried. May Allah the Merciful give them courage to bear the loss and may his soul rest in peace!

THE BRITISH MUSLIM SOCIETY

(Continued from page 1)

in this journal. But even 3,000 was too many; so, lest I should become the circulator of a lie, I removed the passage from the report altogether. I believe, if a census of British Muslims were taken, it would be hard to make up the number of 300. Such a small number and so many associations, and each claiming to take the whole Muslim world in its embrace—well, one may be excused if one does not feel quite comfortable over the situation. The truth is that Islam in Britain is suffering from the tyranny of a dead hand—the hand of the late Khwaja Kamal-ud-Din, whose inordinate greed and selfishness and a contemptible sense of jealousy drove many men into revolt and opposition. The Khwaja was not building a mission but a family jagir, and he took care that none should come near him, of whom he had the least fear that in remote future he might become a menace to his family interests. He had a peculiar dislike of men of a scholarly bent of mind. If one of his staff made a fine speech or did something of distinguished merit, it should have been a source of pleasure and gratification to the Khwaja. Instead, it gave him offence, because he was afraid lest the man should become a rival, lest he should get into the eye of the people and become somebody. Muhammad Ali, President of the Ahmadiya Anjuman Ishaat Islam, Lahore, is also afflicted with the same disease. He told me so himself. I am afraid, the disease prevails among the Musalmans of India like an epidemic. Our 'leaders' believe the safety of their leadership lies only in burying the younger talent, in pushing the rising generation back. The thought worries them little that suppression of the younger generation means death to the race. A nation lives only by the number of great men it produces, whereas our leaders spend the major portion of their energies in pushing others back. Rarely a reputation survives the mutual slaughter of parties, and battles are fought among parties, not on principles but for maintaining the hegemony of certain 'leaders'. The result is the universally acknowledged absence of true leadership among Indian Musalmans. A more poverty-stricken community than the Musalmans of India in respect of leadership it would be difficult to find anywhere on earth—thanks to our 'leaders'.

I am sorry for the digression. The thought is very painful, the malady is so patent and so deadly for our community, it carried me away into this long digression. It is all the more shameful in men who claim to be the bearers of the message of religion and truth. Neither the Ahmadiya Anjuman of Lahore nor the Woking Mission can co-operate with others. They cannot co-operate even with each other, although both are Ahmadis by faith and both claim to be working to the same end, *viz.*, the propagation of Islam. If the object were the service of Islam, they should certainly be able to join hands. As it is not the end but only a stock in trade, they look upon each other with the rivalry of third rate shopkeepers.

A Rational Policy

The canker came under my notice first in 1922. Obviously foreigners cannot command the same influence as men of the race can with their people. Christianity has been spread in this country through the instrumentality of Indian converts and not by the

foreign missionaries direct. My idea was that two or three men, who appeared suitable to me, should be taken into the Woking Mission. But Khwaja Kamal-ud-Din was following other policies, and the opportunity was not utilized. I know, one or two men were kept at the mosque. But they were incompetent and 'safe', and one of them was deaf.

The first revolt took place in 1925 or perhaps a year later, when Mr. Khalid Sheldrake formed a separate association of his own. I warned the Anjuman of the danger of these separatist tendencies, but without any effect. The Ahmadiya Anjuman of Lahore is the most obstinate and stupid body I have seen in my life. No doubt, they are all very clever people, but their cleverness is of the kind that leads great movements to perdition. They are great believers in big names and titles and were glad to import an Austrian baron, and carried him throughout India on a circus show, as Khwaja Kamal-ud-Din had led Lord Headley by the nose like a bear leader through several countries. As for Mr. Sheldrake, they thought he was just nobody and they would be able to crush him any time they liked with the power of money in their hands, the money that is collected in the name of Islam. Their sense of justice or friendship or gratitude is small, but they are mighty in their sense of enmity in which they can go beyond all human limits. Men of this type are wholly unfit to represent Islam. Unfortunately, Musalmans of India think more of beliefs than of practical piety and cheats and frauds thrive wonderfully. In any case, the Ahmadis have failed to crush Mr. Sheldrake whose association may well claim to have supporters throughout the Muslim East.

And now Sir Hubert is threatening to form another association. I have no personal acquaintance with the gentleman, though I have heard much good of him. I am told he is what they call a 'fanatical' Musalman, which, translated into the language of sobriety, means that he is earnest about his faith. When he stepped recently into the presidency of the British Muslim Society, he declared he meant business and would work to make the Society an effective body. That of course, cannot now be. At the same time I have grave misgivings about his idea of forming a new society.

Union and Unity

I wish to declare at once that I am not against any person or against any organization. I am keeping my judgment in suspense about those whom I do not know already, and before I make a final opinion about the various associations I must see them at work with my own eyes. But what I object to most strongly is, why so many societies, why so many pipes where there are so few smokers? If this process of society-making goes on at this rate, before long every British Muslim will be a "Muslim Association" unto himself. The question becomes all the more insistent and painful when one considers that disruptive tendencies of this kind are wholly opposed to the British character. The Britisher knows better anybody else how to co-operate. The proper thing would be for all the societies to amalgamate and form one powerful organization under the presidentship of Sir Hubert Rankin, provided, of course, that they mean business and are earnest in their desire to serve Islam. In the meantime I keep my judgment in suspense until I meet the parties.

A Phase of Muslim India

A Muslim scholar who is a high-placed Professor at a University wrote to ask Mr Durrani's advice about starting a journal for propagating the teachings of Islam. Mr Durrani sent the following reply. Though the reply is bitter, it is true and Mr Durrani regrets that the truth in this case is so bitter.

DEAR SIR,—I beg to thank you for the compliment you have paid me by asking my advice on your proposal to start a quarterly magazine for inculcating the teachings of Islam among the English-reading Muslims. Two courses are open to me: either to observe complete silence or give my advice with unqualified sincerity, even if it goes against your personal desires or inclinations. As silence would be unmannerly, I speak to you freely, requesting you all the while kindly to take my words as having been uttered with unalloyed sincerity of intentions.

To begin with, one must not give too much weight to what the friends say. Your friends must be Indians, and I assure you Indians do not possess the grit or the steadfastness to give one reason to hope that they will stand by their word for any length of time, unless it can bring them some kind of return, and they care more for name and fame than for money. These friends may become your subscribers, though most of them will do so in a manner that will make you feel rather unhappy, that will make you feel that it would have been better if you had not asked for their subscriptions at all.

Want of Muslim Writers

Next comes the question of literary contributions. Two things must be considered in this connection. Firstly, your friends will not write. They might contribute one or two articles. After that they will get tired and won't be able to do their bit. This is a prophecy. The second point is knowledge gained by experience, which tells me that Muslim India can boast of very few writers of English. Of course, any idiot can write any amount of rubbish on current politics; this is the cheapest kind of literary effort. You might also find a person here and a person there, who might be able and willing to write on his own special branch of study, philosophy, history, economics, and the like. But of writers who can write on religion for the kind of journal that you want to publish you will find none, absolutely none. I assure you I am not at all exaggerating. I have been myself casting about for such contributions for several months and have received but complete silence for reply. I get almost every Muslim journal published in English anywhere on earth and have never found in any of them any article the perusal of which gave me any pleasure, or which I thought fit to reproduce in the columns of my own journal. Of course, there is lot of twaddle published these days, the same old stuff dished up anew over and over again, words and words and words and words used oftentimes in an atrocious manner. That the community does not get sick of those oft-repeated banalities is an evidence of its intellectual inanity. The truth is, the Muslim community cannot produce good writers, because writers are produced by the reading public and not by educational institutions, and the Musalmans of India are not a book or review-reading people. Reading is needed for mental

culture. Of what use can it be to people who have no brains? The worst offence in the eye of an Indian Musalman is to give him something to read that will stir thought in him—the most intolerable offence, in fact. Allow me to assure you, my dear Professor, I am not at all exaggerating or trying to be funny in any way. This is the barest truth, "the poverty-stricken truth" as one of my children once expressed it. Musalmans do not want to think, least of all about their religion. You are at a great University and live in the midst of people who are all highly educated like yourself, each an authority on his chosen subject, and for this reason you may not be acquainted with the habits of the Musalman public. I tell you, the amount of fanaticism rampant in this country among Musalmans is enough to break anybody's heart, and it is this fanaticism that is offering a most effective barrier to the development of religious thought among us. We know—we do not merely believe, we know that ours is a most glorious faith, the *only* true faith, the *only* one that can stand the ruthless criticism of the modern age, the *only* one that has the capacity in it of becoming the future religion of mankind, and it will do so too, if our so-called "orthodox" brethren allow it to survive. There seems to be little hope of it at present, when they seem to be driving away into indifference, if not actual hostility, every one who dares to apply his mind to religious problems. "You shall think in our way or not think at all"—that is their sentence.

But to come back to your letter. I think I have already answered the question which arises next, namely, the question of finding readers. I fear there are more journals at present than there are readers, and almost every journal is on the starvation diet for contributions as well as subscriptions. In my opinion, if these journals were stopped and all efforts were concentrated on one, it will be able to serve the interests of Islam much more efficiently than all of them are doing singly. I would therefore beg you not to entertain any notion of your journal ever becoming self-supporting, because it will never do so, even if you bring your contributions direct from heaven, because readers who will appreciate your efforts are not there.

Need of Co-operation

And now I venture to ask you a personal question or rather to make a suggestion for self-criticism. Why do you want to start a journal? Do you want to issue the journal because you believe you can do better than others, that you can produce better literature on Islam than others are or have been doing? If you believe so, then is your belief based on your possession of higher academic attainments, on your wider scholarship? Or is it based on the fact that you feel yourself called? If it is the former, then I would advise you decidedly not to venture upon the undertaking, because you would do more harm than good to Islam. Indeed, judging the matter from every point of view, I would very strongly advise you not to enter upon the venture. But if you feel yourself to be called for the work, then I welcome you with all my heart. But even then, considering only the good of Islam and ignoring every desire that you might have for fame or personal aggrandisement, I would advise you to seek co-operation with others instead of "building a separate mosque" of your own. Here is the "Truth"; why don't you utilize

it for your purposes? If there are any thoughts in your breast, which are struggling for expression, why not use the columns of this journal for their expression? Before you put aside my suggestion as a piece of selfishness on my part, I would request you to kindly give it a moment's serious thought. Will it be better to extend support to an existing journal or to start a new one, especially when the existing one has exactly those objects before it, which you are anxious to serve? I think, if you have no desire for fame or leadership or self-advertisement, but desire only to serve Islam, you should adopt this journal as your own, instead of starting a new one.

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British Muslim Society

LONDON, Dec. 12.

Sir Omar Hubert Stewart-Rankin resigned the Presidency of the British Muslim Society, yesterday, following a lively meeting at which a resolution submitted by Sir Hubert Stewart Rankin that the Society had no connection with the Ahmadia movement in India was defeated.

Sir Hubert Stewart-Rankin and several other members walked out when the resolution was defeated.

Sir Hubert Stewart-Rankin informed Reuter that he was forming a new orthodox, non-sectarian Muslim Society in Britain. Practically all the Indians present had voted for the resolution. He had resigned, he stated, because he was an orthodox Muslim, not sectarian. He added, that the meeting was so rowdy that police were in attendance, but that there was no actual fighting.

MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

WITH A FOREWORD BY

ALLAMA ABDULLAH YUSUF ALI, C.B.E., M.A., LL.M., F.R.S.L., I.C.S. Retd.,

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The Ehsan :—"Mr. Durrani stands in need of no introduction. He is a far sighted journalist who writes excellent English and has a deep insight in religious and social problems. *Muhammad the Prophet* is his recent book in which he has discussed some aspects of the holy life of the Last Prophet (on whom be peace and God's blessings) in a most excellent manner."

"Mr. Durrani has studied the various aspects of the Holy Prophet's life from a new angle of vision. But he has not tried, as some of our Europe-infected friends do, to distort and fit in Islam with modern European thought by far-fetched and irrelevant deductions. On the contrary, he has sought to solve modern problems in the light of the Holy Prophet's life and example, which is certainly a very laudable effort and a very welcome departure. "In the course of this discussion there have flowed from his eloquent pen some very beautiful things, on reading which one is forced to acknowledge the author's profoundness of vision and religious acumen."

"Mr. Durrani repudiates the hackneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first hearers of the Quranic revelation."

"In short, the book is packed with such deep truths, which bears testimony to the author's amazing profoundness of vision. The language is clean, fluent and lucid."

The Truth

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'ID MUBARAK

[By A. J. Khaleel, B.A., B.L., Advocate, Bangalore City]

Brethren-in Faith,

Allow me to congratulate you on the happy 'ID of Ramazan. God in His Infinite Mercy has spared us all to meet and wish one another 'ID MUBARAK again.

Brethren, It is better on this day that we take stock of the things around us, ponder for a moment and see what we have achieved in the year that has gone by and what our programme will be in the one now opening before us. The rise and fall of nations we have seen and it is also clear to us how determined efforts to revive and regenerate are bearing fruit. Only the other day, in a most contemptuous manner they used to call the Turk the sick man of Europe. But to-day that sick man has recovered his former strength and glory and is again a terror to those who desired to partition his country, as they did a turkey every Christmas. Each nation desired to carve out as large a portion of it for herself as possible. Thank God, Turkey is no longer the object of a Christmas feast. How this was done is known to us all. Dr. Iqbal says in his own inimitable style: "Can any one guess the strength of the Musalman? With one look of the believer, the destinies of nations are changed." I think this couplet has found an excellent interpretation in the life and work of Mustafa Kemal who is rightly called Ata Turk. He has given the Turkish Nation a new birth; he deserves to be called the Father of Turkey.

Brethren, one full month we have abstained from eating and drinking. The most innocent thing which a man can do is to eat of the bread which he has earned with the toil of his hands, but God said, "Do not eat for one month", perhaps to make us fit to bear the hardships which one always has to face in one's struggles for a righteous cause. We have obeyed that commandment and I congratulate those who got up in wintry mornings at 3, ate something with the determination to obey the Lord and leave off food and drink for one month during day time. After that successful toil, we have assembled outside our cities, towns and villages in hundreds and thousands to prostrate before God Almighty in humble supplication and to pray to give us strength to obey Him in a better way.

Our Duty to Untouchables

Friends, may I, with your permission, draw your kind attention to some other commandments

of the Lord? A Muslim was sent with the high mission to proclaim in the world the fatherhood of God and the brotherhood of man. All round us you see thralldom perpetuated by some races, which call themselves superior on account of their colour, their birth or the religion they follow. We were sent with this commandment that every Musalman was the citizen of the world and to give this world wide citizenship to every soul that is born as a human being. May I ask you, my brethren, whether we have discharged our duty properly? I need not wait for an answer from you, because, without fear of contradiction, I can say that we forgot this commandment, with the result that the earthly Khilafat which was given to us in the shape of kingdom has been snatched away from us; what little is left, is being snatched away, and if we persist in our disobedience to the commandment, worse times are in store for us. Merciful God in His supreme kindness has opened our eyes. One soul felt the pangs of degradation to which he and his community were subjected because they happened to have been born in a class which is cubbed untouchable. The statement of Dr. Ambedkar has opened the eyes of Muslims in a way that nothing had done all these centuries. Even those gentlemen, whose main duty in this world seemed to be to turn into Kafirs as many Muslims as possible, forgot this pastime of theirs for a minute, ran post-haste to the man and invited him that God has sent them to this world with a message to preach and to practise the brotherhood of man and that they were ready to extend their loving hands to embrace him and make him rise to any height he is capable of doing and give him perfect equality and a status to which he, as a human being, is entitled with other human beings.

The Real Khilafat

Gentlemen, this is a happy sign, a silver lining in the dark clouds which are hovering over our heads, but may I submit for your kind consideration that writing of a few articles, flashing of a few telegrams and sending messages of congratulations to this gentleman or that will not solve the problem, and we will not achieve anything? The way of success is a very thorny one, and very strenuous efforts are needed for this purpose. The example of our Holy Prophet is before our eyes. He had to toil

hard all through his life to serve his mission. He preached, he practised and strove hard to make the world understand the message which he had brought. This is the real Khilafat which was established by him, and to continue the work which he started in his lifetime is the real duty of every follower of his. It is a matter for regret that this real Khilafat lost its original spirit and the ideas lying behind it and degraded itself into an empire-Khilafat which was abolished the other day never to be brought to life again. One man sent the Caliph bag and baggage out of Turkey, and this was done because it was not the true Caliphate which was contemplated by God.

Dear Brethren, the Caliphate in this world is an absolute necessity, and time will bring one into existence. God in His Infinite mercy will unite all the Muslims of the world into obedience to one common leader, who will be the Caliph of the Muslim world. The question is, who will take this place. In my humble opinion, that man, who follows the commandment of the Lord and strives to establish the Kingdom of God on earth, will be the real Caliph. I believe, the man who exerts himself to bringing into the fold of Islam the eighty millions of the down trodden people in India who are contemptuously called Harijans or untouchables, removes the stigma which is attached to them, leads them to the higher social level, makes them serve the only true God and His Holy Prophet, will truly deserve to be called the Caliph. Khilafat is not an office which can be given or taken away according to the whim and fancy of this man or that man. His post is a God-given one, and any man who serves Him most will be His vicegerent on earth.

Need of Missionary Work

These are the days of the printing press and the public platform. Radio and electricity have annihilated time and distance. It is so very easy to flash the message of God by means of natural forces which have been harnessed to serve humanity, but which unfortunately are being used for the destruction of mankind. Production of literature in different languages spoken in the world, and especially in India, is the crying need of the day. Asylums for those who want to learn the word of GOD, for those who join the fold, are the real necessities. Can we not take a lesson from Christian missionaries, how they are doing their work and how they promote the interests of their faith by means of their colleges, their hospitals, their colonies, their presses and ever so many things. They are silently and steadily doing their work, though it is work which was never enjoined upon them, because Jesus never desired that non-Israelites should be taken into the fold of his faith.

Whenever anything is to be done, no doubt one has to think of the means of doing it. Naturally, the question arises, which is the organisation that will do this work, and where are the means for it? Muslims perhaps forget that GOD, when He made us Musalmans, also enjoined this duty on us and said that the life and property of a Musalman had already been taken away by the Lord and it was only a gift which was given to us to be utilised in the way of GOD. If we Musalmans understood this commandment of the Lord, I am sure the question of means would never

rise. I am sure the Musalmans of to-day are better equipped than the 380 followers of the Holy Prophet who had started for this very work without any visible means, except a firm faith in the Lord that they will be successful in their mission. The leader of the Musalmans who went to Spain is an example for the Musalmans of to-day, who seem to have lost faith in their own capacity to undertake big things. The difficulty is that we have forgotten our position and our mission in this world. Our mission was to sacrifice our all for the glory of GOD, but what are we doing? We are not prepared to sacrifice as the great patriarch Abraham did, whose feast we are going to commemorate 70 days after to-day, and who was ready to sacrifice his only son in the way of the Lord. Should we not do something to spend a portion of what God has given us for His service? If we do not, the consequences are obvious. Our present condition is a punishment for our doings in the past.

Treatment of New Converts!

Only the other day eight non-Muslims belonging to a respectable Hindu family joined the fold of Islam. The natural result of their action was that the eight souls, among whom were females and young children, were turned out of their houses. No doubt, they had recited the *Kalima* in the house of God, but they had no place to hide their heads after they had left that sanctuary. They had nothing to eat. They had the courage of their convictions; they had joined the faith and were not prepared to beg for their existence. They wanted to earn their living by doing manual labour and by working as motor-drivers. But I have to hang down my head in shame that I could not procure employment for them, even though 30 thousand Musalmans live in Bangalore and many more in other places. Brethren, this is not the day that I should tell you these things and pain your hearts, because I know this will give you pain to-day. But sick men as we are, we can get real pleasure only on the day the sickness leaves us. Supposing you have got a boil which is ripe and is giving you trouble. The surgeon in his kindness takes a sharp knife and cuts it. No doubt, it will give some pain, but this pain is given with the certain belief that pleasure will follow. This will be a really happy day if we removed the canker which is eating us all.

Brethren, I must close now, but before I do so, I must appeal to you for one thing. Dar-ul-Ishayat has been doing work in its own humble way and has distributed literature free of cost and free of postage and thousands of copies on the life of the Prophet in different languages have been placed in worthy hands. The ambition was to take up the translation of the Holy Writ in Canarese language which is spoken by millions of people not only in Mysore, but also in a portion of Madras, Bombay, Hyderabad, Travancore, Mangalore and Cochin. The first book was got printed as a sample copy to the extent of 5000 with the Arabic text. It was sent to the leading Muslims of South India for their opinions and advice to know as to how best the work could be accomplished. I am sorry the work could not be accomplished for the simple reason that no two persons could come to any definite understanding over this

(See page 11)

Europe and Islam

(A Speech by Dr. Zaki Ali, delivered at the Opening Ceremony of the Muslim Congress of Europe, at Geneva, Sept. 12, 1935)

I have the privilege to wish you a most cordial welcome and express the hope that this Conference of the representatives of the Muslims in Europe may achieve great success. As we are assembled at Geneva, the international city and seat of the League of Nations I consider it a favourable opportunity to discuss the relations between Europe and Islam.

Considering the gravity of the actual world-situation, it would not be an exaggeration to pretend that a great step may be made towards true peace, the lasting peace which is ardently desired by all, if Europe would fully appreciate the importance of Islam in the world from the religious, cultural, political and economic points of view. Islam which numbers to-day 400 millions as its followers all over the globe, occupies a very great place in the world and fills a very important role. For Islam is not only a religion but also a civilization composed of the most heterogeneous elements, and, nevertheless, possesses a characteristic unity.

With the exception of a few independent states, the majority of the Muslim countries are under the domination and influence of the Great European Powers. These Muslim peoples are incessantly struggling to obtain their freedom and equality of rights. The acute instability and disturbance of world peace at this hour makes it incumbent on Europe, in the interest of universal peace, to improve its attitude toward Islam and to enter into friendly relations with the Muslims.

But, unfortunately, up till the present day, Islam finds slight respect and justice in Europe; a state of misunderstanding and suspicion still exists. The reason is to be found in the fact that, in Europe, the mass of Christian population are imbued with absolutely false notions about Islam and the Muslims. For centuries calumnies, prejudices, vindications and lies against Islam have prevailed in Europe and in the European mind. A powerful hostile propaganda inspired by Christian missionaries, imperialists, and fanatical antagonistic writers have been poisoning the European mind about the religion of Islam, about its Prophet and about the Muslims. The books of history used in European schools to teach children have been packed with misrepresentations of Islam and its history in such a manner as to make these European children grow up to hate Islam and despise the Muslims. Among the commonest charges brought against Islam in the West are that it is intolerant, that its spirit is incompatible with science and modern progress, that it encourages polygamy—to mention only a few of these false charges.

It would be better in replying to such unfounded charges to quote some eminent impartial European investigators and authorities.

Thus Professor Cumston (who was Professor of History of Medicine at the University of Geneva) wrote: "The Muslims knew how to put in practice the beautiful words of Mohammad; Teach science which teaches to fear God; He who possesses knowledge becomes an object of veneration and love; science protects man from error and sin, it guides us in the pleasures and troubles of life; to teach science has the value of prayers." A little further he writes: "Islam, contrary to other religions, brought an excellent moral code and a hygienic regulation, and the Prophet said: 'To be clean is to be pious'"

and science is twofold: science of the body and science of the soul (religion); The use of baths and ablutions, the prohibition of fermented liquors, the encouragement of marriage, the obligation of marriage in case of seduction, and, in consequence, protecting woman against a capricious man, all these regulations imposed by Islam constitute a moral hygiene of a very elevated order.

"A most far-reaching progress", wrote Professor Edouard Montet, who was Rector of the Geneva University and an eminent orientalist who translated the Holy Quran into French, "was accomplished by the Muslim reforms, so that Mohammed may be truly counted among the greatest benefactors of humanity... He laid the solid foundations of a grand edifice, an edifice which resisted and resists still the tempests of the ages."

"Impartial history", writes J. Barthelemy Saint-Hilaire, "cannot have another opinion, Mohammed belongs to history as one of the most extraordinary and greatest of men who lived on earth.....To be able to appreciate fully Mohammed, we must silence our religious or national prejudices."

The distinguished orientalist Baron Carra de Vaux says: "Mohammed as a philosopher can be considered as a wise spirit, clean and practical, much more moral than metaphysical. He created a noble and firm theodicy".

And now, Ladies and Gentlemen, how long have false ideas and erroneous conceptions about Islam been cherished in Christian Europe and inculcated in the minds of its growing children? And the result was to spread hatred, malice and suspicion. How are we going to dispel all that and implant in its place a spirit of good-will and understanding?

A sacred task lies before us: to vividly portray the true picture of Islam to the Europeans, to stimulate and enlarge their understanding of Islamic culture and their appreciation of the grandeur of Muslim civilization. All practical means should be employed for that high purpose. It is now the time for the accomplishment of this supreme task.

The cultivated European should be enlightened to know that Islam aims at universal human brotherhood, and that that brotherhood has been practically realized only within the fold of Islam.

That Islam proclaimed man's rights "les droits de l'homme", the liberty of conscience and the other "conquests" of modern civilization many centuries before they were proclaimed in Europe.

That true Islam has emancipated woman and made her the equal companion and collaborator of man.

That Islam admits human progress through the ages and encourages human effort after improvement.

That Muslim fraternity knows no distinction of race, colour or sex. That the moral code of Islam is simple, practical and that it possesses a marvellous faculty of adaptability to all ages and to all peoples. Thus Islam is in complete accord with reason and it appeals to the human soul and intellect. That Islam aims at a world-order assured of peace and capable of justice.

In fact, Europe may find in the moral and social code of Islam a system which can be adopted with great advantage to reorganize the present European civilization. In order to achieve common understanding, mutual appreciation, and sincere collaboration between East and West, Europe should fully recognize the rights of the Muslim peoples, should assure their freedom and equality of rights, and respect their culture and traditions.

I conclude in affirming once more that Islam reveals to the world an unsurpassable ideal and directs man for the goal of the highest perfection which the mind of man can conceive.

The Religious Situation of Muslims in Poland

(By Dr. Jakub Szynekiewicz, Mufti of Poland)

Before the World War the Polish Muslims remained for 130 years under Russian domination, and they belonged in religious affairs to the Muftiate of Crimea. At that time, the Mufti of Crimea, being far away residing at a distance of some 1000 kilometers from Poland, never came to visit the Polish Muslims whom he was supposed to guide, except once, just before the World War. The Polish Imams did not receive any salary from the Russian Government, and in consequence, had no satisfactory religious instruction. The majority of the Tartars were employed in the military or in the civil administration and were scattered throughout Russia. For this reason they could not receive any religious education, and their children were brought up, in complete ignorance of the Islamic religion. It was a miserable situation.

The World War had another detrimental effect on the Muslims, most of whom were chased out of their homes, the majority of Muslim villages being situated on the Russo-German frontier.

When the War was over, the Muslims returned to their homes, but after suffering huge losses, many Muslims having perished of famine and disease in Russia.

In the reborn Poland, their first task was to re-establish their homes, rebuild the ruined mosques and construct dwellings. Spiritual organization was a necessity, and the Polish Government aided them by contributing funds for the organization of a congress in which the Polish Muslims met, discussed their affairs and elected a Mufti. Further, the Government fixed appropriate salaries for the staff of the Muftiate, the Imams, Muezzins, etc., and allotted an annual sum for the repairs of mosques.

Then the work of reconstructing the mosques began. There were valuable contributions, first from the Polish Government itself; King Fouad I of Egypt gave a donation of £500 sterling in 1922, also Tartar Muslim emigrants in America sent what they could collect.

Religious Instruction in Schools

At present our principal aim is to keep attached firmly to our Muslim religion and hold tenaciously to our Muslim traditions amidst the other religions with which we are in contact in our country. For this reason a fundamental duty is the proper education of our children and instilling into their minds the teachings of Islam. In this respect the Polish Government is indirectly helping our cause, as the teaching of religion is compulsory in Polish schools, and the pupils are taught their own religion. Thus for example, if there are about 10 or 12 Muslim pupils in a school, the Government appoints a Muslim Imam to teach them at the Government's expense. On the other hand, the Muftiate has organized Muslim education in every village containing at least five or six Muslim families.

It is an unfortunate fact that the Muslims in Poland are scattered in the northern part of the country. There are many cases where two or three Muslim families live isolated amidst other non-Muslim religious communities, far from the

mosques, far from the Muslim schools. That drawback would not be so great, were the parents well instructed in religious teachings. But it frequently happens that the parents also do not know religion enough and, consequently, are unable to educate their children who grow up without any notion about the principles and practices of their religion.

However, it may be generally stated that the religious situation in the villages is satisfactory; most of the Muslims there are pious, keep Ramazan fasting, go regularly to the mosques, observe religious ceremonies and take care to educate their children in an Islamic spirit. And what is more gratifying there are no mixed marriages.

Mixed Marriages

The case in large towns and cities is quite different, for the Muslims there are scattered, and are in constant relation with the non-Muslims. The Muslim youth there like Christian women, while the Christians like the Muslim women. The result is that our young Muslims marry Christian women, and our Muslim girls, not finding Muslim husbands, are obliged to marry Christian men. Thus is produced a lamentable state of affairs which obviously is a menace to our Muslim solidarity. The only effective means of combating this state is to spare no effort to propagate Muslim education among our youth, to do our best to keep them attached to the Muslim traditions of their forefathers, to make them thoroughly acquainted with the beauties of their religion and its high civilization, and the great debt of humanity to Islam. Another important although external factor is to strengthen our ties of fraternity and co-operation with the rest of the Muslim world, especially in the East.

Now it is more than five centuries that we find ourselves, the Polish Muslims, consolated as a small Muslim island amidst the Christian Ocean, and have succeeded throughout those 500 years in conserving our strong attachment to Islam.

If we compared the situation of our Muslim intellectuals with that of our Crimean brethren or the Caucasian brethren, we would see that the Muslims of Poland are far more strongly attached to Islam than the latter, in spite of the fact that the latter have lived in direct contact with Europe for only a little more than a century.

It is also a lamentable condition that even some of the Muslim youth in Muslim countries in the East have thrown themselves into the fold of European civilization with all its defects instead of choosing only what is best.

In studying the condition of Polish Muslims it ought to be thoroughly and clearly stated that the most important thing is to propagate Muslim education among our children and bring them up as good Muslims, and also to avoid mixed marriages. We do not want that our constant contact with Europe may weaken our Muslim culture. The Muslim spirit should be revived and established among our coming generations.

—The Muslim Review.

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The Truth

MONDAY, DECEMBER 30, 1935

'Id Mubarak

The month of Ramazan is drawing to its close and we wish our readers a happy Id.

Owing to several holidays coming together during which the press will remain closed, it will not be possible to bring out the issue for December 30. We are, therefore, combining, the two numbers 32 and 33.

We have yet another announcement to make. Shortly after the Id, the Editor is going out on a mission the nature of which it would not be prudent to disclose just now, but of which the readers will doubtless approve. He will make an announcement about it on his return. In the meantime he begs his readers to join with him in the prayer that his mission might prove fruitful. He cannot say at present how long he will be out, and it is quite possible the next number might be delayed by a couple of days. We hope this announcement will remove all annoyance that might otherwise be caused to the readers.

Islamic History in Colleges

Formerly Islamic history was a full-paper subject at the B. A. examination of the Punjab University. It was taught only at Islamia College, Lahore, and the number of candidates offering this subject was not large. About four years ago, therefore, the University reduced it to half a paper to be taken in conjunction with the British period of the history of India. There was violent agitation against this decision in the press and the public, but the University stood firm by its decision, and refused to budge an inch. Efforts were continued in this behalf, however, by those inside the University, and the Musalman public will be pleased to learn that that decision has now been reversed and that Islamic history will in future form a full subject as it did formerly.

THE LIGHT'S BROADSIDE ON MR. SHELDRAKE

(By F. K. Khan Durrani)

The *Light* for December 16 sounds "A Call to Unity" and does so by attacking three persons, Dr. Sir Muhammad Iqbal, Mr. Khalid Sheldrake and myself, in its editorial and in an article by one Mr. Jalal-ud-Din, which it reproduces from the *Muslim Chronicle* of Madras. The reference to me is brief and I take it up first. Dr. Sir M. Iqbal comes in for much misrepresentation, which will be examined next. The attack on Mr. Sheldrake is brutal in its frankness and will be examined last of all.

Mr. Jalal-ud-Din pays me a compliment, but follows the usual policy of the Ahmadis of keeping silent on what the other party might have said. He says the *Light* has given me a "quietus." It is like the simplicity of the pigeon who closed his eyes on the approach of the cat and believed himself quite safe. Like a good Ahmadi he does not read what non-Ahmadis write, and if he does he prefers to keep silent, and believes, like the frog in the story, that the edge of his pond is the end of the universe. Perhaps he is unaware that this "quietus" was treated in the way it deserved long ago.

In his reference to Dr. Iqbal, the editor quotes a passage from a pamphlet which I wrote in 1926. I have confessed before that like many others I was once deceived by Mirza Ghulam Ahmad's apparent enthusiasm for Islam and like those others I realised my mistake and have repented of it since. As an expiation of that sin I consider it my duty now to warn others and keep them from falling into the snares of the Mirzais. I say very seriously that I regard it as a duty towards fellow Muslims, especially the enthusiastic youth. But I ask the editor of the *Light* as well as my readers: Is it right and permissible to quote on my authority views which I have myself abjured? It may be clever; I do not deny. But it is a piece of cleverness which scholars describe as ignorance, and controversialists would denounce as dishonesty and unscrupulousness. It is like producing, in a court of law an act which has already been repealed. It is unfortunate that Ahmadis who claim to preach religion and righteousness to others do not possess the sense to feel the shamelessness of this kind of cleverness on their own part.

The Attack on Iqbal.

There are two references in this issue, one by the editor and one by Mr. Muhammad Ali, President of the Ahmadiya Anjuman Ishaat Islam, Lahore, to the effect that Iqbal once described the Ahmadis as the true representatives of Islamic culture. Iqbal's reply to it was published in the *Truth* in June last and again in a recent issue. I cannot understand why the Ahmadis take no notice of his reply and keep harping on the same old theme. They must be awfully fond of rag-chewing.

The *Light* calls upon the Doctor to make a certain statement. I may inform the world

that the statement is in my pocket, but I am waiting for the appearance of the Doctor's reply to Pt. Jawaharlal Nehru. If the publication of the statement still seems necessary I shall do so.

The *Light* goes on :—

"He agrees with us that Jesus Christ is dead and so his re-appearance is out of question. Where we disagree is that he thinks no Messiah is to come. We consider this as against the accepted creed of *Ahli Sunnat wal Jamaat* (which creed we also claim to profess) which is based on an overwhelming evidence of the Prophet's Traditions contained in Bukhari whose authenticity has, for the first time in the history of Islam, been questioned by Dr. Iqbal. Now this is a point involving a much bigger issue—viz., whether the Hadith occupies any position at all in the system of Islamic thought. We are sure Dr. Iqbal does not subscribe to the *Ahli Quran* creed that it does not. Yet his throwing overboard a large collection of Traditions for no better reason than that he considers the Messiah-idea as harmful does amount to the negation of Hadith. This is an issue for the Ulema to decide, but they have considered it expedient to sleep over it all these months since Dr. Iqbal's Statement. In a matter like this, it constitutes no authority what an individual, however great, says. For certainly the wisest of us cannot claim to be wiser than the Prophet. If the Prophet really said that a Messiah is to appear among the Muslims, we must say with all deference to Dr. Iqbal that we are not prepared to question its wisdom on his authority."

This is one of the many attempts the Ahmadis of both sections have made during the last seven or eight months to make Dr. Sir M. Iqbal the centre of a controversy among the Muslims. But the community saw through the trick and has said nothing. The appearance of a second Messiah is not a part of the Islamic creed and has never been, Hadis or no Hadis. Also, Dr. Iqbal is not the first in the history of Islam to question by implication the authenticity of certain traditions in Bukhari's collection. It is not a part of the Muslim's faith to believe that every saying recorded by Bukhari is authentic beyond dispute, for Bukhari was an Imam and neither an infallible prophet nor a God, and his work does not possess the authority of the word of God. Every collection of Hadis, by whomsoever made, has always been open to criticism and it is just as open to criticism today. Who has taken away the Muslim's interpretation and criticism in this behalf, one might ask? Or is it only a clever appeal to the fanaticism of the ignorant against Iqbal? The *Light's* rebuke to the Ulema is absurd. The Ulema have not said anything on the matter, because they are better posted on the subject than the editor of the *Light* and know that Bukhari is not the infallible God that the Ahmadis are trying to make him in order to serve their own sectarian purposes. And pray, by what logic does the rejection of certain reports in the vast mass of Hadis literature amount to the "negation of Hadis" altogether? Cleverness again, but how nauseating! And with these morals and principles, the editor presumes to preach religion and morality to others!

The Attack on Mr. Sheldrake.

The *Light's* broadside on Mr. Khalid Sheldrake runs as follows :—

"Readers of the *Light* will bear us out that ever since Dr. Sheldrake put his foot on the soil of India, we have extended him the hospitality of these columns. We knew that he was no Doctor, as Mr. Jalal ud-Din has pointed out now—at least till the year 1923 when the present writer was at Woking and had the pleasure of frequent intercourse with the learned Doctor, he was not decorated with any such literary or scientific distinction. We have since been informed by a friend who knows that he does possess a Doctorate which he has got from one of those private institutions which sell such degrees for a few pounds. Though a missionary of Islam should be above such bogus things, this is after all a minor point and may be dismissed as a common human frailty. And we never grudged him the distinction and have been writing of him as "Dr" Sheldrake. We knew that his Western Islamic Association was a thing more on the printed note-paper of that Association than a genuine over-board affair. Many a friend even accused us of suppressing the truth. Our sole justification, however, was what Hazrat Ayesha said about Hassan. We know Dr. Sheldrake is a good propagandist and an energetic worker. He has been doing propaganda on behalf of Islam and so we considered it uncharitable to strain at his weaknesses. Even now our opinion of him remains unchanged. He can do much useful work by way of propaganda for Islam, but he must work under some well-known Muslim organization—not one of his own creation, but one composed of recognized Muslim leaders. We do not believe in trusting private individuals with the public funds. For any collections that he may make he should be made accountable to that organization and an account-sheet of the same should be published in the Muslim press. And now that Mr. Jalal-ud-Din has definitely charged him that he is out on a money-making adventure, he owes it to the public and specially to the donors to publish a detailed list of the collections he has made during the past four years from India, China, Japan and elsewhere and a regular statement of accounts. If he does not remove this charge, it will greatly injure the cause of Ishaat-i-Islam; for the public would grow suspicious even of genuine institutions and the work will naturally suffer."

The language is horrible, but we let it pass. We won't even mention his having had the "pleasure of frequent intercourse with the learned Doctor", though I would advise him not to speak of it so openly, lest he get a bad name with his readers, or the police come to know of it.

So the editor of the *Light* knew all these years that Mr. Sheldrake was no Doctor, and that his Western Islamic Association was not a *bona fide* concern or, in the Ahmadi English, an "overboard affair." If it was so, and if the *Light* now thinks that Mr. Sheldrake is no more than an adventurer who has been exploiting the religious sentiment of the Muslims to his own financial benefit, it means that the editor of the *Light* together with the Woking Mission and the whole Ahmadi fraternity of Lahore has been guilty of collusion. Mr. Yaqub Khan's attempt to seek shelter behind the honoured name of Hazrat Ayesha has an unmistakable ring of insincerity in it, for it is absurd to expect such fine sentiments of a person who has expressed heaps of ugly sentiments in the same article against others.

Lady Ayesha forgave the poet Hassan her personal injury in view of his public services, whereas the Ahmadis permitted Mr. Sheldrake to commit what they now characterise as a public fraud. They did so because their own slate was not clean and they were afraid lest the gentleman should begin to speak, and he could certainly, if he had a mind, say things which would be very unpleasant for certain people.

The *Light* admits that Mr. Sheldrake is an excellent propagandist and can do much useful work for Islam, but asks that he should do so under some well-known organisation. Well, if Mr. Sheldrake is an adventurer and is not working under the Woking Mission or the Ahmadiya Anjuman, whose fault is it? I had this matter in my mind when I wrote on the dissolution of the British Muslim Society last week. Mr. Sheldrake was one of those persons who ought to have been taken into the Woking Mission. But Mr. Yakub Khan knows better than perhaps I do the policies that swayed the Woking Mission in those days. Those policies made some turn away from the place in disgust, while it encouraged others to form rival associations of their own. Mr. Sheldrake is a very old worker, he had been working for Islam for many years before Khwaja Kamal-ud-Din stepped on the British soil, and he was just the right person to be taken into association with the Woking Mission. It was not done and he was driven to form an association of his own. I warned the Ahmadiya Anjuman at the time, but no notice was taken of the warning. Why then cry now?

I have no personal knowledge of the Western Islamic Association and cannot say anything for or against it. But I know from other sources which are much more reliable than the tainted source of the Ahmadis, that Mr. Sheldrake has done much work in England. The Woking Mission is a worthless institution whose members can do no more than deliver third-rate sermons. They have never tried to create an organised community nor do they care to render any social services. The burial of the dead is, for instance, a very important service. The Woking Mission stirs itself only when the dead man happens to be a prince. With the common people it has no concern whatever. Such services fall to the lot of Mr. Sheldrake and those associated with him.

Then there are hundreds of poor Indian sailors and dock-workers settled in English port-towns. They have their social problems and sometimes wage disputes with their employers. It has fallen to the lot of Mr. Sheldrake to interest himself in their affairs and smooth out their difficulties for them. The Woking Missionaries want only soft jobs, an indifferent weekly sermon and lazing for the rest of the week, while others do the work that requires to be done. I used to be a stiff opponent of Mr. Sheldrake's separatist movement, rebuked him once in very plain words and was the first to raise my voice against him. But when I learnt several years later from the lips of no less a person than Dr. Sir Muhammad Iqbal on his return from the Round Table Conference what services Mr. Sheldrake had performed, I

at once changed my opinion and my attitude towards him.

Mr. Sheldrake is not a scholar; the doctorate was given him by a learned society of not very high standing, with which Khwaja Kamal-ud-Din was associated in a certain way during his residence in England. I would advise Mr. Sheldrake to drop it, for to me especially it is a great offence. The *Light* admits his efficiency as a worker for Islam, and I have reasons to believe, which I don't feel free to put on paper just now, that the Association will be put on proper footing on Mr. Sheldrake's return to England, and I shall see to it that it is done.

The *Light* attaches much weight to Mr. Jalal-ud-Din's accusation that Mr. Sheldrake is an adventurer. But who and what is this Mr. Jalal-ud-Din that any one should care for his accusation at all? Similar charges can be made against anybody. Mr. Jalal-ud-Din is apparently an Ahmadi of the Lahore section and writes in an absurd manner even of Dr. Sir Muhammad Iqbal.

The *Light* calls upon Mr. Sheldrake to publish a detailed list of the collections he has made during his tour. I am told collections were made at lectures and not in the form of donations from particular individuals. If so, the question of publishing lists does not arise. In the meantime, I remind the *Light* of a certain question I have asked twice before. The question is: Is it lawful for the President of a missionary body to divert funds collected for the propagation of Islam to the education at a European university of his prospective son-in-law, and to give him out as a Muslim Missionary, whereas in reality he was only a student? If Mr. Sheldrake is guilty, he is in good company, the company, of the late Khwaja Kamal-ud-Din who refused to render any accounts when called upon to do so. He worked singly and so does Mr. Sheldrake. But I am calling into question the honesty of an association. Will the *Light* answer the charge? For such practices hurt the cause of Islam, you know.

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THE MANAGER

Reviews

1. Islam's Great Opportunity.

2. Sir Muhammad Iqbal's Statement.

By Muhammad Ali, President, Ahmadiya Anjuman Ishaat Islam, Lahore.

These Ahmadias of Lahore are the bane of my life, and try as best I may to remain aloof from them, they keep thrusting themselves upon me and will not leave me alone. They have now sent me two pamphlets for review, and I am going to review them.

The pamphlets remind me of the vast sums of money money that comes from the pockets of the poor Musalmans—which are spent almost weekly on propaganda, not for the good of Islam, not to serve any political, social or religious cause of the Muslim community, but to convince the world that the Ahmadiya Anjuman Ishaat Islam, Lahore, is doing something! As a journalist and as a resident of Lahore I bear witness to the fact that this Anjuman is squandering public moneys in a most unconscionable manner and enter a strong protest against this extravagance.

Let us begin with the first pamphlet. Its language is frightful. The writer begins, "A great and golden opportunity has before Islam in India. This country has already proved to be the most fertile ground for Islam to flourish. The Muslim community in India is not only the largest in any other country in the world but also the most active in the propagation of Islam, the only community which at the present day is awake to the need of carrying the message of Islam to those countries of the West which it has not reached as yet. But an opportunity has now come to the very doors of the Indian Muslims, an opportunity of which history can afford but very few examples. It is to this that I wish to call your attention and request you to treat this matter as the most important in the life of Islam at the present day."

This gem of the literary art dazzles the reader's eyes on the very first page. The writer then speaks of the magnificent opportunity offered to the Musalmans of India of doubling their numerical strength. There is no denying the fact that the opportunity is very magnificent and that the future happiness of the Muslim community depends in a very large measure on the use they make of it now. I am not at all exaggerating and say from long observation and study that if they want to live an honourable life in the India of the future, they must win over the Depressed Classes to their faith and if they fail to do so, the day is not distant when their own position will be worse than those whom they now call untouchables. There are those among us who are too indolent to think and too engrossed in their own selfish pursuits to see, who say there is no cause for anxiety. I ask them to study the history of lands where Islam once flourished as a ruling power and where it has altogether vanished since. The Moors of Spain were a very vigorous race; even in the hour of their last agony they were great. And they perished. What is it that makes us believe that we are immune from such a fate? Sneer ignorance and sheer indolence of thought.

The writer then proceeds to show that the Ahmadiya Anjuman of Lahore is the only fit body to undertake this work. To prove his thesis he makes himself guilty of much exaggeration. In the matter of distributing printed matter in various languages, Mr. Qarshi has perhaps done more work single-handed and at much less expense than the Anjuman has, though he has not been able to stir even a mouse in the country, which shows that distributing printed matter is not a very great achievement, and for a poverty-stricken community like the Musalmans it is even wasteful. The community must learn to conserve its resources and energies, and conservation of resources

in this connection means that we must see to it that the printed stuff we distribute is sound, worth reading and likely to achieve something. Mr. Qarshi's pamphlets have always fallen flat and the Ahmadias are notoriously bad writers. In fact, the literary men of the Punjab have come to believe that no Ahmadi can ever become a good writer. I used to laugh at the proposition, but have yielded to it at last.

Selling the Quran.

I have very sound reasons to believe that the chief object of the Ahmadiya Anjuman of Lahore is not the service of Islam. Its President Mr. Muhammad Ali himself told me that it is not. "We don't care for Musalmans," he declared once, "it is not our object to make any one a Musalman. Our object is to sell the Quran." He used the word *ishaat*, which means one of two things, viz., spreading the knowledge of the Quran and propagating its teachings, or simply publishing it in the commercial sense of the word. The first the President denied in express words, only the second remains. And that is really the principal object of the Anjuman, the Quran which it sells being the President's English translation.

Also the Anjuman cannot co-operate with any non-Mirzai individual or society. As a matter of fact, it cannot co-operate even with the Working Mission, although both of them follow the same faith and are engaged in the same field of work. If both the parties sincerely meant the service of Islam they should certainly be able to co-operate. They cannot, because their chief aim is anything but the service of Islam.

This pamphlet is a call for co-operation and ends with an appeal. The Anjuman cannot co-operate with non-Ahmadias and employs no non-Ahmadi preachers. The appeal is not for workers, therefore, but only for money, and that is the burden of the whole song. They can co-operate with you only to the extent of taking your money and no more.

An Arid Desert.

The second pamphlet was published two months ago and 7000 copies of it have been distributed. Why it has been sent to me for review two months after its publication I do not know. But here it goes.

The pamphlet is a masterpiece of barrenness, and I wonder how people can go on repeating the same twaddle over and over again without getting sick. There is not one single idea of any worth in this pamphlet of 32 pages. It is writings of this nature that make me sometimes feel that formal logic must have been the work of the devil, for in the hands of men whose minds have become perverted somehow it can be a very potent instrument for mischief.

The writer opens his argument with the extraordinary statement that by way of experiment God sent different prophets to different nations. The experiment miscarried; the result was bad for the human race, and to undo the mischief a single prophet was sent at the end for the whole of mankind.

Iqbal wrote: "To these creed communities (Magians and others) the idea of the *continuity of prophethood* was essential, and consequently they lived in a state of constant expectation. . . . The result of the Magian attitude was the disintegration of old communities and the constant formation of fresh ones by all sorts of religious adventurers."

This is a matter of history and we know that prophecies of the advent of Messiahs and deliverers have always produced crops of religious adventurers and caused much bloodshed. But our author pretends ignorance of history and accuses Iqbal of calling pre-Islamic prophets as religious adventurers! He goes on "All the great prophets were promised and the world kept waiting for them and was thus in a state of expectancy. The Jews had long waited for the advent of Messiah." There is absolutely no authority for this statement, though the author calls it an "essentially Islamic idea." Looseness of language and thought is pro-

bably responsible for it. Next follow quotations from the writings of Mirza Ghulam Ahmad to the effect that he did not call his deniers *Kafirs*. This is a matter which he had better settle first with the Qadianis. For ourselves we find it impossible to base any argument on the Mirza's writings, because they are far too full of contradictions.

The Bible and the Muslims.

The writer then enlarges upon the doctrine of a Promised Messiah. The Messiah idea is Jewish and Christian, and, therefore, he bases his claim upon the Bible. He writes "The fact is that the hope of Messiah was given to the Israelite people by prophet after prophet, and there is not the least ground for supposing that it was not based on revelation."

This statement is again unwarranted and stands without any support whatever. The writer is perhaps ignorant of what is called the Messianic school of Biblical exegesis, and if he is acquainted with it, then I can only say that he has deliberately sought to mislead his readers. In any case, his seeking Biblical support for the doctrine, which forms the basis of his sect, to the entire exclusion of the Quran, is an ample justification for those who have bestowed upon him the title of *Fadir*.

I have said so before and do so again that it is not permissible for one who calls himself a Muslim to seek support for his dogmas in the Bible. He may use the Bible in his argument against Jews and Christians, because their religions are based on it. If he finds anything nice in any book of the Bible in a sense other than dogmatic, he can appropriate it, because a Muslim is encouraged by his faith to appropriate wisdom wherever he finds it. But he cannot use the Bible for dogmatic purposes nor can he use it in argument against a fellow Muslim because the basis of our faith is the Quran and not the Bible.

The Hadis and the Muslims.

Next to the Bible, the writer seeks support for his doctrine in the Hadis and has tried much to rouse the fanaticism of the ignorant by accusing Iqbal of the denial of Hadis. Those of us who have studied Iqbal's works know that all that is valuable in it is based upon the Quran and the Hadis. To accuse him of the denial of Hadis, therefore, is but a shameful indecency. The Muslim's faith is based upon the Quran and not upon the Hadis. The statement of dogmas is the business of the Quran alone, and only an ignorant or a cheat would base it upon the Hadis. We turn to the Hadis only for its ethical and legal content and as a source of the history of the period with which it deals, and not at all for the definition of dogmas. Our misfortune is that people take upon themselves the responsibility of criticism and rush to the press without waiting to understand what they hasten to criticise, as Mr. Muhammad Ali has done in this pamphlet. I challenge anyone to contest the position I have stated, but before anyone does so, he must first try to understand what I mean.

And I further contend that it is only a primitive mind that builds its religion and dogmas upon prophecies. Mr. Muhammad Ali himself contends that according to the Quran Jesus Christ is dead. If the Quran says so, it precludes every possibility of a second advent of the Messiah, and any Hadis prophecy of the second advent must be held as spurious, being opposed to the word of the Quran. Bukhari is certainly very reliable, but it is not the Quran, and no Muslim scholar during all these centuries has ever contended that every single Hadis of Bukhari is confirmed and true. But even if we grant for the sake of argument that the prophecy is true, does it follow necessarily that it applies to Mirza Ghulam Ahmad? A man must make his claim good on his own personal merits before he can claim

any Hadis prophecy in his favour. Otherwise, anybody may make the same claim. And the people are challenging to day and have been doing so for a fairly long time now, not whether the Mirza, who called other people's wives and mothers bitches and prostitutes, was a Mujaddid or a Messiah, but whether he was even a good man according to the common standards of decency. The most amazing thing is that Ahmadis take no notice of what is written by others and go on repeating their own tale to catch the unwary and the ignorant. This manner of argument is anything but honest, and Muhammad Ali has made himself guilty of far too much rag-chewing in this pamphlet. More than a hundred times he has been told that the Hadis relating to the advent of a Mujaddid at the head of every century is what they call a "rare" tradition and is not to be found in reliable authorities, and it is patently absurd to tie the gift of inspiration or spiritual growth to the head of a century, and a lunar century too. These people seem to think that God Almighty uses the same calendar as the inhabitants of Ahmadiya Buildings do. God made days and seasons, while weeks, months, decades and centuries are only a human way of reckoning time. Are you going to force God Almighty to follow your calendar? Most of what Mr. Muhammad Ali writes in this pamphlet has been discussed in these columns before. If he chooses to remain ignorant and if his Mirza's narrow-mindedness does not permit him to read the work of other people, that is his business, not mine, and for this reason I must pass over the major part of his pamphlet. It is sickening to have to say the same things over and over again. I will only take up two points, upon which the Ahmadis lay great stress.

If a man comes to me and greets me with the Islamic formula *assalamo alaykum*, I am certainly bound to presume that he is a Muslim and to treat him as such. But when he later tells me that he is a Hindu or a Sikh or a Christian or an Atheist, am I bound by his greeting to treat him as a Muslim still? Two of us one night tried to drive the idea into the head of an Ahmadi doctor (M. B. B. S.) but failed. As to the Hadis of *salat al-tawara*, if a man denies the cessation of prophethood after the Holy Founder of Islam, do what he might, he cannot be said to be saying or praying, because our faith, of which our prayer is but a part, makes it binding upon us that we believe Muhammad (on whom be peace and God's blessings) to be the Last and Final Prophet, after whom prophethood ceased for all time, and if any man does claim to be a prophet after him, he ceases to be counted among his followers and must be regarded as being outside the pale of Islam. It is not a matter of abstract theology, but of social and political discipline.

HOW TO PROPAGATE ISLAM.

Every Muslim is a missionary of his faith. But a Muslim who is himself ignorant of the teachings of his faith cannot be of much help to Islam. To extend its message to others he must learn it himself first. In order to serve Islam

1. Read Islamic religious journals and good books on Islam and place them within the reach of your children, so that they should be tempted to read them. It will help to develop their minds and keep them from mischief.

2. Present good books on Islam to those whom you desire to influence in favour of Islam.

3. Persuade your friends to read books on Islam and patronize Islamic journals.

4. Place free copies of books and journals in public reading rooms, circulating libraries and libraries of schools and colleges. When making your choice, remember the *Truth*, "Muhammad the Prophet" and "The Great Prophet."

MUHAMMAD AND MODERN PROBLEMS

(Mr. S. M. Fossil)

The eagerly awaited book "Muhammad the Prophet, an Essay" has at last seen the light of the day. Its author, Mr. F. K. Khan Durrani, is a renowned exponent of Islam. His work as a missionary in various countries of the West is well known to those who are in touch with the progress of Islam in the world. Soon after his return to India he started a weekly called the "Truth" which is endeavouring to present Islam in its true colours. As a Muslim missionary he knows the method of approach to non-Muslims and also to those so called educated Musalmans who are ignorant of the true significance of the teachings of the Prophet. The aversion of the non Muslim and the apathy of the Muslim to Islam are due to the fact that it has not been presented in the way it should.

The world to-day is in a state of welter and confusion. It is confronted with a number of problems which have baffled solution. Politicians and philosophers are thinking hard to solve these problems but their efforts have proved infructuous. Mankind is direly in need of a message which when followed will pull it from the slough of despondency and distress and plant it safely on the path of peace and happiness. Where to look for such a message in the present day world which has become intellectually blank and spiritually bankrupt? Mr Durrani points to the Prophet of Islam whose message alone can save the world. In a small book of about one hundred and sixty pages Mr Durrani deals with many of those outstanding problems which are awaiting solution. The book is divided into five chapters. The first deals with the place of Muhammad in world history. The stand point from which Mr Durrani looks at Muhammad as a World Teacher is wholly different from that of other writers. The second chapter is entitled "Muhammad as a Patriot." In this he discusses the condition which prevailed in Arabia at the time of Muhammad's birth. Here again he departs from the usual practice of painting pre-Islamic Arabia in the darkest colours conceivable. Without exaggerating the vices of the pagan Arabs as has been done by every biographer of the Prophet, Mr Durrani tries to point out the true significance of the reforms effected by Muhammad. To some his references to current politics may be unhappy, but as the real object of Mr. Durrani is to emphasise the fact that Muhammad's teachings alone can solve the modern problems he could not avoid them. Mr Durrani is at his best when he deals with Muhammad. "The Man" and "His Work." The last chapter is entitled, "Muhammad's Conception of Womanhood." Allama A. Yusuf Ali, who has transcribed his limits as the writer of "Foreword" and who has elected to play the role of a carping and unsympathetic critic, referring to this chapter says, "I cordially agree with the author's remarks about the true conception of womanhood in human society. His young and wholesome enthusiasm has enabled him to see the inwardness of true love." Twenty two sayings of the Prophet, judiciously selected, constitute the "Appendix." Every Muslim, nay, everyone who is anxious to find a satisfactory solution of the world problems, should go through this book carefully. The price of the book is Rs. 2 and it can be had from the office of the "Truth", Railway Road, Lahore.—*The Muslim Chronicle*.

ISLAM IS THE RELIGION OF INTELLIGENT MEN

"..And yet mankind has the need for religion in some form or another. The present craze for amusement all the time will have its reaction, and it is certain that the thinking man will not turn to a religion which says, "Unless ye believe certain very dubious truths and take an impossible view of your Creator ye cannot be saved." No proofs are offered and an implicit faith in the improbable is demanded. It is not reasonable to ask intelligent persons to agree to such a proposal, and I believe that Mr. Bernard Shaw's prophecy is likely to come true, but here is the opportunity for us Muslims. The world may possibly gravitate towards "a religion something like Islam," but it is for us to strain every effort to turn it to Islam pure and simple. Soon there will be more inquirers after truth than ever before in the history of mankind. They will not be content with the old catchwords; they will require a religion which answers all their questions, which does not treat them as children who are forbidden to speak direct to a loving Father but must make their requests through the governess. Again I say, let us Muslims be ready to grasp this opportunity."

—Geoffrey H. R. Pye-Smith

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Arya Samaj Mission in Trinidad

The following letter from Mr. Gauhar Ali of Chaguanas, Trinidad, has been forwarded to us for disposal by Syed Ghulam Bhik Nairang, M. L. A., General Secretary, Central Jamiat Tabligh-ul-Islam, Ambala City :—

Dear Sir,—Assalamo-Alaikum ! The conditions here are very bad. Islam is growing weaker day by day. And if it continues like this, Islam will disappear from the Island in a few years. There is no Muslim divine here, from whom we could derive some benefit. On the one hand, Christian missions are trying their utmost to uproot Islam from the colony and have turned and are turning the ignorance of the people to their own advantage.

On the other hand, Arya Samaj missionaries come from India and speak ill of the Quran and the Hadis. Their lectures are ever directed against Islam. They are dreaming of converting the Muslims to their own faith.

There are twenty-two thousand Muslim inhabitants here. None of them has embraced Arya Samajism so far. The Arya Samaj missionary preaches that the Quran teaches transmigration, that Maulana Roomi and other Muslim saints believed in the doctrine, that God has promised in the Quran seventy-two women to each believer, that there was no Miraj nor did the Holy Prophet perform any miracle, that every sect of Islam had a different Quran and that all the Arya Samaj leaders had been Muslims and had become Hindus. In short, his lectures are always given to abuse of Islam. We do what we can to reply.

People of this place know very little Urdu. Young and old, they all speak English. And the non-Muslim missionaries lecture according to the intellectual requirements of the people. The Muslims are ignorant of the teachings of their faith and cannot defend themselves. It would be very kind if you or some other Anjuman could send some literature in English for free distribution especially concerning the Arya Samaj.

Yours faithfully,

GAUCHAR ALI.

[Truth :—There are two associations of Muslims in Trinidad, the Anjuman Ahl-i-Sunna and the Tackviyat-ul-Islam. Why does not Mr. Gauhar Ali join one of them and combat the evil which makes him so anxious? Standing alone by oneself is not the right way to serve a common cause. Besides, if the Muslims number 22,000 in Trinidad, they can very well manage to defend themselves instead of appealing to the charity of a far-off land. Copies of almost every book published by the present writer have been sent to Trinidad. Those men who can read English should take up those books, especially "Swami Dayanand—His Life and Teachings" by F. K. Khan Durrani, read them carefully and equip themselves for the struggle. The book named above threw the whole Arya Samaj here into a turmoil. It

should certainly suffice for Trinidad. And if you need smaller pamphlets for distribution in the Island at large, then the 22000 Muslims of Trinidad can certainly bear the expense, especially as there are wealthy men among them, any one of whom could singly do all that the Island requires. When Trinidad can afford to import a whole Maulvi from India, it can certainly afford to publish a few tracts. The two associations named above spend much money and energy on writing and publishing pamphlets against each other. Why don't they divert that money and that energy to defending Islam against Christian and Arya Samaj missionaries? The editor of this journal wrote to the Vice-President of the Anjuman Ahl-i-Sunna sometime ago suggesting to him that the Anjuman should purchase good books on Islam and place them in the circulating libraries of the Island and should also place copies of this journal in public reading rooms. The expense won't be much, but the whole Island benefits thereby. What is preventing them from doing so?

God helps those who help themselves. But if you expect that India should cook your meals for you, go over to Trinidad and thrust them down your throats, well, we cannot do it. We are going to publish some literature for free distribution. It will be sold to distributing agencies at cost price. A sum of twenty dollars would get you a thousand copies. Cannot Trinidad do even that much? If it cannot, then may God help you.]

'ID MUBARAK

(Continued from page 2)

question. The general trend of opinion was that this work should not be undertaken by me and when I was ready to hand over the work to them, they pleaded their inability to do it.

Need of Literature

Once more, I appeal to you, dear brethren, to take up the work of the propagation of the faith, production of literature and translation of the Holy Writ into your hands and do something to take the light of Islam to all portions of this dark continent. I appeal to my educated young Muslim brethren that they are born not to serve some organisation for a mess of pottage and die as retired Government servants. They are expected to do better work than that and they have to justify their existence first as human beings, secondly as educated human beings and thirdly as Musalmans, and to discharge their duty to God, to the country in which they are born, and to the humanity in which they are bred. Leaving behind a few lakhs of rupees is not the criterion of a successful life in this world. Pride on your status, on your position, is nothing. Wealth, power and prestige, land, armies and every other thing is a passing shadow as the poet says. They will vanish and the only thing which remains behind is the amount of service which you have rendered to God and mankind. May God give us courage to be the standard-bearers of Islam in the world and make us ready to sacrifice our all as that great patriarch Abraham did and whose feast we are going to celebrate in the month of Zilhaj.

ETHICS OF BIRTH CONTROL

"Parenthood, when it is responsible, can be a noble trust, a proud commission, an honoured assignment, but this can be accomplished only by taking it out of the sphere of accident and placing it in the sphere of conscious responsibility. We can then trust that every child will be a wanted child, born to its rightful heritage of love, care and comfort." In these words Miss Margaret Sanger, the foremost exponent of the birth-control movement in the world, expounded the science of birth control in an interview which she gave to the Associated Press on her arrival in Bombay on a two months' visit.

Explaining the place of birth control in national health and wealth, Miss Sanger said: "Birth control has a vital contribution to make both to a nation's health and to its wealth. I look upon birth control as a part of the public health programme of a country.

Scientific birth control, through the proper spacing of children and through the prevention of conception for mothers ill-equipped to bear children, will help to insure radiant health to mothers and to the human race as a whole.

"In many a home the tragedy of unwanted children being born is an every-day experience of our nurses—unwanted, because the family is too poor to provide for another mouth. Because of ignorance, because of lack of hygienic care, because of lack of birth control, the human race pays a very heavy toll yearly in thousands of deaths of mothers during childbirth and in tens of thousands of deaths of infants before they are one year old."

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MUHAMMAD THE PROPHET

AN ESSAY

by

F. K. KHAN DURRANI, B. A.

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The Eastern Times—"Mr. Durrani's book has the merit of being original—in some matters startlingly original. Mr. Durrani is an exponent of what is called the higher criticism and in many matters his point of view is not the one to which we have been accustomed. We welcome Mr. Durrani's book as clever, original, and bearing traces of painstaking study. His novel point of view is certainly stimulating."

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The Ehsan—"Mr. Durrani stands in need of no introduction. He is a far sighted journalist who writes excellent English and has a deep insight in religious and social problems. *Muhammad the Prophet* is his recent book in which he has discussed some aspects of the holy life of the Last Prophet (on whom be peace and God's blessings) in a most excellent manner."

"Mr. Durrani has studied the various aspects of the Holy Prophet's life from a new angle of vision. But he has not tried, as some of our Europe-infected friends do, to distort and fit in Islam with modern European thought by far-fetched and irrelevant deductions. On the contrary, he has sought to solve modern problems in the light of the Holy Prophet's life and example, which is certainly a very laudable effort and a very welcome departure. In the course of this discussion there have flowed from his eloquent pen some very beautiful things, on reading which one is forced to acknowledge the author's profoundness of vision and religious acumen."

"Mr. Durrani repudiates the hackneyed notion of the Prophet's biographers who argue that Islam made its first advent in Arabia because Arabs were the worst people on earth. On the contrary, he points out by a scholarly and penetrating analysis of their national character that the Arabs, by virtue of their native capacity, were best fitted to be the first bearers of the Quranic revelation."

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